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THE

CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the THIRTIETH.

1770, 74 - 84
— Nothing extenuate,
Nor set down aught in malice.

SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis—*

FLOR.



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LONDON,

Printed for A. HAMILTON, in Falcon-Court, Fleet-Street.

MDCCLXX.

CRITICAL REVIEW

OF

Annals of Literature

A SOCIETY OF GENTLEMEN

OF THE CHURCH



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LONDON

Printed by J. Hatchard, in Pall-mall

MDCCLXX

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T H E

CRITICAL REVIEW.

For the Month of July, 1770.

ARTICLE I.

Memoirs of Russia, Historical, Political, and Military, from the Year MDCCXXVII, to MDCCXLIV. A Period comprehending many remarkable Events. In particular the Wars of Russia with Turkey and Sweden. With a Supplement, containing a Summary Account of the State of the Military, the Marine, the Commerce, &c. of that great Empire. Translated from the Original Manuscript of General Manstein, an Officer of Distinction in the Russian Service. 4to. 18s. Becket and De Hondt.

WE are informed, in an advertisement prefixed to these Memoirs, that they were sent from Berlin by the earl Marshal to Mr Hume, with a desire that they should be published in England: and the bookseller imagining that an English edition would be more agreeable to British readers than the original French, the celebrated historian abovementioned, gave his consent to the publication of this translation of the work. As the author, general Manstein, was himself engaged in most of the transactions which he relates, and had access to the best information, few memoirs can boast of greater authenticity than these now before us; which contain the successive alternate reigns of three unfortunate young princes, and as many princesses of the Russian empire. When we consider that it was only under the government of the monarch immediately preceding the commencement of this history, that that prodigious empire emerged from barbarity, we must be amazed at the regular system of administration, which, so lately extending its influence over a wild, divided, and re-

Vol. XXX. July, 1770. B fractory

fractory people, could preserve the sceptre from those convulsions, with which it is often agitated in the hands of minor and female sovereigns.

History can scarcely parallel so sudden an establishment of grandeur, despotic power, and domestic tranquility, as was framed by Peter the Great, and has been maintained by his successors. And what renders this elevation and stability of power more remarkable, is its having been supported rather by the vigour of government, than the extinction either of ambition in the aristocracy, or ferocity in the people. Against a prince of less extraordinary genius than Peter the Great, the erection of such absolute and uncontrouled authority must have excited the universal hatred of a fierce and tumultuous nation; but the empire which he raised, was founded upon the noblest principles of human policy, and both national happiness and glory conspired to establish it.

The most remarkable incident with which we are presented in the beginning of these Memoirs, is the fall of prince Menzikoff; one of those prodigies which history holds forth as the sport of fortune, and a memorable instance of the vicissitude of human things. That ambitious minister, not satisfied with having his daughter espoused to the young czar, Peter II. projected the farther elevation of his family, by marrying his son to the grand-duchess, Natalia, sister to the emperor: but in the midst of his vast designs, he falls a sacrifice to the public detestation, which his ungoverned pride and insolence had excited against him; and his ruin is thus related by our author.

A few days afterwards, Menzikoff fell dangerously ill. This gave his enemies time to make sure of his ruin. The princes Dolgorucki, and especially the Knez Iwan, whose great favor was beginning at that time, prevailed so as entirely to alienate from him the mind of their master. Menzikoff was not ignorant of these cabals against him, nor of the decline of his credit; but he hoped soon to recover his former degree of favor, and to over-awe the emperor by that tone of authority, which he had used to take towards him.

As soon then as Menzikoff was recovered, he committed a fresh fault, in going to his country-house at Oranjenbaum, which was about two miles from Peterhoff, where the court had removed during his illness. He had built a chapel at Oranjenbaum, which he wanted to have consecrated. The emperor and all his court were invited to assist at the ceremony. But his enemies, who had too much cause to dread his revenge, in case of his reconciliation with the emperor, persuaded this prince to excuse himself on the day of the ceremony, under pretence of an indisposition. He followed their

dvice ; and yet, for all that, Menzikoff did not apprehend that this betokened his entire disgrace. He had even the imprudence, during the festival, to seat himself on a kind of throne, which had been placed for his majesty. His enemies did not fail of making the most of this circumstance, which contributed to determine his fall.

The same evening, Menzikoff repaired to Peterhoff, where he did not find the emperor, who had been carried a hunting. He addressed himself to the count Osterman, with whom he had a conversation full of acrimony, and even accompanied with high words. He remained there that day and the next, at Peterhoff ; but the emperor not returning, and all the countenances being frozen to him, he took the resolution of going to Petersburg ; probably he thought he should be more formidable in the midst of the court. In fact, being arrived at the capital, far from acting the disgraced courtier, he employed the whole morning in going the round of the colleges, and of giving orders every where. He regulated particularly the reception intended for the emperor in his palace, where he imagined he would continue to lodge ; but towards noon, the general Sol'tikow came, with an order to remove from his palace the emperor's furniture, and carry it to the imperial summer-palace. This was a thunder-stroke to him, at which he lost all presence of mind ; but what shocked him the most was, the sending back the goods and furniture of his son, who, in quality of high chamberlain, was to lodge officially near the emperor. In this confusion of head he fell into another fault, that of sending into quarters the regiment of Ingermanland, which, for his safety, he had ordered to encamp on the island of Wasili Ostrow, at a small distance from his palace. This regiment, of which he had been colonel from the first of its being raised, was intirely devoted to him ; and it is certain, that he had impressed his enemies with a great awe of him.

In the evening, the emperor returned to Petersburg, and the general Soltikoff was once more employed on a message to Menzikoff, by which he announced to him an order of arrest. His wife and children repaired immediately to the summer-palace, to throw themselves at the feet of the emperor, but were refused admittance. Mean while, Menzikoff was made to believe, that he would be only deprived of his offices ; that he would nevertheless have all his fortune left him, and that he would be permitted to pass the remainder of his days at Cranjenburgh, a pretty town on the frontiers of the Ukrain, which he had built, and even a little fortified. In fact, the free disposal of his goods and fortune was left to him, while

he remained at Petersburg; and when he went out of it, his train had not in the least the air of a minister in disgrace. He was accompanied by his whole family, and by a great number of domestics; and in the manner he was treated on the first days of his journey, it did not appear that there was any intention to do him more hurt. But, on his arrival at Tweer, a town situate on the road between M^oskow and Petersburg, he there found an order for all his effects to be sealed up, and nothing more to be left him than bare necessaries. His guard was doubled, and he was more narrowly watched during the rest of his journey. Scarce was he arrived at Oranjenburgh, when there were sent to him whole reams of complaints made against him for grievances. These were instantly followed by commissaries, who proceeded to his trial. He was condemned to pass the rest of his life at Berowsowa, situate on the most distant frontiers of Siberia. His wife, grown blind with weeping, died by the way: the rest of his family followed him into exile. He bore his misfortunes with more firmness than one would have imagined in him; and from being full of gross humours, with a bad habit of body, he recovered health and plumpness. There were allowed him ten rubles a day; a sum which not only sufficed him for his wants, but he saved enough out of it to build a church, at which he himself worked, hatchet in hand. He died in November 1729, of a repletion of blood; because, as it was said, there was not one person to be found at Berowsowa who knew how to open a vein.

‘ The general opinion on the origin of Menzikoff is, that his father was a peasant, who had placed him, at Moskow, with a pastry-cook, and that he carried about little pies, singing along the streets; that the emperor Peter I. having stopped to speak to him, he had pleased him with the wit and liveliness of his repartees. Upon this he put him servant to Monsieur Le Fort; thence he took him about his own person, and by degrees made his fortune.

‘ Others again say, that his father was an officer in the service of the czar Alexis Michælowitz, and that as it is not extraordinary to see gentlemen serve in the stables of the czar, Menzikoff had also been employed in them, in quality of one of the head-grooms: that Peter having often spoke to him, had taken notice of the wit and shrewdness of his answers, insomuch that he took him out of the stables, and placed him as a more immediate attendant on himself; when, observing great talents in him, he had, in a few years, raised him to the first posts in the empire.

‘ I have always thought the first of these opinions the nearest to the truth ; for it is certain, that he was of an obscure birth, and that he began with being a common servant ; after which the emperor placed him as a private soldier in the first company of regular troops, which he raised under the appellation of *preprovojdienie*. Peter I. having thence taken him about his person, gave him his entire confidence, in such a manner, that, on many occasions, Menzikoff governed Russia with the same despotism as his master. His credit had, however, been greatly diminished during the last years of the reign of Peter I. and it is believed, that if that emperor had lived some months longer, there would have been great changes at court, and in the ministry.’

No part of history affords more instructive lessons than the characters of those men, who, by their personal qualifications and address, without the intervention of accidents, have raised themselves from the lowest stations of life to the highest degrees of honour and preferment : and when we behold such a course of prosperity succeeded by a great reverse of fortune, the consequence likewise of personal conduct and behaviour ; we are furnished, at once, with the most striking examples of human prudence and folly. If we should judge of the qualifications of Menzikoff by the favour which he obtained with a monarch of such extraordinary abilities and penetration as Peter I. of Russia, we must allow him the presumptive merit of uncommon talents and industry ; but if we determine of his endowments by his being disgraced under the administration of a minor prince, who had not arrived at the age when the wisest counsellors may be rendered obnoxious by the panders to the passions of a youthful sovereign ; we must subtract from the virtues of that minister, the qualifications of vigilance and sagacity. It appears, however, that ambition and avarice were the ruling passions of Menzikoff, and proved the principal cause of his ruin. After premising thus much on a subject the most interesting to individuals that history presents to our consideration, we shall here give the character of that haughty regent, as it is drawn by the author before us.

‘ He was strongly attached to his master, and to the maxims of Peter I. for civilizing the Russian nation ; affable and polite towards strangers ; that is to say, with such as did not pretend to have more wit than himself ; neither did he misbehave to those of the Russians who shewed submission to him. He treated all who were his inferiors with gentleness, never forgetting a service done him. Brave withal, he gave, on occasions of the greatest dangers, incontestable proofs of the neces-

sary personal courage. Wherever he had once taken a friendship, he continued a zealous friend.

On the other hand, he was possessed with a boundless ambition; he could not endure a superior or an equal, and less yet one that he could suspect of pretending to surpass him in understanding. His avarice was insatiable. He was an implacable enemy. He did not want for natural wit; but having had no education, his manners were rather coarse. His avarice had led him into several disagreeable explanations with Peter I. who had sometimes condemned him to pay arbitrary fines: notwithstanding which, there was found, on his imprisonment, the value of three millions of rubles, in jewels, in plate, and ready money.

Though the precipitate fall of Menzikoff, it might have been expected, would have proved favourable towards restraining ministerial influence and despotism, that event was soon followed by the elevation of another family, no less ambitious of absolute power than their domineering and rapacious predecessor. These were the princes Dolgoroucki, who had now gained the entire ascendant over the unexperienced mind of the young and tractable monarch. Exercising their influence with all the dexterity of the late regent, they succeeded so far in their ambitious views, as to have the czar betrothed to a princess of their house, the sister of his present favourite. But the death of the young emperor happening soon after, the power of the new ministers was of short duration, and terminated, in the beginning of the succeeding reign, in a fate more tragical than that of Menzikoff. The extinction of the male line of Peter the Great, in the person of his grandson, had almost proved fatal to the absolute power of the Russian monarchy. The senate and council of state, availing themselves of the undetermined succession to the crown, resolved to restrain the imperial prerogative, by insisting on such concessions from their future sovereign, as would be advantageous to public liberty. Of this transaction we have the following account in these Memoirs.

The council of state, the senate, and such of the principal generals of the army as were then at Moscow, assembled immediately after the decease of Peter II. and sat in close committee in a chamber of the palace of Kremlin. The high-chancellor Golofkin announced to the assembly the death of the emperor, and as soon as he had done speaking, the prince Demetrius Michaelowitz Gallitzin got up, and said, that “since, by the demise of Peter II. the whole male line of Peter I. was extinct, and that Russia had suffered extremely by despotic power, to the prevalence of which the great number

of foreigners brought in by Peter I. had greatly contributed, it would be highly expedient to limit the supreme authority by salutary laws, and not to confer the imperial crown on the new empress that should be chosen, but under certain conditions ;” concluding with putting the question to the whole assembly, whether “ they did not approve this proposal :” They all assented to it, without any the least opposition. Upon which the prince Basilius Loukitch Dolgoroucki proposed the duchess dowager of Courland ; alledging, that as the crown was now falling to a female, it was but just to prefer the daughter of the czar Iwan, the eldest brother of Peter I. to those of this emperor ; that though the duchess of Mecklenburgh was the eldest, it was to be considered that she was married to a foreign prince, whereas the duchess of Courland was actually a widow, and, not being above thirty-six years of age, might marry, and give heirs to Russia.

‘ The true reason, however, for preferring the duchess of Courland was, that she being at Mittau, the remoteness of that place would afford time for the firmer establishment of the republican system.

‘ All the votes then united in her favor, and it was agreed, that the council of state, which was at that time constituted of seven members, of whom the majority were the Dolgorouckis or their relations, should have the whole power, and the assembly framed the following articles :

‘ 1st. That the empress Anne was to reign only, in virtue of the resolves, upon deliberation of the privy-council.

‘ 2d. That she should not declare war nor make peace on her own authority.

‘ 3d. That she would not lay any new tax, or bestow any post or place of consequence.

‘ 4th. That she would punish no gentleman with death, unless he was duly convicted of his crime.

‘ 5th. That she should not confiscate any one’s property.

‘ 6th. That she should not alienate or dispose of any lands belonging to the crown.

‘ 7th. That she should not marry, nor choose an heir, without asking, upon all these points, the consent of the privy-council.

‘ The assembly then chose three members to notify to the empress her accession to the throne, and to propose to her the conditions under which she was to reign.’

The politic princess affected a cheerful compliance with all the conditions which were imposed upon her. But verbal restraints were too weak to circumscribe an authority, which had been so long exercised without either bounds or controul :

and despotic government was soon restored, by a combination of violence and artifice.

Her secret conduct was very different from this her public one. Her favorite, whom, at the requisition of the council, she had left behind, was arrived at Moscow; and she took all the pains imaginable to form a strong party. She tried to engage the guards, by her liberality to those who daily did duty about her person. In short, she left no arts or managements unemployed towards effectuating her purpose, of creating misunderstandings among the members of the council of state. Every thing succeeded to her wish. It had been remarked to them, that the family of the Dolgorouckis, and its connections, would be the only persons that would be benefited by the smallness of the empress's influence; that they had tied up her hands only to establish the more firmly the power which they had acquired under Peter II. that there were already of that family many of the members of the privy-council, and of the senate; that, little by little, the number would go on augmenting; and that they ought to reflect on the conduct of that family, after the death of the late emperor, at which time they had aspired to transmit the imperial crown to their family, in which not having been able to succeed, they had not given up the hope of bringing it about in time, by their circumscription of the supreme power.

Neither was it omitted the instilling a mistrust into the lesser nobility, which is very numerous in Russia, by giving them to understand, that none of them stood any chance of obtaining any preferment of the least consequence, while the council of state should have all the power in their hands; as each member would make a point of procuring the most considerable employments for his respective relations and creatures; and that, properly speaking, they would be the slaves of the council: whereas, if the empress was to be declared sovereign, the least private gentleman might pretend to the first posts of the empire, with the same currency as the first princes: that there were examples of this under Peter I. when the greatest regard was paid to true merit; and that if that prince had done acts of severity, he had been obliged to it; besides, that the lesser nobility had nowise suffered by him; on the contrary, they had recovered their consequence under his reign.

Such hints thrown out, with proper discretion, did not fail of producing the expected effect. The guards, who, even to the private soldiers, are constituted of hardly any but the nobles of the country, formed meetings. Several hundreds of country-gentlemen assembled at the houses of the princes Troubetzkoi, Boraitinski, and Kzerkasky, as being those in
whom

whom they had the greatest confidence, and who were in the interest of the empress. These did not fail of animating them more and more, till, on the 8th of March, they judged them ripe for the point at which they wanted them. It was then that these princes, at the head of six hundred gentlemen, went to wait on the empress; and having obtained an audience, entreated of her to order the council of state and the senate to assemble for the examination of certain points touching the regency. The empress having consented, she ordered, at the same time, count Soltikoff, lieutenant-general, and lieutenant-colonel of the guards, to have all the avenues well guarded, and not to permit any one to go out of the palace. The guards were also commanded to have their pieces loaded with ball; and special care was taken to acquaint all those who came to court, of the precautions which had been ordered.

‘ While these arrangements were taking, the council of state and the senate were assembled. The empress gave orders that both these bodies should appear before her. This princess then having repaired to the presence-chamber, or hall with the canopy; the count Matweof, advancing towards her majesty, spoke, and said, That he was deputed by the whole nobility of the empire to represent to her, that she had been, by the deputies of the council of state, surprised into the concessions she had made; that Russia having for so many ages been governed by sovereign monarchs, and not by council, all the nobility entreated of her to take into her own hands the reins of government; that all the nation was of the same opinion, and wished that the family of her majesty might reign over them to the end of time.

‘ The empress, at this speech, affected great surprize: “ How? (said she) was it not then with the will of the whole nation that I signed the act presented to me at Mittau?” Upon which the whole assembly answered, “ No.” At this she turned towards prince Dolgoroucki, and said to him, “ *How came you then, prince Basilius Loukitch, to impose on me so?*” She then ordered the high chancellor to go and bring her the writings which she had signed. This being done, she made him read them with an audible voice; and at each article she stopped him, and asked if such an article was for the good of the nation. The assembly having to all and each of them constantly answered “ No;” she took the deeds out of the hands of the high-chancellor, and tore them, saying, “ *These writings then are not necessary.*” She declared at the same time, “ That as the empire of Russia had never been governed but by one sole monarch, she claimed the same prerogatives as her ancestors had had,

had, from whom she derived her crown by right of inheritance, and not from the election of the council of state, as they had pretended; and that whoever should oppose her sovereignty should be punished, as guilty of high-treason." This declaration was received with applause, and nothing was heard all over the town but acclamations and shouts of joy.

' The empress also gave assurance, " that though she had taken the supreme power into her own hands, she should nevertheless make it her care to govern with all imaginable mildness; that she would have nothing more at heart than the happiness of her people; that she would constantly avail herself of the good counsels of her senate, composed of persons of the greatest experience and the most acknowledged probity; and that she should never have recourse to acts of rigour, unless in the utmost extremity."

' To secure her then against any enterprises of the disaffected, there were guards posted in the streets; the troops took afresh the oath of allegiance; and couriers were dispatched into all the provinces, with the notification of the empress having taken on her the supreme authority.'

The subsequent part of these Memoirs contains an accurate detail of the wars of that empress, in which our author was personally engaged.

In the annals of this reign, we meet with an incident similar to that of Perkin in the history of Henry VII. But the inhuman punishment of the impostor, so disproportionate to his insignificance, so derogatory to the magnanimity of a sovereign established in power, and which no motive of necessity or policy can justify, would impress us with the strongest conceptions of the barbarous and vindictive disposition of the czarina, were we not told, by the author of these Memoirs, that she was naturally of a gentle and compassionate disposition, and that many persons of distinction were banished to Siberia, without her knowledge, through the caprice and cruelty of her favourite.

' In the month of November, there was a terrible execution in the Ukrain. The son of a peasant in that country had given himself out for the czarowitz, son of Peter I. deceased, in the year 1718. He had come into a village on the frontiers, where he had declared himself as such to three soldiers, who were on guard near the pyramidal beacons fixed along the limits. These had done homage to him, as also the inhabitants of the village. The priest of it had made the bells to ring, and said a mass in his favor. At length, the people of the village assemble, and perhaps the matter would have gone farther, if it had not been for a Sotnick, or Cossack captain, who,

who, hearing of it, acquainted general Romanzow, then in the neighbourhood. This pretended prince and his adherents, who were not very numerous, were easily seized, and conveyed to Petersburg, where they had their trial in the secret chancery; after which they were sent back to the Ukrain. There the major-general Schipow had an order to see them executed. The self-made prince was impaled; the priest and the three soldiers were put to different kinds of deaths. The empress forgave the peasants, but the village was razed to the ground, and the inhabitants were removed to other places.'

The genius of that empress, however, would appear somewhat extravagant from the following extraordinary anecdote.

'Towards the end of the year 1739, the empress gave a comic entertainment. Prince Gallitzin was the occasion of it. Though above forty years of age, and even having a son serving in the army, in the rank of lieutenant, he was made at once page and buffoon of the court, by way of punishment for his having changed his religion. His first wife being dead, the empress told him he ought to marry again, and that she would be at the expence of the wedding. He accepted the proposal; and, pitching upon a girl in low life, acquainted the empress of his choice, and claimed her promise. The empress, in giving this entertainment, had a mind, at the same time, to see how many different kinds of inhabitants there were in her vast dominions. Accordingly, she caused orders to be dispatched to the governors of the provinces to send up to Petersburg several persons of both sexes. These being arrived, they, at the expence of the court, were new dressed, each in the habit of his respective country.

'Monsi. de Walinsky was appointed manager of the arrangements for this wedding, and winter was the season chosen for the celebration of it. The empress, to make it the more completely extraordinary, had a house built wholly of ice: it consisted of two chambers, in which every thing of furniture, even the bedplace on which the new married couple were to lie, was to be of ice. There were four small cannon and two mortars made of the same matter. The cannon were fired several times, with half an ounce of powder in each, without bursting; and little wooden grenades were thrown out of the mortars, without their being damaged.

'On the wedding-day that the feast was to be celebrated, all the guests were assembled in the court-yard of Walinsky; thence the procession set out, and passed before the imperial palace, and through the principal streets of the town. There was a great train, consisting of more than three hundred persons. The new-married couple were placed upon an elephant,

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in a great cage. The guests, two and two, were in a sledge, drawn by all kinds of beasts, as reindeer, dogs, oxen, goats, hogs, &c. Some were mounted on camels. After the procession had gone the round prescribed to it, it was brought into the duke of Courland's riding-house, where a flooring of planks had been laid for the purpose, and where there was a dinner prepared for them on several tables. Each was treated according to the manner of cookery in his own country. After the repast, there was a ball: each nation had its own music, and its own way of dancing. When the ball was over, the bridegroom and bride were conducted into the house of ice, where they were put into a dismally cold bed, with guards posted at the door, that they might not get out before morning.'

Among many other interesting incidents, these Memoirs contain a more circumstantial account of the revolution accomplished by the princess Elizabeth, than we believe is to be met with in any other writers. But we shall conclude our review of this work with an extract, from the author, on the character of the Russian nation.

'Some writers have advanced, that before the reign of Peter I. the Russians, collectively and separately considered, were all perfectly stupid and mere brutes; but this is entirely false, as the contrary may be easily proved.

'Those who have formed to themselves this idea, need but read the Russian history of the seventeenth century; in the course of which, the ambition of Godunow, and the cabals of the Poles, had divided the nation into several factions, in a manner that brought it to the brink of ruin. The Swedes were masters of Novogorod, and the Poles of the capital, Moscow itself. Yet, notwithstanding such great disasters, the Russians at length prevailed so far, by the dexterity of their management, as to recover themselves from the yoke imposed on them by two such powerful enemies as Sweden and Poland at that time were. In less than fifty years they reconquered all the provinces which had been taken from them in the time of their domestic troubles; and this they effected without any foreign minister or general to conduct their affairs. A just reflection on these events, will readily suggest the justice of owning, that undertakings of such importance could not be or projected or executed by stupid people.

'The Russians, in general, do not want wit or natural good sense. The concern and attention of Peter I. for the civilization of his country never extended to the citizens and peasants; yet, on any one's having the curiosity to talk to those of this condition, he will find, that in general they have all the needful common sense and judgment; that is to say, in those things

that

that have no concern with the prejudices of their childhood or education, in points relative to their country and religion; that they have a readiness of capacity for comprehending whatever is proposed to them; that they, with great quickness, discover the necessary expedients for arriving at their ends; and that they seize, with abundance of discernments, any favorable occasions that present themselves. In short, there is full room for being persuaded, that a Russian citizen or peasant will, on all occasions, give proof of at least equal sagacity and shrewdness, to what is commonly to be met with among those of that class in any other country of Europe.

‘ But as there is no entering into satisfactory researches of that kind, without knowing the language of the country, which few strangers give themselves the trouble of learning, the want of that requisite has been one of the causes of the depreciating accounts given of the natives of that country; who, on their part, have greatly contributed to fix such imputations, by the contempt which, on many occasions, they have shewn for foreigners, and for whatever had the air of a foreign fashion or custom: add to this, that the way of living, and manners of the Russians, in the beginning of this century, differed entirely from those of the other nations of Europe; and that they were perfectly ignorant of all the rules of good-breeding, even of the laws of nations, and of those prerogatives of foreign ministers, which are established in the other courts of Europe.’

Upon the whole, these Memoirs are a valuable addition to the history of the Russian empire; and as the author had access to the secrets of the cabinet, and was personally engaged in the transactions of the field, they are entitled to all the credit which is due to the most respectable authority.

II. *Oration of Æschines and Demosthenes on the Crown. Translated into English, with Notes, by T. Leland, D. D. Vol. III. 8vo. 5s. Johnston.*

WHEN we consider the extravagant applauses which have been paid by ancient and modern writers to the eloquence of Demosthenes, it may seem a little surprising, that his Oration is not more generally studied and admired, and that we have very few tolerable editions of all his works. This neglect probably arises from the difficulties which occur in his writings. Many of his terms and phrases are forensic, or peculiar to the laws and policy of ancient Greece; the tenor of his argument is frequently interrupted by observations which

the author has thrown in occasionally, when witnesses were interrogated, when the adversary made some reply, when any tumult arose, or the audience broke out into acclamations. There are also many allusions in the course of his orations, which at this distance of time, for want of historical data, it is hardly possible for any one to understand. Under these circumstances it cannot be imagined, that a modern reader should fully perceive the speaker's force of reasoning, the pertinence of his remarks, and those admirable strokes of oratory for which he has been applauded by Dionysius of Halicarnassus, Cicero, Longinus and others, by whom, it is probable, they were better understood.

Dr. Leland, whose translation we have now before us, seems to have executed his work with great accuracy, and a spirit nearly approaching to that of the original. He appears to be well acquainted with the history of Greece about the time of Demosthenes, and has evidently thrown a light on many passages which had been left in obscurity by Ulpian, Wolfius, and every other commentator.

In this volume we have only two orations, that of Æschines against Ctesiphon, and the reply of Demosthenes. The translator, in his introduction, gives the following account of the cause of this famous contest.

‘ It was usual with the Athenians, and, indeed, with all the Greeks, when they would express their sense of extraordinary merit, to crown the person so distinguished with a chaplet of olive interwoven with gold. The ceremony was performed in some populous assembly, convened either for business or entertainment; and proclamation made, in due form, of the honour thus conferred, and the services for which it was bestowed.

‘ To procure such an honour for Demosthenes, at this particular juncture, was thought the most effectual means to confound the clamour of his enemies. He had lately been intrusted with the repair of the fortifications of Athens, in which he expended a considerable sum of his own, over and above the public appointment, and thus enlarged the work beyond the letter of his instructions. It was therefore agreed, that CTESIPHON, one of his zealous friends, should take this occasion of moving the senate to prepare a DECREE (to be ratified by the popular assembly) reciting this particular service of Demosthenes, representing him as a citizen of distinguished merit, and ordaining that a GOLDEN CROWN (as it was called) should be conferred upon him. To give this transaction the greater solemnity, it was moved that the ceremony should be performed in the theatre of Bacchus, during the festival held in honour

honour of that God, when not only the Athenians, but other Greeks, from all parts of the nation, were assembled to see the tragedies exhibited in that festival.

‘ The senate agreed to the resolution. But, before it could be referred to the popular assembly for their confirmation, Æschines, who had examined the whole transaction with all the severity that hatred and jealousy could inspire, pronounced it irregular and illegal, both in form and matter; and without delay assumed the common privilege of an Athenian citizen, to commence a suit against Ctesiphon as the first mover of a decree repugnant to the laws, a crime of a very heinous nature in the Athenian polity.

‘ The articles on which he founds his accusation are reduced to these three.

‘ I. Whereas every citizen, who has borne any magistracy, is obliged, by law, to lay a full account of his administration before the proper officers, and it is expressly enacted, that no man shall be capable of receiving any public honours, till this his account hath been duly examined and approved; Ctesiphon hath yet moved that Demosthenes should receive a crown previous to the examination of his conduct, in the office conferred upon him, and before the passing of his accounts.

‘ II. Whereas it is ordained that all crowns conferred by the community of citizens shall be presented and proclaimed in their assembly, and in no other place whatsoever; Ctesiphon hath yet proposed that the crown should be presented and proclaimed in the theatre.

‘ III. Whereas the laws pronounce it highly penal for any man to insert a falsehood in any motion or decree; Ctesiphon hath yet expressly declared, as the foundation of this his decree, that the conduct of Demosthenes hath been ever excellent, honourable, and highly serviceable to the state; a point directly opposite to the truth.

‘ The two former of these articles he endeavours to establish by an appeal to the laws and ordinances of Athens. Here he was obliged to be critical and copious, which may render the first parts of his pleading not so agreeable to an English reader, as that in which he enters into the public transactions of his country, and the ministerial conduct of his adversary.

‘ The prosecution was commenced in the year of the fatal battle of Chæronea. But the final decision of the cause had been suspended about eight years; and this interval was full of great events, to which each of the speakers frequently alluded.

* It was the first care of Alexander, on his accession to the throne, to undeceive those among the Greeks, who, like Demosthenes, had affected to despise his youth. He instantly marched into Peloponnesus, and demanded the people of that country to accept him as commander of their forces against Persia. The Spartans alone sullenly refused. The Athenians, on their part, were intimidated, and yielded to his demand with greater expressions of reverence and submission than they had ever paid to his father.—He returned to Macedon to hasten his preparations, where he found it necessary to march against his barbarous neighbours, who were meditating a descent upon his kingdom. His conflicts with these people occasioned a report to be spread through Greece, that the young king had fallen in battle. The Macedonian faction were alarmed: their opposers industriously propagated the report, and excited the Greeks to seize this opportunity to rise up against a power which had reduced them to a state of ignominious subjection. The Thebans unhappily yielded to such instances, took arms; and slaughtered the Macedonian garrison that had been stationed in their citadel.

‘ But this insolence and cruelty did not long remain unpunished. Alexander suddenly appeared before their gates, at the head of his army, and in a few days became master of their city; where he executed his vengeance with fire and the sword. The miserable state of desolation and captivity, to which the Thebans were thus reduced, is ascribed in the following oration to the pernicious counsels and machinations of Demosthenes, and displayed in the most lively and pathetic terms.

‘ Nor did this extraordinary instance of rigour fail of its intended effect. The Greeks were astonished and confounded. The Athenians thought it expedient to send a deputation of their citizens, to congratulate the king of Macedon on his late successes. Demosthenes was one of the persons chosen to execute this commission; but, conscious of the resentment which his well-known zeal against the Macedonian interest must have merited from Alexander, he deserts the other deputies while they were on their journey, and returned precipitately to Athens. Nor, indeed, were his apprehensions groundless; for, although the address was graciously received, yet the king took this occasion of complaining, in a manner which marked his superiority, of those factious leaders among the Athenians, to whom he affected to impute all the calamities of Greece, from the battle of Chæronea to the destruction of Thebes. He demanded that several of the public speakers, and Demosthenes among the rest, should be delivered

vered up to the power of the Amphyctionic council, there to abide their trial, and to meet the punishment due to their offences. This was in effect to demand that they should be delivered into his own hands. The Athenians were in the utmost consternation, but found means to deprecate his resentment, and prevail upon him to be satisfied with the banishment of Charidemus, one of his most distinguished opposers; who accordingly repaired to the court of Darius, where his sage counsel, that the Persian should avoid an engagement with Alexander, provoked the haughty and capricious tyrant to put him to death.

‘ During Alexander’s famous expedition into Asia, and the progress of his stupendous victories, Greece enjoyed a sort of calm, and the Athenians found leisure to decide the contest between their rival statesmen. The parties now appeared before a number of judges, probably not less than five hundred, and these chosen from the citizens at large, men of lively and warm imaginations, and of all others most susceptible of the impressions made by the force and artifice of popular eloquence. The partisans of each side crowded round, to assist and support their friend; and the tribunal was surrounded, not only by the citizens of Athens, but vast numbers from all parts of Greece, curious to hear two so celebrated speakers, upon a subject so engaging as the late national transactions; and to be witnesses of the decision of a cause, which had been, for some years, the object of general attention and expectation.’

Æschines, having supported his charge against Demosthenes and Ctesiphon with great spirit, warmth, and acrimony, concludes his speech in this manner.

‘ But to urge the point of greatest moment: should any of your sons demand by what examples they are to form their lives, how would you reply? For you well know that it is not only by bodily exercises, by seminaries of learning, or by instructions in music, that our youth is trained, but much more effectually by public examples. Is it proclaimed in the theatre that a man is honoured with a crown, for his virtue, his magnanimity, and his patriotism, who yet proves to be abandoned and profligate in his life? The youth who sees this is corrupted. Is public justice inflicted on a man of base and scandalous vices like Ctesiphon? This affords excellent instruction to others. Doth the judge, who has given a sentence repugnant to honour and to justice, return home and instruct his son? That son is well warranted to reject his instruction. Advice in such a case may well be called impertinence. Not then as judges only, but as guardians of the state, give your voices in such a manner, that you may approve your conduct

to those absent citizens who may inquire what hath been the decision. You are not to be informed, Athenians, that the reputation of our country must be such as their's who receive it's honours. And surely it must be scandalous to stand in the same point of view, not with our ancestors, but with the unmanly baseness of Demosthenes.

• How then may such infamy be avoided? By guarding against those, who affect the language of patriotism and public spirit, but whose real characters are traitorous. Loyalty and the love of liberty are words that lie ready for every man. And they are the more prompt to seize them, whose actions are the most repugnant to such principles. Whenever, therefore, you have found a man solicitous for foreign crowns, and proclamations of honours granted by the Greeks; oblige him to have recourse to that conduct which the law prescribes; to found his pretensions and proclamations on the true basis, the integrity of his life, and the exact regulation of his manners. Should he not produce this evidence of his merit, refuse your sanction to his honours; support the freedom of your constitution which is now falling from you. Can you reflect without indignation, that our senate and our assembly are neglected with contempt, while letters and deputations are sent to private houses, not from inferior personages, but from the highest potentates in Asia and in Europe, and for purposes declared capital by the laws? That there are men, who are at no pains to conceal their part in such transactions; who avow it in the presence of the people; who openly compare the letters; some of whom direct you to turn your eyes on them, as the guardians of their constitution; others demand public honours as the saviours of their country? While the people, reduced by a series of dispiriting events, as it were to a state of dotage, or struck with infatuation, regard only the name of freedom, but resign all real power into the hands of others. So that you retire from the assembly, not as from a public deliberation, but as from an entertainment, where each man hath paid his club, and received his share.

• That this is a serious truth, let me offer something to convince you. There was a man (it grieves me to dwell so often on the misfortunes of the state) of a private station, who, for the bare attempt of making a voyage to Samos, was, as a traitor to his country, put instantly to death by the council of Areopagus. Another private man, whose timid spirit, unable to support the general consternation, had driven him to Rhodes, was not long since impeached, and escaped only by the equality of voices: had but one vote more been given for his condemnation,

nation, banishment or death must have been his fate. To these let us oppose the case now before us. A popular orator, the cause of all our calamities, is found guilty of desertion in the field. This man claims a crown, and asserts his right to the honour of a proclamation. And shall not this wretch, the common pest of Greece, be driven from our borders? Or shall we not seize and drag to execution this public plunderer, whose harangues enable him to steer his piratical course through our government. Think on this critical season, in which you are to give your voices. In a few days the Pythian games are to be celebrated, and the convention of Grecian states to be collected. There shall our state be severely censured, on account of the late measures of Demosthenes. Should you crown him, you must be deemed accessories to those who violated the general peace. If, on the contrary, you reject the demand, you will clear the state from all imputation. Weigh this cause maturely, as the interest not of a foreign state, but of your own: And do not lavish your honours inconsiderately: confer them with a scrupulous delicacy; and let them be the distinctions of exalted worth and merit. Nor be contented to hear, but look round you, where your own interest is so intimately concerned, and see who are the men that support Demosthenes. Are they his former companions in the chase, his associates in the manly exercises of his youth? No, by the Olympian God; he never was employed in rousing the wild bear, or in any such exercises as render the body vigorous: he was solely engaged in the fordid arts of fraud and circumvention.

‘ And let not his arrogance escape your attention, when he tells you, that, by his embassy, he wrested Byzantium from the hands of Philip; that his eloquence prevailed on the Acarnanians to revolt, his eloquence transported the souls of the Thebans. He thinks that you are sunk to such a degree of weakness, that he may prevail on you to believe that you harbour the very genius of persuasion in your city, and not a vile sycophant. And when at the conclusion of his defence he calls up his accomplices in corruption, as his advocates, then imagine that we see the great benefactors of your country, in this place from whence I speak, arrayed against the villainy of those men: Solon, the man who adorned our free constitution with the noblest laws, the philosopher, the renowned legislator, intreating you, with that decent gravity which distinguished his character, by no means, to pay a greater regard to the speeches of Demosthenes, than to your oaths and laws: Aristides, who was suffered to prescribe to the Greeks their several subsidies, whose daughters received their portions from the people, at

his decease, roused to indignation at this insult on public justice; and asking whether you are not ashamed, that when your fathers banished Arithmius the Zelian who brought in gold from Persia; when they were scarcely restrained from killing a man connected with the people in the most sacred ties, and by public proclamation forbad him to appear in Athens, or in any part of the Athenian territory, yet you are going to crown Demosthenes with a golden crown, who did not bring in gold from Persia, but received bribes himself, and still possesses them. And can you imagine but that Themistocles, and those who fell at Marathon, and those who died at Plataea, and the very sepulchres of our ancestors must groan if you confer a crown on this man, who confessedly united with the barbarians against the Greeks?

‘ And, now, bear witness for me, Thou Earth, Thou Sun, O Virtue, and Intelligence, and thou, O Erudition, which teachest us the just distinction between vice and goodness, I have stood up, I have spoken in the cause of justice. If I have supported my prosecution with a dignity befitting its importance, I have spoken as my wishes dictated; if too deficiently,—as my abilities admitted. Let what hath now been offered, and what your own thoughts must supply, be duly weighed, and pronounce such a sentence as justice and the interests of the state demand.’

Demosthenes thus concludes his oration.—‘ There are two distinguishing qualities (Athenians!) which the virtuous citizen should ever possess. (I speak in general terms, as the least invidious method of doing justice to myself) a zeal for the honour and pre-eminence of the state, in his official conduct; on all occasions, and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend upon another power. And in this affection you find me firm and invariable. Not the solemn demand of my person, not the vengeance of the Amphictyonic council which they denounced against me, not the terror of their threatenings, not the flattery of their promises, no, nor from the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honours, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city, with a face of joy and exultation, at the success of a foreign power; embracing, and announcing the joyful tidings to those who, I supposed, would transmit it to the proper place. I was never
known

known to receive the successes of my own country, with tremblings, with sighings, with eyes bending to the earth, like those impious men, who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad; and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

‘Hear me, ye immortal Gods! and let not these their desires be ratified in heaven! Infuse a better spirit into these men! Inspire even their minds with purer sentiments!—This is my first prayer.—Or if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But, to us, display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!’

The event of this contest was such as might be expected from the superior abilities of Demosthenes. His rival was condemned, and involved in the consequences of a groundless and malicious prosecution. Unable to pay the penalty, he was obliged to submit to exile, and determined to take up his residence at Rhodes, where he opened a school of eloquence. Here he read to his hearers these two orations: his was received with approbation, that of Demosthenes with an extravagance of applause: “And how, said he, with a generous acknowledgment of his rival’s merit, must you have been affected, *had you heard HIM DELIVER IT*:” or, to use the emphatical words of Æschines, as they are cited by Pliny*, *τι δὲ εἰ αὖτε τὸ διπρὸν [τα αὐτὰ ῥήματα βωμῆος] ἀκίκοιτε*.

It is said, that as Æschines was retiring from the city, Demosthenes followed him, and obliged him to accept of a large present of money in his distress.—

The first volume of Dr. Leland’s translation was published in 1756, the second about the year 1760; and the whole is so well executed, that we do not expect to see any other writer do the same justice to the eloquence of Demosthenes; we only wish that the present translator may prosecute this arduous and useful undertaking with equal accuracy and spirit.

* Lib. II. Epist. 3.

III. *Critical Observations on the Writings of the most celebrated original Geniuses in Poetry. Being a Sequel to the Essay on Original Genius. By W. Duff, A. M. 8vo. 5s. Becket and De Hondt.*

OF the *Essay on Original Genius* we have formerly given our sentiments. We shall now examine the critical work before us.

Though the author seems to be a man of learning and taste, it were to be wished that fewer books like his *Critical Observations* were published. It is really absurd, in this intelligent æra, to make such a mystery of polite literature, to set about to explain it with so much formality and system. It is the nature of poetry to affect without any medium all those who are susceptible of its beauties. Sensible conversation, and the best authors, are now accessible to almost every man of taste, and are sufficient to quicken his discernment, and mature his judgment. As for those who have not souls, to a certain degree, congenial with poetry, not all the learned dissertations of Aristotle, nor the nice divisions of poetical excellence, and the quotations which Mr. Duff has given us—no, not an angel from heaven could make them sensible to the most admired passages in our capital authors, which excite such high raptures in people of a finer constitution. The materials of which they are composed are too opaque to be illuminated. To set up for a legislator in the republic of letters, without talents adequate to the undertaking—to select three or four authors, rather with caprice than judgment, as the only models of original and great genius—to give a number of quotations from these authors, and to tell us in general terms, that this passage is pathetic, this is sublime, and that astonishingly great—however pompous this parade may be, it is not likely, no more than any other kind of presumption, to serve the world, or procure personal reputation.

Part of this accusation may, perhaps, be retorted by resentment upon our monthly publication. But let it be remembered, that we pretend not to give a code of laws for the whole region of literature; we obtrude not a book upon the world which arrogates to itself authoritative and lasting decision. We only give new literary intelligence as the subjects of it arise: we are only the harbingers of novelty, not the inquisitors of the ancients and the moderns. We only publish a temporary, but we hope a useful pamphlet; and we are obliged, by the nature of our plan, to give extracts from new authors only, with short previous remarks.

But we presume not to reject all books of criticism, though we cannot think that Mr. Duff's contains any material information. When we see composition analysed with the elegance of an Addison, or the philosophy of a Burke; when we see the springs of the sublime and beautiful unlocked, and opened to our view; or when we see a delicate imagination, inspired with the soul of Milton, seizing all his great ideas in their full proportion, and exhibiting them in that proportion to our minds—books of criticism, which present to us these noble objects, we receive with the highest pleasure, and the warmest gratitude, and deem them great acquisitions to the literary world. But time is parsimonious of such writers: few of them are to be expected in the course of a century.

Mr. Duff says, that, since the creation of the world to this day, there have only arisen three complete original geniuses in the art of poetry; Homer, Ossian, and Shakespeare. A very extraordinary position, indeed! Let us give him fair play, however, and quote his words.

‘ We know not whether it will be reckoned too bold an assertion, to affirm, that in a period of about six thousand years, that is from the creation of the world to this day, there have arisen only three complete original geniuses in the art of poetry, whose compositions have descended to our times; and these are Homer, Ossian, and Shakespeare. As this position will appear problematical to some persons, and perhaps chimerical to others, we shall endeavour to support it by some remarks on the genius and writings of those great authors, delivered in the order pointed out in the third section of the second book of the Essay on Original Genius; after which, we shall take a view of the merit of some other distinguished poets, though inferior in respect of originality to those above-mentioned.’

By Ossian, he means the poetical impostor Macpherson; for we are not singular in refusing to believe, that the English Fingal is a translation from an old Galic poem. We shall only at present observe by the bye, that it is not greater poetical blasphemy in Voltaire, to spit his impotent venom at Shakespeare, for which he is justly and sensibly reprehended by Mr. Duff, than it is in Mr. Duff to rank Macpherson with Homer, but especially with Shakespeare.

We shall now give the reader a fuller idea of Mr. Duff's plan and sentiments. He makes invention the grand characteristic of the sublime, which he divides into four species.

‘ It will be remembered, says he, that we considered the talent of invention in general, as one universal and distinguishing characteristic of original genius in poetry, of which talent we reckoned four distinct species; the *invention of incidents*, of *ch-*

ractions, of *imagery*, and of *sentiment*. It will be farther remembered, that we pointed out *virid and picturesque description*, as another criterion of the same quality; that we observed *irregular greatness, wildness and enthusiasm* of imagination to be its invariable attendants; and lastly, that it would constantly display its various powers, in allegories, in visions, or in the creation and exhibition of ideal characters, especially of the supernatural kind, to which both its abilities and bias are peculiarly suited.

He then relates many leading events in the fable of his favourite authors; and then *adduces* many examples from them (to use his uncouth, pedantic phraseology) to show their excellence in the four different kinds of original genius. We here desire Mr. Duff to beware of the word *adduce*. We should not have been so pedantic ourselves as to impute the use of it to him as a fault, had he not shewn himself enamoured of it to a degree of infatuation. His numerous repetitions of it are disgusting to an English reader. *Adduce* is not an authentic word in the English language; it may be a word of great import and gravity in Scotland, but it is ridiculous in London.

Though Mr. Duff allows complete originality of genius only to Homer, Ossian, and Shakspeare; yet he thinks Milton, Spencer, Ariosto, and Tasso, very great original poets, and vouchsafes to each of them a critical examination.

But what an unreasonable exclusion is this of so many great men from the summit of Parnassus! We should hope, that the great improvements which we have received of late years in every object of speculation, would guard us from any narrow, partial judgment in matters of taste, as well as in those of morality and religion. Nothing can be more absurd than this restriction of original genius to two or three poets. How came you, sir, to forget Mr. Dryden? Was not the immortal Dryden an original genius? (We should have said the divine Dryden, had not Mr. Duff polluted the word, by saying the divine Ossian.) Certainly he was, if to the words *original genius* we affix any adequate ideas. A man of true taste would rather have been the author of Dryden's Ode on St. Cecilia's Day, or of one of his political characters, or of one of his translations, than of all the crude, chaotic stuff that Macpherson has obtruded upon the world. This Gothic spell, by which so many great bards are shut out from the castle of Fame, may be broken by the talisman of poetical justice.—Every eminent poet is an original genius, because he has a strain of thinking and writing peculiar to himself. Pope is an original genius; Gray's Elegy is an original poem; Addison's

Cato

Cato is an original poem ; for in the elegant, correct, eloquent kind of dramatic writing, there is not its equal. The sterling lines of Addison are worth all the sing-song, tedious declamation of Corneille.

It is mortifying to reflect how much men of sense will be misled by a prejudice for antiquity, and for country. ' If there is any one quality, says Mr. Duff, in which Homer excelled all mankind, it is in the invention of incidents ; and if there was ever a great poet ridiculous in his incidents, it was Homer. They are often tedious, and childish ; the idea of them is often painful to the mind. Shakespeare in incidents excells him infinitely ; for his incidents are generally affecting or astonishing. They exhibit the poet's great powers in the ideal world, or, sometimes by tender, sometimes by sublime strokes, his amazing knowledge of the human mind. Homer was a great poet ; but he lived in early, uncultivated times. Shakespeare, therefore, who lived but lately, in comparison, is more interesting, with regard to incidents, than he ; more interesting, as a poet, upon the whole. So is Milton, notwithstanding all his trumpery of school divinity ; notwithstanding his genius is often bewildered in the fanaticism of his times. The more cultivated the age is in which a great poet lives, the more justly admirable will his writings be. This principle we should wish to see established ; it would be of great service to truth and taste ; it would give a great blow to prejudice, and pedantry.'

We must do justice, however, to Mr. Duff, who approves not of all the incidents of Homer. Some he mentions, which he thinks exceptionable ; but, we fear, they deserve not the apology, which he makes for them.

' A great part of the mythology of Homer was no doubt the mythology of his country ; but the use he has made of it, is altogether his own. He has employed his celestial machinery in general with admirable art and judgment ; yet in some instances, he may be thought to have transgressed a rule delivered many centuries after his time.

Nec Deus intersit nisi dignus vindice nodus
Inciderit.

It is certain, that Homer's gods are introduced upon the stage more frequently than is necessary ; that they are upon some occasions made to act a part, which might have been more properly performed without their interposition ; and that sometimes they are employed in offices too frivolous, and below the dignity of their godships. Thus, though we allow the principal heroes to be the favourites and the care of some guar-

guardian deity, who may protect them in cases of imminent danger, and rescue them from instant fate, when it is necessary their lives should be lengthened out, yet we cannot see occasion for Minerva's almost constant attendance on the son of Tydeus, and her assisting him in those combats, where his own valour would have gained him the victory. By this unseasonably display of unnecessary aid, we have no means left us of distinguishing the exploits of the hero from the actions of the goddess. We observed likewise that Homer's gods sometimes act a part which might be more properly performed without them. Can any one suppose, that Hector had occasion for the assistance of Apollo, to enable him to kill Patroclus? But Homer seems to have envied him the honour of his entire conquest. He must first be disarmed by the god, then wounded by Euphorbus, and Hector has the last mean part assigned him, of killing this hero outright; though we are persuaded, most people will be of opinion that the Trojan chief was a match for Patroclus, clad as he was in the armour of Achilles. To exemplify the last observation, that the deities in the Iliad are sometimes employed in offices below their dignity, must it not be allowed, that to become the charioteer of Diomed, was no post of honour for Minerva, but that by assuming the reins and plying the lash, she rather degrades her divinity?

• We shall farther take the liberty to observe, that notwithstanding the credulity of the Greeks, and the extensive licence of fiction which their mythology allowed, of which licence Homer has greatly availed himself, there are some incidents both in the Iliad and Odyssey rather too marvellous even for the poet's own age, and some of them have too ludicrous an air to have place in an epic poem. What, for instance, shall we say of the miraculous gift of speech conferred on the horses of Achilles, that they might vindicate themselves from the unjust charge brought against them by their master, of failing in their duty to Patroclus, when he supposed their fleetness might have preserved him? Perhaps the undistinguishing admirers of Homer will satisfy themselves by resolving the whole into a supernatural incident, and justify it by a miracle of a similar nature recorded in the sacred writings; in which we are told, that Balaam's ass, miraculously endued with man's voice, reproved the madness of the prophet. But the causes of this very unusual phenomenon were by no means similar, nor can we admit it as a sufficient reason, in the former case, for breaking through the order of nature, and encroaching upon the prerogative of the human species, that those generous steeds, though of heavenly extraction, might have an oppor-

opportunity of asserting their fidelity to the deceased friend of their master. We shall mention two other incidents which appear somewhat ludicrous, as well as improbable; the one we find in the twenty-first book of the Iliad, where the river Scamander attacks Achilles, pursues, and threatens to overwhelm him with all his waves; till Vulcan, at the instigation of Juno, comes down from heaven, to chastise the insolence of Scamander, whose waters he scorches and dries up with fire. The other we meet with in the tenth book of the Odyssey, where Æolus gives Ulysses the adverse winds, shut up in a bag, which being loosed by the ignorance or imprudence of his companions, the winds rush forth and raise a most dreadful tempest. These extravagant fictions, however, are instances of that exuberance, wildness, and irregularity of imagination, which distinguish every great genius. We may bestow the same epithet upon them, which the ancient fathers of the Christian church bestowed upon the virtues of the heathens; we may call them the "*splendida peccata*" of Homer. Great liberties in composition, are sometimes taken by men of exalted genius, and must be allowed to them. It is their singular privilege upon certain occasions, to depart from, and to transgress those rules, which will be for ever binding on persons of ordinary abilities, not only with impunity, but with applause.

' Great wits may sometimes gloriously offend,
And rise to faults true critics dare not mend;
From vulgar bounds with brave disorder part,
And snatch a grace beyond the reach of art. POPE.'

These glaring absurdities are not to be defended by attributing them to a wildness of imagination, which, with people who like to be made to stare, may pass for true greatness: and it is as ridiculous in Mr. Duff to call these foolish incidents the *splendida peccata*, the splendid faults of Homer, as it was in the doting fathers of the church, to apply that expression to the exalted virtues of the ancient heroes and philosophers. The faults which a modern writer ought to avoid, are not excellencies, nor graces in Homer. A modern genius, if we suppose him as great as Homer, would never be so extravagant as to make use of such incidents and images as we frequently meet with in Homer; which is a proof that those incidents and images are absolutely, and in the true nature of composition, improper, and only excusable in Homer on account of the period in which he lived. What is an actual absurdity in one author, is an actual absurdity in another; how different soever they may be in their degree

gree of genius ; and though the one may have been dead three thousand years, and the other but three.

The four verses of Mr. Pope, cited by Mr. Duff, are very just, if we take them in the sense in which we are to suppose their author meant them. A great genius, he says, may transgress the laws of the schools, and by offending against them, will rise to a sublimity which will astonish and captivate the minds of his readers, will be warranted by the sanction of human nature, and which, therefore, true critics, instead of correcting, will pronounce the highest pitch of excellence. But we can hardly think that Pope, with all his partiality to Homer, would have admitted Minerva's turning charioteer to Diomed, wind pent up in bags by Æolus for the use of Ulysses, or speaking horses, amongst the graces which a great poet might snatch beyond the rules of art.

Deliberately and minutely to prove, that *the old, new, epic, pastoral* Fingal has no title to that rank which Mr. Duff arrogates to it, would be painful to us and to our readers ; nor would the bounds of our work permit us. We shall speak to it, however, *en passant*, and then consign it to its oblivion.

Very much, indeed, is written by Mr. Duff in praise of his pretended Ossian. He says, that ' in sublimity of sentiment, in vivacity, and strength of description, he may justly claim a full equality of merit with Homer himself.'

From many examples which he gives of what he calls the greatness of Ossian's genius, we shall transcribe the following one. Let us be comforted ; it is not long.

' The appearance of Fingal " when his wrath arose," and he was preparing to revenge the death of Fillan, is thus amazingly exhibited to us. " Unequal were his steps on high, as he shone in the beam of the oak. He was dreadful as the form of the spirit of night, when he cloaths on hills his wild gestures with mist, and issuing forth on the troubled ocean mounts the car of winds." This description is picturesque and elevated in the highest degree.'

The mind of man has no data by which it can form any idea of this simile. In the great sublime, says Mr. Burke, something is often happily left for the fancy of the reader to conceive. The poet, by not limiting the object, more strongly agitates our imagination, which amplifies the picture, and makes it more tremendous, or majestic, than it would have been, if it had been defined by description. But if something is to be left to the operation of fancy, something is to be given for fancy to operate upon. A huddle of wild ideas, which cannot be connected, and therefore cannot strike, and of sounding words, is the sublime of Fingal.

Mr. Duff

Mr. Duff gives us another quotation from this rhapsodist, in page 113, as an instance of the astonishing sublime. Ossian assigns the following province to the ghost of Fingal.—“Thy steps are on the winds of the desert; and the storms darken in thy hand. Thou takest the sun in thy wrath, and hidest him in thy clouds.” This is a very turbulent and mischievous state of existence for the shade of a departed hero, fitter for the blackest than for the most shining characters of antiquity. When we find a departed spirit seizing the sun in a fit of anger, plunging him in clouds, and thus thwarting at his pleasure the principal laws of the creation, we ought rather to rank the passage which contains this extravagance with the wildest chimeras of Ariosto, than produce it as a specimen of the great sublime.

We shall here observe, that Macpherson's works are written in prose; a circumstance sufficient, alone, to disqualify them from being compared with those immortal monuments, of which they are so injuriously made the rivals. Numbers without the force of sentiment, are jejune and contemptible; but the energy of the noblest sentiments is doubled by the magic of numbers.

Yet Mr. Duff is so blindly prejudiced in favour of the author of Fingal, that he thus fondly prophesies the duration of his writings.

‘If however, from the merit of those works, we may be permitted to preface their future fame, we may without hesitation venture to affirm, that they will be read with admiration and delight, even in a translation, wherever the English language is known; and that their duration will be co-eval with the existence of sensibility and taste in Great Britain.’

Pray, Sir, throw an eye upon facts; and from them read the fortune of Fingal. Fingal (an epic poem we shall call it) published in a most discerning country, and in a most enlightened period, addressed, by the nature of its composition, to the universal feelings of mankind, is already less read in England than Hudibras, a poem written to a party which existed a century ago.

The author's eighth and last section is written with judgment and sentiment. It treats of the effects of genius on the temper and character; and of the advantages and disadvantages attending the possession of it.

Though Mr. Duff hath here shown himself well acquainted with the frame of a poet, and with the conduct resulting from it, yet, we think, he hath attributed some effects to constitution, which may flow from contingent causes. The man of genius, for instance, is not naturally, in the main of his behaviour,

viour, either devout or melancholy. He may, upon the whole, be devout or sceptical, melancholy or chearful, as he hath been impressed by education, or by fortune.

He concludes with this paragraph.

‘ From this view of the pains and pleasures attendant on genius, few impartial persons will be apt to envy the possession of this singular accomplishment. Indeed when we coolly consider the uncertainty of that fame to which it aspires, the disappointments to which it is exposed in the pursuit of it, and the miseries it is often doomed to experience, it may well be questioned whether a man of plain sense and pliant temper, who thinks and acts like the rest of mankind, who can relish the ordinary pleasures at the same time that he participates in the common cares of life, and whose desires as well as pursuits run in the same uniform channel with those of his companions around him, enjoys not at least more satisfaction and content than the greatest genius that ever existed upon earth.’

We shall here take leave of our author, by observing, that happiness and misery, as far as they depend upon constitution, seem equally divided amongst mankind by the impartial Author of nature. If the uneasiness of a common mind is moderate, his pleasure is not exalted. If the mental pains of the man of genius are excruciating, they are compensated by transports almost celestial; and if no ordinary man would chuse to be a poet, certain it is that no poet would chuse to be an ordinary man.

IV. Aretin : a Dialogue on Painting. From the Italian of Lodovico Dolce. 8vo. 4s. Elmly.

THE utility, beauty, and elegance of the art of painting ; its agreeable and beneficial effects on the taste, and even the morals of mankind, have obtained every artist who has excelled in it, the applause of his contemporaries, and induced many to treat of the subject. The state of the polite arts has become a kind of test of the urbanity, or rudeness of every age, and, at the same time that they have been the most pleasing memorials of the civil and military transactions of the times in which they have flourished, their cultivation has conveyed to posterity the most agreeable idea of the internal refinement and taste of the people. Every attempt, therefore, to encrease or encourage a national taste for them, is deserving of some share of approbation.

Greece is generally allowed to have been the first grand seat of the arts : the productions of Egypt, as far as we can judge from

from the specimens we have seen, had but a small degree of merit, in comparison of the astonishing excellence to which they attained in the former. *There* it was that the people were animated to glory by the sublime eloquence of a Demosthenes, entertained with the wit of an Aristophanes, improved in their morals and character by the noble philosophy of a Socrates, and delighted by the refined beauties of an Apelles, a Protogenes, and a Glycon.

Most of these arts afterwards resumed their vigor in Rome; Cicero refined upon Demosthenes in his eloquence, as much as he did on the antient philosophers in his morals: Horace likewise improved upon the Greek wits; but in the art which is immediately under our consideration, it was quite otherwise. We do not hear of any Roman artist who was excellent; so that Rome was rather the receptacle of the works of the Greeks, than itself the seat of the art.

The ages of ignorance and barbarity which followed had well nigh destroyed all the remains of the antients; till learning and the arts again beamed forth under the auspices of Charles V. Francis I. Henry VIII. of England, Leo X. Clement VII. and the Medici family: then, as if by an almost immediate inspiration, appeared those excellent masters whom we so much admire and venerate. Genius is very quick of communication. Scarcely had Bellino and Giorgione shewn some marks of it, when Titian, Raphael, and Michael Angelo, caught the flame and carried it to the highest perfection. This was the case also of poetry; when Dante had just begun to form the language for metre, it was rapidly improved by Petrarcha and Ariosto, 'till it arrived at that excellence and perfection which we find in Tasso.

Painting, it is true, had between this and the former age received one material variation, which has been considered by some as very prejudicial; we mean the change of religion, by which it was deprived of those fictions which had employed the antient masters. The train of gods, goddesses, demigods, heroes, naiads, dryads, and nereids, were vanished, and seemed to threaten the Muses, that they must

—‘ Stoop with disenchanting wings to truth,’

which was never reckoned the favourite province of the poet or artist: yet these, we think, were abundantly supplied by the more sublime ideas of Christianity; to which the mode of religion, also, contributed, by the supply of saints and ministering spirits. *This* age is the principal subject of the work we are reviewing, and of which we shall proceed to give some account, first only exhibiting that of our translator concerning
the

the state of the arts at present, as it seems in general to be accurate, and deduced from his own observation.

Speaking, in the preface, of his motives for 'presenting Dolce to the public in an English dress,' he says, 'more especially at this time, when, after several attempts to establish the arts of painting and sculpture in this kingdom, we at length have a fair prospect of their settling among us. Two * flourishing societies have been formed for effecting this purpose, under the patronage of our most excellent sovereign; and the merits of several artists belonging to each of them, give us hopes that the idea of an English school is not so absurd as some writers, proud of what they esteem a more favourable climate, have represented it. We see a noble spirit of emulation among our own artists, from which, and the liberal encouragement those of the greatest merit among them have received, we have a favourable prospect that this kingdom, already celebrated for its superiority in arms, will not be less so for the arts.

' If we consider the state in which they are at present in the several countries where they formerly flourished, we shall find them not inferior in our own to any. They have totally deserted Greece, for a long time their favourite abode; and are so far degenerated in Italy (where they revived in the pontificates of Julius II. Leo X. and Clement VII. after having lain in oblivion above one thousand years) that we hear of very few celebrated painters there, and of *none* to rank with the old masters, since the death of Carlo Maratti, and Sebastiano Conca.

' France, the successor of Italy, finds her glories fading very fast. The encouragement the arts received under Louis XIV. enabled them for a time to hold up their heads; but the national character of the people, and the nature of the government, would not permit any long train of success. If we may be allowed to judge by the exhibition at the Louvre, this last summer, 1769, they are indeed at a low ebb. Although they have only one exhibition in two years, and the artists are not divided into several distinct bodies, as they are here, it acquires no hesitation to say, that the pictures *neither* equalled in number, or merit, our annual exhibitions."

This observation he proves by a critique on the paintings exhibited, for which we must refer the reader to the book itself, it being too long for an extract

We come now to the Dialogue between the celebrated Aretin and John Francis Fabrini, one of his literary contemporaries, who,

* The incorporated Society of Artists and the Royal Academy.

from speaking of Titian's well-known picture of the death of Peter Martyr, enter into a dispute on the comparative merits of Raphael and Michael Angelo, the latter of whom is supposed by Fabrini to be the most excellent painter that ever existed. Aretin (whom Dolce has very properly made his principal speaker) proposes to shew the falsity of this opinion, by a comparison of their respective merits, in the several particular excellencies of a painter. In order to this he enters into a discussion of the subject of painting, in general, as a necessary ground-work to the comparison, and divides his discourse into seven parts :

1. Of painting in general ; its utility and elegance.
2. Its divisions ; and first of invention.
3. Of design ; with observations on composition.
4. Of colouring ; with some reflections on expression.
5. A comparison of the respective merits of Raphael and Michael Angelo on each of these heads.
6. An historical account of Titian, and his works.
7. Some strictures on the merits of the other contemporary masters ; as Lionardo da Vinci, Giorgione, Julio Romano, Correggio, &c.

In the three divisions on the component parts of painting, the author is in general clear, and explicit : but the nature of the perspective part not easily admitting of an extract, we can only say, that we think it may be useful to the students in painting. The comparison illustrates the precepts, and is drawn with candor and attention. The historical account of Titian, with the strictures on the merits of the contemporary painters, are judicious and entertaining. The following anecdote of Titian's first appearance as a painter, may suffice for a specimen of the work.

‘ Titian, leaving the ignorant Gentil, his first master, applied himself to John Bellin ; but not perfectly pleased with his manner, he chose Giorgio da Castelfranco. Designing and painting with Giorgione, as he was called, he became, shortly, so excellent in his art, that when Giorgione was painting the front of the German warehouse which looks over the great canal, that part already mentioned regarding Mercery was given to Titian, who was not yet quite twenty years of age ; in which he painted Judith so admirably, both for design and colouring, that on its being opened to public view, and generally thought to be the work of Giorgione, all his friends congratulated him upon it, as far the best thing he ever had done. Giorgione replied with regret, that it was the work of a disciple who already shewed himself greater than his master ; and what is more, he stayed at home several days,

behaving like a madman, that such a youth should surpass him.'

This work has one great advantage for the student, which is that of brevity. A few rules, and a great deal of practice, bid much fairer for success than the reading of very long works. *Laireffe* is too long, and wants method. Mr. Webb's *Enquiry into the Beauties of Painting*, though admirably written, is rather a book for a connoisseur than a student; Dryden's translation of *Du Fresnoy*, with the notes, is the most useful book hitherto published; and the present publication appears to be a very proper companion to it.

The notes with which this work is furnished, are useful in pointing out the opinion of later writers, the different disposition of pictures at present, and sometimes enlarging upon or illustrating the author.

Upon the whole, we are of opinion that the clearness of the precepts here delivered, the circumstance of the *Tinæ*, and the scarcity of the original, were very sufficient and proper motives to induce the translator to this publication; and we recommend it both to the student and the connoisseur as an useful manual of the art.

V. Sermons on several Subjects, by Thomas Secker, LL. D. late Lord Archbishop of Canterbury. Published from the Original Manuscripts, by Beilby Porteus, D. D. and George Stinton, D. D. his Grace's Chaplains. 4 Vols. 8vo. 16s. White.

TO these discourses the editors have prefixed a review of his grace's life and character; the substance of which we shall give our readers in the following abridgment.

Dr. Thomas Secker was born in 1693, at Sibthorp in Nottinghamshire. His father was a Protestant Dissenter, who, having a small paternal fortune, followed no profession. He received his education at several private schools and academies in the country. Before he was twenty he made a considerable progress in Greek and Latin, in the Oriental languages, in geography, algebra, &c. In the academy of one Mr. Jones, kept first at Gloucester, then at Tewkesbury, he laid the foundation of a strict friendship with Mr. Butler, afterwards bishop of Durham. Mr. Secker had been destined by his father for orders among the Dissenters. With this view his studies were chiefly turned towards divinity. But not being able to satisfy himself with regard to some abstruse doctrines, nor to determine absolutely what communion he should embrace, he resolved to pursue some profession which

should not oblige him to declare, or teach publicly, opinions which were not yet thoroughly settled in his own mind. He therefore, about the end of the year 1716, applied himself to the study of physic, and attended the best lectures of anatomy, &c. during that and the following winter, in London. In order to improve himself still more in the knowledge of that science, he went to Paris in January 1718-19. There he lodged in the same house with Mr. Winslow, the famous anatomist, whose lectures he attended, and at the same time, those of the *materia medica*, chemistry, and botany at the king's gardens. The operations of surgery he saw at the Hôtel Dieu, and attended also for some time M. Gregoire, the accoucheur, but without any design of ever practising that, or any other branch of surgery. Here he became acquainted with Albinus, father Montfaucon, &c. and contracted an intimacy with Mr. Benson, afterwards bishop of Gloucester.

During his continuance at Paris he kept up a constant correspondence with Mr. Butler, who before this time had taken orders, and on the recommendation of Dr. Clarke, and Mr. Edward Talbot, son to bishop Talbot, was appointed by Sir Joseph Jekyll, preacher at the Rolls. Mr. Butler took occasion to mention his friend Mr. Secker, without his knowledge; to Mr. Talbot; who promised, in case he chose to take orders in the church of England, to engage the bishop his father to provide for him. This was communicated to Mr. Secker in a letter from Mr. Butler, about the beginning of May 1720. He had not at that time come to any resolution of quitting the study of physic; but he began to foresee many obstacles to his pursuing that profession; and having never discontinued his application to theology, his former difficulties, both with regard to conformity, and some other doubtful points, had gradually lessened, as his judgment became stronger, and his reading and knowledge more extensive. It appears also from two of his letters, still in being, written from Paris to a friend in England, both of them prior to the date of Mr. Butler's abovementioned, that he was greatly dissatisfied with the divisions, which, at that period, prevailed among the Dissenters. In this state of mind Mr. Butler's unexpected proposal found him, which he was therefore very well disposed to take into consideration; and after deliberating carefully on the subject of such a change for upwards of two months, he resolved at length to embrace the offer, and for that purpose quitted France about the beginning of August 1720.

On his arrival in England he was introduced to Mr. Talbot, with whom he cultivated a close acquaintance. But it was unfortunately of very short duration; for in December that

gentleman caught the small-pox and died. This was a great shock to all his friends, but especially to the amiable lady whom he had lately married, and to Mr. Secker, who had peculiar reason to lament an accident which seemed to put an end at once to all his hopes; but he had taken his resolution, and he determined to persevere. It was some encouragement to him to find that Mr. Talbot had, on his death-bed, recommended him, together with Mr. Benson and Mr. Butler, to his father's notice. 'Thus, says his biographer, did that excellent young man, for he was but twenty-nine when he died, by his nice discernment of characters, and his considerate good nature, provide most effectually in a few solemn moments for the welfare of that church, from which he himself was so prematurely snatched away; and at the same time raised up, when he least thought of it, the truest friend and protector to his wife and unborn daughter; who afterwards found in Mr. Secker all that tender care and assistance which they could have hoped for from the nearest relation.'

It being judged necessary by Mr. Secker's friends that he should have a degree at Oxford, and he having been informed that if he should previously take the degree of doctor in physic at Leyden, it would probably help him in obtaining the other, he went a little before Christmas to Leyden, took his degree there in March 1720-1, returned in April, entered himself a gentleman-commoner of Exeter-College in Oxford, and the next year obtained the degree of A. B. in that university.

He now spent a considerable part of his time in London, where he soon gained the esteem of some of the most learned and ingenious men of those days, particularly Dr. Clarke and Dean Berkeley. . Bishop Talbot being in November 1721, appointed to the see of Durham, Mr. Secker was, in December 1722, ordained deacon by him in St. James's church, where he preached his first sermon, March 28, 1723. In July following, he was taken down by his lordship to Durham, as his chaplain, in conjunction with Dr. Rundle. On the death of Sir George Wheeler in 1723-4. the bishop gave his prebend of Durham to Mr. Benson, and the rectory of Houghton le Spring to Mr. Secker. This valuable piece of preferment putting it in his power to fix himself in the world in a manner agreeable to his inclinations, he soon after made a proposal of marriage to Mrs. Benson, (sister to bishop Benson) who had been several years inseparable companion to Mrs. Talbot, widow of his friend Mr. Edward Talbot. His proposal being accepted they were married in King-street chapel, October 28, 1725. At the earnest desire of both, Mrs. Talbot and her
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daughter consented to live with them, and the two families from that time became one. In the winter of 1725-6, Mr. Butler published the first edition of his sermons. Mr. Secker took some pains to render his style more familiar, and his meaning more obvious. He afterwards gave him the same assistance when he published his Analogy. He now gave up the greatest part of his time to the care of his rectory at Houghton, where he was happy and respected. But Mrs. Secker's health, which now began to be very bad, and was thought to have been injured by the dampness of the situation, obliged him to think of exchanging it for a more healthy one. In 1727 he accomplished his desire; and obtained the prebend of Durham and the rectory of Ryton.

In 1732 the duke of Grafton, then lord chamberlain, appointed him chaplain to the king, at the recommendation of Dr. Sherlock, who had heard him preach at Bath, and conceived the highest opinion of his abilities. Dr. Tyrwhit, who succeeded Dr. Clarke as rector of St. James's in 1729, finding that preaching in so large a church endangered his health, his father-in-law, bishop Gibson, proposed to the crown that he should be made residentiary of St. Paul's, and that Mr. Secker should succeed him in the rectory. This arrangement was so acceptable to those in power, that it took place without any difficulty, and Mr. Secker was instituted to the rectory in 1733. In the beginning of July he went to Oxford, to take his degree of doctor of laws: on which occasion he preached his celebrated act sermon on the advantages and duties of an academical education. In December 1734, he received a very unexpected notice by letter from bishop Gibson, that the king had fixed on him to be bishop of Bristol. Dr. Rundle had a little before this been proposed by the lord chancellor Talbot for the see of Gloucester, but on account of some imprudences of speech charged on the doctor by Mr. Venn, the bishop of London opposed this nomination, and with much difficulty prevailed on Dr. Benson to accept that dignity. Dr. Flemming was about the same time promoted to the see of Carlisle, and the three new bishops were all consecrated together in Lambeth chapel January 19, 1734-5, the consecration sermon being preached by Dr. Thomas, now bishop of Winchester.

The honours to which Dr. Secker was thus raised in the prime of life did not in the least abate his diligence and attention to business, for which indeed there was now more occasion than ever. His assiduity in the care of his diocese and his parish of St. James's was singular and exemplary.

On the death of archbishop Wake, in 1737, Dr. Potter was appointed to succeed him in the see of Canterbury; and

that of Oxford was given to Dr. Secker. ' When the unfortunate breach happened betwixt the late king and the prince of Wales, his royal highness having removed to Norfolk-house, which is in the parish of St. James's, attended divine service constantly in that church. The first time he came there, the clerk in orders, Mr. Bonney, inadvertently begun prayers with his usual sentence of scripture, *I will arise and go to my father*, &c. This quickly became the subject of much conversation; and an addition was made to it, that the rector preached on the fifth commandment, *Honour thy father and thy mother*, &c. which was so positively asserted, that bishop Sherlock could only defend him, by saying that he must certainly have been in a course of sermons on the Commandments, and therefore could not help preaching upon that particular one in its turn. But the truth was, he preached on a quite different text, *The Lord is good to all*, &c. and the whole sermon was on that subject. The prince was pleased to shew his lordship several marks of civility and condescension. He had the honour of baptizing all his highness's children, except two; and tho' he did not attend his court, which was forbidden to all those who went to the king's, yet on every proper occasion he behaved with all the submission and respect due to his illustrious rank. In consequence of this, his influence with the prince being supposed much greater than it really was, he was sent, by the king's direction, with a message to his royal highness; which not producing the effects expected from it, he had the misfortune to incur his majesty's displeasure; who had been unhappily persuaded to think that he might have done more with the prince than he did, though indeed he could not.—For this reason, and because he sometimes acted with those who opposed the court, the king did not speak to him for a great number of years.

In February, 1742-3 a bill was brought into parliament to take off the high duties on spirituous liquors, and to lay on others much lower in their room. As this alteration was thought likely to have a pernicious effect on the health and morals of the common people, it met with a vigorous opposition in the house of lords, especially from the bench of bishops, all of whom voted, and several spoke against it. Among the latter were bishop Sherlock, and bishop Secker: and when it passed the bishop of Oxford entered his dissent. In the following year died Sarah, duchess dowager of Marlborough, and was buried at Blenheim by bishop Secker, who was one of her executors. In the time of the late rebellion he signalized his affection to the government, and excited that of others both in the house of lords, and wherever his influence extended.

tended. In 1748, Mrs. Secker died of the gout in her stomach. During her long illnesses the bishop attended her with the greatest care and tenderness, though her extreme bad state of health and spirits had put his affection to the severest trials. On the nomination of Dr. Butler, dean of St. Paul's, to the see of Durham in 1750, Dr. Secker accepted the deanery in exchange for the rectory of St. James's, and the prebend of Durham.

Having now more leisure both to prosecute his own studies, and to encourage those of others, he gave Dr. Church considerable assistance, in his First and Second Vindication of the Miraculous Powers, &c. against Dr. Middleton, which were published in 1750, and 1751; and he was of equal use to him in his Analysis of lord Bolingbroke's works, which appeared a few years afterwards; and to the late archdeacon Sharpe in his controversy with the Hutchinsonians.

But the ease which his late change of situation afforded him was very soon disturbed by a heavy and unexpected stroke, the loss of his three friends, bishops Butler, Benson, and Berkeley, who were all cut off within the space of one year. When the expediency of repealing the Jew bill was debated in the house, the bishop of Oxford made a speech in favour of the repeal which was well received*. On this occasion it was, that he vindicated his friend Dr. Sherlock, with great spirit, against some severe attacks made upon him by a noble lord, in relation to this bill.

During the whole time that he was dean of St. Paul's, and resided at the deanery, he attended divine service in that cathedral twice every day, and took great pains in examining the accounts, regulating and digesting the old writings of the church, &c. In the summer months, while he was at Cuddesden, he preached constantly in his church every Sunday morning, and read a lecture on the catechism in the evening, and in every other respect, within his own proper department, was himself that devout, discreet, laborious, conscientious pastor which he wished and exhorted every clergyman in his diocese to become.

Immediately after the death of archbishop Hutton he received a message from the duke of Newcastle, acquainting him that his grace had proposed him to the king for the vacant see of Canterbury. This promotion accordingly took place, and he was confirmed at Bow-church in April 1758.

The first thing that engaged his attention was the care of his new diocese, which he immediately visited. And finding that

* See Lond. Mag. June, 1754.

partly the real, and partly the presumed unwholesomeness of some parts of it had deterred too many from living on their benefices, he made this the first article of his charge, and pressed the necessity of residence upon his clergy in the strongest, yet most affectionate terms. He considered himself as the natural guardian, not only of that church, over which he presided, but of learning, virtue, and religion at large. He therefore sought out and encouraged men of real genius or extensive knowledge. Even those of humbler talents, provided their industry was great, and their intentions good, he treated with kindness and condescension. Both sorts he would frequently employ in undertakings suited to their respective abilities, and rewarded them in ways suited to their respective wants. He expended upwards of 300*l.* in arranging and improving the manuscript library at Lambeth; and having observed with concern that the library of printed books in that place had received no additions since the time of archbishop Tennyson, he made it his business to collect books in all languages with a view of supplying that chasm, which he accordingly did, by leaving them to the library at his death; and thereby rendered that collection one of the noblest and most useful in the kingdom.

All designs and institutions that tended to advance good morals and true religion he patronized with zeal and generosity. He contributed largely to the maintenance of schools for the poor, to rebuilding or repairing parsonage houses and places of worship. He was a liberal benefactor to the Society for promoting Christian Knowledge, and paid much attention to that for Propagating the Gospel in Foreign Parts. But Dr. Mayhew, of Boston in New England, having in an angry pamphlet accused the society of departing widely from the spirit of their charter, and thrown many injurious reflections on the church of England, and the design of appointing bishops in America, his grace on all these accounts thought himself called upon to confute his invectives; which he did in a short anonymous piece, entitled, *An answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for Propagating the Gospel*, printed for Rivington, in 1764. The strength of argument, as well as fairness and good temper, with which this answer was written, had a considerable effect on all impartial men, and even on the doctor himself, who plainly perceived that he had no common adversary to deal with, and could not help acknowledging him to be 'a person of excellent sense, and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of a cool temper, who often shewed much candor, was well acquainted with the affairs of the society, and in general a fair reasoner.'

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He was therefore so far wrought upon by his 'worthy answerer' as to abate much in his reply of his former warmth and acrimony.

In a pamphlet, which was published in 1767, bishop Butler was accused of having died a papist. This strange slander, founded on the weakest pretences and most trivial circumstances that can be imagined, no one was better qualified to confute than the archbishop, as well from his long and intimate knowledge of bishop Butler, as from the information given him at the time by those who attended his lordship in his last illness, and were with him when he died. Accordingly, by an article in the news-paper, signed *Misopseudes*, his grace challenged the author of that pamphlet to produce his authority for what he had advanced; and in a second article defended the bishop against him; and in a third, all with the same signature, confuted another writer, who under the name of *A Real Protestant* still maintained that ridiculous calumny. His antagonists were effectually subdued, and his superiority to them was publicly acknowledged by a sensible and candid man, who signed himself, and who really was *A Dissenting Minister*.

The welfare, the credit, the good influence of the clergy he had entirely at heart, and suffered nothing to escape his notice that could in a proper way promote them. With this view, in his first charge to the diocese of Canterbury, he strongly recommended the greatest care and caution in signing testimonials. The conduct, which he observed towards the several divisions and denominations of Christians in this kingdom, was such as shewed his way of thinking to be truly liberal and catholic. The dangerous spirit of popery indeed, he thought should always be kept under proper legal restraints, on account of its natural opposition not only to the religious, but the civil rights of mankind. He therefore took all fit opportunities of combating the errors of the church of Rome, in his own writings; and the best answers which were published to some of the late bold apologies for popery, were written at his instance, and under his direction. When the earl of Radnor moved in the house of lords for an enquiry into the number of Roman Catholics in this kingdom, his grace was very active in forwarding that measure. With the Dissenters he was sincerely desirous of cultivating a good understanding. With some of the most eminent of them, Watts, Doddridge, Leland, Chandler, Lardner, he maintained an intercourse of friendship and civility; by the most candid and considerate part of them, he was highly revered and esteemed; and to such amongst them as needed help he shewed no less kindness and liberality than to those of his own communion. Nor was his concern for the Protestant cause

cause confined to his own country, he was well known as the greatest patron and protector of it in various parts of Europe. To several foreign Protestants he allowed pensions, to others he gave occasional relief, and to some of their universities was an annual benefactor.

In public affairs his grace acted the part of an honest citizen, and a worthy member of the British legislature. During more than ten years that he enjoyed the see of Canterbury he constantly resided at his archiepiscopal house at Lambeth; as being not only most commodiously situated for his own studies and employments, but for all those who on various occasions were continually obliged to have recourse to him. He had been for many years subject to the gout. About a year and a half before he died, after a fit of the gout he was attacked with a pain in the arm near his shoulder, which having continued about a twelvemonth was succeeded by a similar pain in the upper and outer part of the opposite thigh, and the arm soon became easier. This was much more grievous than the former, as it quickly disabled him from walking, and kept him in almost continual torment, except when he was in a reclined position.

‘ On Saturday the 30th of July, 1768, he was seized, as he sat at dinner, with a sickness at his stomach. He recovered himself before night, but the next evening, whilst his physicians were attending, and his servants raising him on his couch, he suddenly cried out that his thigh-bone was broken. The shock was so violent, that the servants perceived the couch to shake under him, and the pain so acute and unexpected, that it overcame the firmness he so remarkably possessed. He lay for some time in great agonies, but when the surgeons arrived, and discovered with certainty that the bone was broken, he was perfectly resigned, and never afterwards asked a question about the event. A fever soon ensued. On Tuesday he became lethargic, and continued so till about five o'clock on Wednesday afternoon, when he expired with great calmness, in the 75th year of his age.

‘ On examination, the thigh-bone was found to be carious about four inches in length, and at nearly the same distance from its head. The disease took its rise from the internal part of the bone, and had so intirely destroyed its substance, that nothing remained at that part where it was broken but a portion of its outward integument.’

He was buried, pursuant to his own directions, in a covered passage, leading from a private door of the palace to the north door of Lambeth church; and he forbade any monument or epitaph to be placed over him. By his will he left the interest
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of 13000*l.* in the three per cent. annuities, to Mrs. Talbot and her daughter*, during their joint lives, or the life of the survivor, and after the decease of both those ladies, then 11000 of the said 13000 to be transferred to charitable purposes. After the payment of other legacies, he bequeathed his real, and the residue of his personal estate, to his nephew Thomas Frost, esq. of Nottingham.

Out of his private library he left to the archiepiscopal one at Lambeth, besides the books already mentioned, a great number of learned MSS. written by himself on various subjects. Among these MSS. some of the most remarkable are, an interleaved English Bible, in four volumes folio, with occasional remarks upon the New Testament, very copious; Michaelis's Hebrew Bible, filled with comparisons of the ancient versions, emendations, and conjectures on the original text; two folio volumes of notes upon Daniel; a great number of critical dissertations on controverted passages of scripture; remarks on some modern publications; and several volumes of miscellanies, written in the former part of his life, containing chiefly extracts from various authors, and observations upon them, the objections of sceptical writers to the truth of revelation, with answers to some, and materials or hints for answers to many others.

He constantly read the best modern publications in most parts of useful learning, but more especially those which related to his own profession; and was one of the first to commend them if they deserved it, and to point out and obviate their errors, if they contained any which he thought material. But there was one part of his literary character extremely amiable, and that was, the incredible pains he took in revising, correcting, and improving the works of others. This he did in numberless instances, with equal zeal and judgment, and some of those compositions which stand deservedly highest in the estimation of the public, owe no inconsiderable share of their merit to his corrections and communications.

It may seem surprising, that in a life so active, so full of employment and avocation from study, the archbishop could find leisure to read so much, and leave behind him so many writings, some of them learned and critical, all of them full of good sense and useful knowledge. The fact is, that in him were united two things which very rarely meet together, but when they do, can produce wonders, strong parts and un-

* This amiable lady died on the 9th of January last, in the 49th year of her age.

wearied industry. He rose at six the whole year round, and had often spent a busy day before others began to enjoy it.

We have now given a short account of the principal circumstances in the life of archbishop Secker. His biographer, from whose work we have extracted these memoirs, employs several pages in the delineation of his domestic character; but on this, we apprehend, it will not be necessary for us to enlarge. To obviate the reflections of the invidious and malevolent, or of those who may not have conceived the same exalted idea which he has given us, of our late metropolitan, he says, 'To some no doubt, the portrait here drawn of him will appear a very flattering one; but it will be much easier to call than to prove it such. Nothing has been advanced but what is founded on the most authentic evidence, nor has any circumstance been designedly strained beyond the truth. And if his grace did really live and act in such a manner that the most faithful delineation of his conduct must necessarily have the air of a panegyric, the fault is not in the copy, but in the original.'

We shall give our readers an account of his grace's discourses in a future article.

VI. Poems on several Occasions. Written by Dr. Thomas Parnell, late Archdeacon of Clogher: And published by Mr. Pope. With the Life of Zoilus: And his Remarks on Homer's Battle of the Frogs and Mice. A New Edition. To which is prefixed, the Life of Dr. Parnell, Written by Dr. Goldsmith. 8vo. 3s. T. Davies.

THE historian is generally at such a distance from his subjects either in points of time, or place, that his productions, though the work of a masterly hand, must be very defective; and unfortunately those facts are involved in the deepest shade of obscurity, which, if they were known, would be most interesting and instructive to the generality of men. The embattles and political improvements, or the councils of war, the sieges, and the battles of the great man, are, perhaps, related with sufficient authenticity. To these events, it must be owned, the eyes of Europe are attentive. Persons of an elevated station are generally the actors concerned in them; they frequently decide the fate of nations; and therefore they naturally attach the mind of the reader. But in such events only a few must expect to have a share; and they give us but little of that information, which, in the words of lord Bacon, comes home to the business and bosoms of mankind. They open to us, indeed, a field for reflexion on the dignity and greatness

ness of human nature ; but they give us an ampler prospect of its childish and destructive passions ; of its perfidy, its cruelty, its vanity, and its ambition.

The facts of which we are now taking notice, are exposed to publick view, and are, on that account, the more easily known and communicated. But what a pity it is that the judicious and philosophical historian cannot trace the hero to his closet, cannot relate to us his behaviour to his family, cannot strip him of the actor, and hold forth the moral agent to our view !—that he cannot be as conversant with him as his valet de chambre was, in whose eyes, perhaps, with all his greatness, he appeared but a little man.

Were the historian thoroughly acquainted with his subjects, his pictures would be equally entertaining and useful. He would teach us by many particular, but striking examples, that there is more splendour than happiness in the lives of the great ; that if our station is humble, we ought to be content, for that no peculiar station monopolizes solid satisfaction ; and that honours and fame can never afford us that uniform serenity of mind, that constant self-enjoyment, which can only be the result of fixed principles, a well regulated conduct, and a warm attachment to virtue.

No kind of writing is more pleasing and improving than biography : but the work now before us is one instance amongst many, how much the biographer may be in want of materials. A few anecdotes of Dr. Parnell are all that we have for his Life. He is hardly visible to us in *propria personâ* ; we only see him as he is reflected to us from his acquaintance.

But this poverty of essential facts is not to be ascribed to Dr. Goldsmith's want of judgment or taste. He could only give us the intelligence which he had ; and that intelligence was but small. This Life contains some anecdotes of Dr. Parnell and his friends, and some letters which will be read with pleasure, because they are not known ; and because they make us more acquainted than we were with some of the greatest geniuses which England has produced.

This account of the life of Parnell is written in an easy style, and has a sentimental turn. It keeps the attention awake ; and if it had appeared without the author's name, it would have been evidently the production of a man of sensibility.

We quote the two following paragraphs as a specimen of Dr. Goldsmith's performance, and to illustrate what we have remarked above concerning history in general, and biography in particular.

‘ The life of a scholar seldom abounds with adventure. His fame is acquired in solitude, and the historian who only views him at a distance, must be content with a dry detail of actions by which he is scarce distinguished from the rest of mankind. But we are fond of talking of those who have given us pleasure ; not that we have any thing important to say, but because the subject is pleasing.’—

‘ There is scarce any man but might be made the subject of a very interesting and amusing history, if the writer, beside a thorough acquaintance with the character he draws, were able to mark those nice distinctions which separate it from all others. The strongest minds have usually the most striking peculiarities, and would consequently afford the richest materials ; but in the present instance, from not knowing doctor Parnell, his peculiarities are gone to the grave with him, and we are obliged to take his character from such as knew but little of him ; or who, perhaps, could have given very little information if they had known more.’

Parnell, it seems, spent his whole life in agony, or rapture. It was allowable in Dr. Goldsmith to give Parnell’s genius very high praise, because he was writing his life : but from a love of truth and poetical justice, we must assert, that the strain of his writings does not betray a mind ardent enough to be subject to those violent emotions, with which we are told his life was agitated. No general rules, however, are more liable to exceptions than those which we apply to the human mind : almost every individual has some characteristic peculiar to himself.

The passage to which we allude deserves to be cited. It exhibits genius to our view rather as an object of compassion than envy ; it gives a tacit admonition to those who want it, to esteem it rather an embarrassment than a treasure.

‘ Parnell, by what I have been able to collect from my father and uncle, who knew him, was the most capable man in the world to make the happiness of those he conversed with, and the least able to secure his own. He wanted that evenness of disposition which bears disappointment with phlegm, and joy with indifference. He was ever very much elated or depressed ; and his whole life spent in agony or rapture. But the turbulence of these passions only affected himself, and never those about him, he knew the ridicule of his own character, and very effectually raised the mirth of his companions, as well at his vexations as at his triumphs.’

But we shall conduct our readers to a gayer scene. We must transcribe the following anecdote for the sake of its humour. The sports, as well as the studies of genius, are worthy

thy of notice. They may *laugh* with great men, who may not be able to *think* with them.

' The Scriblerus club, when the members were in town, were seldom asunder, and they often made excursions together into the country, and generally on foot. Swift was usually the butt of the company, and if a trick was played, he was always the sufferer. The whole party once agreed to walk down to the house of lord B——, who is still living, and whose seat is about twelve miles from town. As every one agreed to make the best of his way, Swift, who was remarkable for walking, soon left all the rest behind him, fully resolved upon his arrival, to chuse the very best bed for himself, for that was his custom. In the mean time Parnell was determined to prevent his intentions, and taking horse, arrived at Lord B——'s by another way, long before him. Having apprized his lordship of Swift's design, it was resolved at any rate to keep him out of the house, but how to effect this was the question. Swift never had the small-pox, and was very much afraid of catching it: as soon therefore as he appeared striding along at some distance from the house, one of his lordship's servants was dispatched, to inform him, that the small-pox was then making great ravages in the family, but that there was a summer-house with a field-bed at his service at the end of the garden. There the disappointed dean was obliged to retire, and take a cold supper that was sent out to him, while the rest were feasting within. However, at last, they took compassion on him; and upon his promising never to chuse the best bed again, they permitted him to make one of the company.'

Two paragraphs more from this Life we must beg leave to quote, not because we particularly admire them, but because they call for animadversion.

' Thus, in the space of a very few years, Parnell attained a share of fame equal to what most of his cotemporaries were a long life in acquiring. He is only to be considered as a poet; and the universal esteem in which his poems are held, and the reiterated pleasure they give in the perusal, are a sufficient test of their merit. He appears to me to be the last of that great school that had modelled itself upon the ancients, and taught English poetry to resemble what the generality of mankind have allowed to excel. A studious and correct observer of antiquity, he set himself to consider nature with the lights it lent him, and he found that the more aid he borrowed from the one, the more delightfully he resembled the other. To copy nature is a task the most bungling workman is able to execute; to select such parts as contribute to delight, is reserved only for those whom accident has blest with uncommon talents,

talents, or such as have read the ancients with indefatigable industry. Parnell is ever happy in the selection of his images, and scrupulously careful in the choice of his subjects. His productions bear no resemblance to those tawdry things, which it has for some time been the fashion to admire; in writing which the poet sits down without any plan, and heaps up splendid images without any selection; where the reader grows dizzy with praise and admiration, and yet soon grows weary, he can scarce tell why. Our poet, on the contrary, gives out his beauties with a more sparing hand; he is still carrying his reader forward, and just gives him refreshment sufficient to support him to his journey's end. At the end of his course the reader regrets that his way has been so short, he wonders that it gave him so little trouble, and so resolves to go the journey over again.

‘ His poetical language is not less correct than his subjects are pleasing. He found it at that period, in which it was brought to its highest pitch of refinement; and ever since his time it has been gradually debasing. It is indeed amazing, after what has been done by Dryden, Addison, and Pope, to improve and harmonize our native tongue, that their successors should have taken so much pains to involve it in pristine barbarity. These misguided innovators have not been content with restoring antiquated words and phrases, but have indulged themselves in the most licentious transpositions, and the harshest constructions, vainly imagining, that the more their writings are unlike prose, the more they resemble poetry. They have adopted a language of their own, and call upon mankind for admiration. All those who do not understand them are silent, and those who make out their meaning, are willing to praise, to shew they understand. From these follies and affectations, the poems of Parnell are entirely free; he has considered the language of poetry as the language of life, and conveys the warmest thoughts in the simplest expression.’

The character of Parnell as a poet is here greatly exaggerated. He is not universally read, nor with reiterated pleasure. It is the greatest injustice to his celebrated contemporaries to assert, that his fame is equal to theirs. Dr. Goldsmith says, he is only to be considered as a poet. Then as a poet, he is infinitely inferior to Pope, he is inferior to Swift, to Addison, and to Gay. It is painful to prove evidence. We are surpris'd to find a man of genius so infatuated in his admiration of the ancients, as to tell us, that the mere indefatigable study of them will enable one to write well. The study of the ancients is certainly not without its considerable advantages;

but

but unless nature has provided a man with abilities, the study of the ancients will be of no service to him as an author. If he wants talents, his indefatigable study of the ancients will only make him a pedant; that is, a more insupportable fool than nature had made him. We will go a step farther still, for the sake of our age and country: we are firmly of opinion that a man of genius, if he is thoroughly acquainted with our best English authors, and with the living world, may attain the perfection of writing, without having ever looked into one of these inspiring ancients. What particular performances Dr. Goldsmith has in his eye when he talks of those tawdry things which it has 'been for some time the fashion to admire,' we will not presume to say. But as he allows that those tawdry things have been admired, nay, that they seize, as it were, our admiration and praise while we peruse them, we are afraid that he hints at some productions of great and respectable genius. We should not wish to see shackles thrown upon a bold, an impetuous, a truly great poet, by the ancients. To unite sublimity and correctness, is undoubtedly the utmost pitch of excellence in writing. But in whom shall we find them united in just proportion? However, it will always be more grateful to poetical ambition, if it is of the noble kind, to be negligently sublime than to be correctly elegant.

The latter of the two paragraphs which we have just quoted, is more absurd than the former. The English language is improved since the days of Dryden, Addison, and Pope. Every author worthy to be read, writes English more accurately than it was written by those great men. We need take no notice of the herd of writers; they write bad language in every age. The English was never more harmoniously written, either in prose or poetry, never with such propriety and purity, as it is now. The solecisms which even the Attic Swift sometimes committed would not now be excused in a tolerable writer. Our language hath been lately fixed by the generous industry of men as eminent for their talents as their learning. Have the labours of Dr. Johnson, Dr. Lowth, and Mr. Harris been useless? or have they not greatly contributed to make our mother-tongue more accurately understood than it was in any age preceding our own?

Dr. Goldsmith, in his enumeration of Parnell's poems, expresses himself in this remarkable manner: 'The Night-piece on Death deserves every praise, and I should suppose, with very little amendment, might be made to surpass all those night-pieces and church yard scenes that have since appeared.'

We are afraid the doctor is growing intoxicated with fame, and insensible to all living eminence except his own. The

truth of the matter is, this night-piece is a fine poem, and full of moral instruction. The following lines are extremely striking and affecting.

‘ Ha! while I gaze, pale Cynthia fades;
The bursting earth unveils the shades!
All slow, and wan, and wrapped with shrouds,
They rise in visionary crowds;
And all with sober accent cry,
Think, mortal, what it is to die.’

We do not think that even Dr. Goldsmith could make this poem better than it is; but we are very certain, if it was improved by the best amendments he could give it, it would still be far inferior to the celebrated *Elegy written in a Country-church-yard*. We do not implicitly admire all Mr. Gray's poems, because he showed himself so great a poet in this admirable elegy: but we think that a lover and judge of poetry would rather have been the author of this Elegy than of all that Dr. Parnell wrote, or of all that Dr. Goldsmith has written. When he talked contemptuously of all the *church-yard scenes*, he must have thrown an invidious eye on Mr. Gray. We take a pleasure in doing justice to uncommon merit. This is a disagreeable comparison; but it is extorted from us.

VII. *The Elements of Universal Erudition, containing an analytical Abridgment of the Sciences, Polite Arts, and Belles Lettres, by Baron Bielfeld, Secretary of Legation to the King of Prussia, &c. Translated from the last Edition printed at Berlin, by W. Hooper, M.D. 3 Vols. 8vo. 18s. Robson. Continued.*

HAVING, in the preceding number of our Review, given our readers an account of the first book of baron Bielfeld's *Elements of Universal Erudition*, we shall here lay before them an abstract of the second, which, like the two others, is as much recommended by the variety and importance of the subjects treated of in it, as by the learned and ingenious manner in which they are handled.

The book now before us turns upon those sciences which may be stiled the children of the imagination. Our author enters upon his subject, by observing, that the essence of that part of erudition, which is usually comprehended under the denomination of the *polite arts*, consists in expression, and that the end of these arts is pleasure; whereas the end of the *sciences*, properly so called, is utility. In pag. 106, the baron observes, that beauty is the object of all the polite arts; but
adds,

adds, that it is no easy matter to give a clear and determinate idea of what we precisely mean by that term. 'Many able writers, he tells us, who have treated expressly on the subject, have shewn that they were totally ignorant of what it was. It is one of those expressions that we comprehend immediately, that present us with a clear and precise idea, that leave a distinct impression on our minds, when simply written or pronounced; but which philosophers envelope in darkness, when they attempt to elucidate it by definitions and descriptions; and the more, as mankind have different ideas of beauty, their opinions and tastes being as various as their understandings and physiognomies. We may say however, in general, that beauty results from the various perfections of which any object is susceptible, and which it actually possesses; and that the perfections which produce beauty consist principally in the agreeable and delightful proportions which are found, 1. Between the several parts of the same object, 2. Between each part and the whole together, 3. Between the parts and the end or design of the object to which they belong. Genius, or invention, is that faculty of the mind by which beauty is produced. Taste, disposition, or rather the natural sensation of the mind refined by art, serves to guide the genius in discerning, embracing, and producing that which is beautiful of every kind. From whence it follows, that the general theory of the polite arts is nothing more, than the knowledge of what they contain that is truly beautiful and agreeable; and it is this knowledge, this theory, which modern philosophers call by the Latin name of *æsthetica*.'

As the baron makes no mention of the sublime in this section, though it must be allowed equally essential in many of the polite arts with the beautiful, one would be apt to conclude, that he had either totally forgot it, or looked upon it as too much the spontaneous coruscation of some inborn fire, or the immediate gift of some superior spirit, for any author or artist, who does not naturally possess that fire, to form any pretensions to it. Indeed, those poets, who seem to have had most of that divine energy, have, notwithstanding, always shewed so much diffidence in their natural strength, as not to undertake any work without solemnly invoking the assistance of some deity or another, whom they thought best qualified or most bound to afford it; and Cicero himself confirms this opinion of theirs in serious prose; for what is *Vir Magnus*, but a great genius; and that father of philosophy amongst the Romans, tells us, that no *vir magnus sine afflatu divino unquam exstitit*; a maxim as universally received, as it was early delivered. But to return to our author, he not only

mentions the sublime, but mentions it as the result of rules; whereas, if what we have been saying has any truth in it, there might appear an impropriety in attributing the sublime to the efforts even of the greatest genius, of which it is certainly a much truer criterion than the beautiful. Nor is it only in giving any rules at all for sublime composition, that the baron seems to be mistaken, but in the rules themselves; one of them being, an *elevation of sentiment*; as that very elevation of sentiment seems to be no other than the sublime itself. Perhaps, indeed, the baron meant these rules merely as directions to judge of the sublime and beautiful; but, allowing that to be the case, he might have expressed himself much more correctly, as our readers may see by the passages themselves, which are as follows.

‘In all the polite arts, and in all the subjects they embrace, there must necessarily reign an elevation of sentiment, that expresses each object in the greatest perfection of which it is susceptible: that imitates nature in her most exalted beauty. This makes the fifth general rule. The design of the fine arts being to excite pleasure by the expression of that which is beautiful, every artist should raise himself above his subject, and chusing the most favourable light wherein to place it, should there embellish it with the greatest, most noble, and beautiful ornaments, that his own genius can suggest: still, however, observing a strict imitation of nature.

‘From the observation of these two last rules results the *sublime*, which is the union of the greatest perspicuity with the strictest truth and most exalted elevation possible. It is necessary to remark here, that the most simple and common subjects are susceptible of a sublime that is agreeable to their nature. An idyl or a landscape may be as sublime in their kinds, as an epic poem or a history piece. When Moses begins the book of Genesis with these words, *In the beginning God created the heaven and the earth*; or when he tells us, that God said, *Let there be light, and there was light*; these expressions are sublime in the highest degree, because they are perfectly clear, true, and elevated. Every author should therefore endeavour after the sublime in every subject that he undertakes: and this makes the sixth and last general rule in the practice of the polite arts. But if he cannot attain to this, it is, however, indispensably necessary, that he constantly make use of expressions that are *noble and refined*. Every thing that is *low, indecent, or disagreeable*, is naturally repugnant to the sublime, and ought to be for ever banished from all works that proceed from the noble and liberal arts.’

As the sublime and beautiful constitute so essential a part of the polite arts, it may not be amiss to add, by way of contrast, what Mr. Burke, a countryman of our own, has said of them; and with which the baron (not much to his honour, we are sorry to say it) appears to have been utterly unacquainted. Beauty, then, is defined by this ingenious author, to be that quality, or those qualities, in bodies, by which they cause love, or some passion similar to it. 'It has been thought, says he, that the idea of utility, or a part's being well adapted to answer its end, is the cause of beauty, or indeed beauty itself. But experience seems to have by no means been sufficiently consulted in framing this theory; for, on that principle, the wedge-like snout of a swine, with its rough cartilage at the end; the little sunk eyes, and the whole make of the head so well adapted to its offices of digging and rooting, would be extremely beautiful. If the fitness of parts was what constituted the loveliness of their form, the actual employment of them would undoubtedly much augment it; but this is far from being always the case. A bird on the wing is not so beautiful as when it is perched. There is another notion current, pretty near a-kin to the former, that perfection is the constituent cause of beauty. But in sensible objects, so far is perfection from being always considered as such, that beauty, where it is highest, in the female sex, almost always carries with it an idea of weakness and imperfection. It is farther remarkable that beauty always dwells upon little and pleasing objects, whilst the sublime, which is the cause of admiration, dwells on great objects and terrible. If we compare the beautiful and sublime, there appears a remarkable contrast in the comparison. Sublime objects are vast in their dimensions; beautiful ones, comparatively, small. An object, to be beautiful, should be smooth and polished; to be great, rugged and negligent. Beauty should shun the right line, yet deviate from it insensibly; the great, in many cases, loves the right line; and when it deviates, it often makes a strong deviation; beauty should not be obscure; the great ought to be dark and gloomy; beauty should be light and delicate; the great, solid and even massy. They are indeed ideas of a very different nature, one being founded on pain, the other on pleasure.—This, which is in our opinion the most just and philosophical theory concerning the sublime and beautiful, we thought highly proper to precede an account of the polite arts, which are so intimately connected with these ideas.

To return to the baron, we can by no means subscribe to the latter part of his observation, allowing it to be practicable, that all authors should endeavour after the sublime in every

subject they undertake: we rather think he should have said, that in many subjects they should endeavour not to be sublime; the sublime being utterly incompatible with many, perhaps, with most subjects in the polite arts, as there are more subjects in them of a familiar, and even ludicrous, than of a sublime nature. Not to mention burlesque, which, as the celebrated lord Shaftesbury observes, seems to be entirely of modern invention, and utterly unknown to the antients; comedy, satire, epistolary writing, and many others, either totally exclude the sublime, or but very rarely admit it. Subjects of the same nature in the hands of the painter, or the statuary, are as little susceptible of the sublime as in those of the author or poet.

The baron concludes his first chapter, which is on the polite arts in general, with an observation, which, though now universally received, we think it our duty to quote in defence of what we have advanced concerning the production of the sublime; and, as from using the words of the celebrated M. Rollin to express this maxim, he takes occasion to give his opinion of that gentleman's *Method of teaching and studying the Belles Lettres*, we shall present our readers with it, since, independent of the use that may be drawn from it, scarce any thing can be more affecting than the sentiments entertained by one great man concerning another.

‘ We desire the reader will constantly remember the general principles we have here established for the polite arts, in the analysis we shall now make of the particular rules relative to each art; the brief explications of which may serve to conduct the disciples of the muses to a successful practice. But before we finish this introduction, it seems necessary to remind our readers of a maxim drawn from nature and experience, and which Mr. Rollin has so well expressed in his treatise on study, that we shall here make use of his words: “ The precepts of arts and sciences, says he, founded on the principles of good sense and right reason, are nothing more than judicious observations made by men of ability on the productions of the best authors, which have been afterwards reduced into order, and united under certain heads; as for example, with regard to rhetoric, on the discourses of the most celebrated orators; which has given occasion to say, that eloquence did not arise from the art, but the art from eloquence.’

‘ We borrow with pleasure this just reflection of Mr. Rollin, and we desire he may have the reputation of it. His book, *On the Method of teaching and studying the Belles Lettres*, is a work dictated by the most noble of all motives, the love of mankind: it is the work of an honest man, of a virtuous citizen

tizen who aspires to be truly useful : but we must caution the young student, not to take this book but for what it really is, and to use it with circumspection. It is not a systematic work. The limits of the belles lettres are not there exactly marked ; all the sciences are there confounded ; there are very few definitions, and those few are imperfect ; the axioms, the principles, the fundamental rules that flow from them are not marked with precision ; the terms of art not sufficiently explained ; theology, philosophy, morality, and many other sciences that have no relation to the belles lettres, are there mixed with them. From all this arises a confusion in the mind that is very detrimental to those who devote themselves to study. We ought therefore to regard this singular work, not so much as a dogmatic treatise on the belles lettres, as an ingenious compilation of the most pleasing examples drawn from the best authors ; executed with taste, and ornamented with the graces of style.'

The baron begins his observations upon the Polite Arts by strictures upon grammar, which, though we acknowledge it to be the foundation of all the rest, is of so dry and uninteresting a nature, that we shall be as concise as possible in our remarks upon it. Our author justly rejects the received definition of grammar, namely, the art of speaking well, which more properly belongs to rhetoric ; and in the place of it substitutes that of the art of speaking and writing a language correctly. With regard to the parts of speech, they vary so much in different languages, and are so generally known, that it is not here necessary to enlarge upon them. We shall, therefore, lay before the reader our author's remarks upon the faults that are committed against the purity of style in general, which will properly pave the way to the subsequent chapter on rhetoric, or the art of speaking with propriety. The first of these faults is the use of barbarous terms, such as are either so old, so new, or so uncommon, as to be intelligible to few persons only. The second is the *gallimatia*, as the French call it, or that confusion and obscurity, which arises from a number of phrases jumbled together, without order or judgment. The third is ambiguity, which proceeds from such expressions as have a double sense ; and, of consequence, render a discourse obscure. The fourth is long and frequent parentheses, which interrupt the thread of the discourse, and suspend the sense. The fifth is a bad arrangement of the words ; the sixth is long periods, which render a discourse obscure and perplexed, by presenting too great a number of ideas to the mind at the same time. The seventh is barbarisms and solecisms, or such faults as are contrary to the

rules of grammar. The eighth is the *Phebus*, which we think the translator should rather have called fustian, as the French word *Phebus* has not been as yet adopted into our language. To these our author adds a ninth, namely, the too frequent use of metaphors and extravagant allegories ; but this is, in our opinion, the same with the former.

In his chapter upon rhetoric, the baron observes, that it has four principal objects, which consist in the knowledge of 1. an abundance of words, their value and their choice ; 2. the connexion of words and periods ; 3. the connexion of periods, or chrias ; 4. the connexion of chrias, or the forming of a complete discourse. The chief instruments of the rhetorician are tropes and figures. There are four principal tropes, which are the metaphor, metonymy, synecdoche, and irony. The metaphor makes use of words that include a comparison or simile ; and the allegory continues and amplifies that comparison. The metonymy is of four kinds : 1. *causa pro effectu*, when the cause is put for the effect : 2. *effectus pro causa*, when the effect is put for the cause : 3. *subiectum pro adjuncto*, the principal object for a quality of that object : and 4. *adjectum pro subiecto*, a quality or property for the object itself : 5. to the metonymy may likewise be referred what the rhetoricians call *metalepsis*, when we put the antecedent for its consequent, or the consequent for its antecedent ; and 6. the *hypoallage*, when we transpose the object and the quality of the object, as

*In nova fert animus mutatas dicere formas
Corpora.*

The *synecdoche* sometimes puts a part for the whole ; and sometimes the whole for a part. The *heterosis*, the hyperbole or exaggeration, and the *autonomasia* are species that belong to this genus. Figures of rhetoric are modes of expression that represent a thought either more forcibly, or agreeably, than in the common method. They are of two sorts ; figures of diction, and sententious figures. These last are either probatory, amplificatory, or sentimental.

The figures of diction are the *ellipsis*, which signifies an omission of one or more words ; the *asyndeton*, the omission of the copulative *and* ; *pleonasm*s are superfluous words ; *polyasyndeton*, a redundancy of the copulative *and* ; *synonyma* are words or phrases of the same meaning ; *antanaclasis*, a word repeated twice or oftener, but in a different sense ; *placis*, a word repeated in a different sense, but in the same phrase ; *anaphora*, the same word repeated at the beginning of several successive phrases or periods ; *epiphora* or *epistrophe*, the same word repeated at the end ; *symploa*, the repetition of a word at the beginning

beginning and end of a period; *anadiplosis*, when a word that ends one period, begins the next; *epanodus*, when two or more words are used alternately, in an inverted order; *epizeuxis*, the immediate repetition of two words; *climax*, or gradation, when a word repeated connects a phrase with that which follows; *polyptoton*, when the same word is repeated in different senses and with different terminations; *paronomasia* makes use of several words that have the same termination; *parechesis*, when words are used which have syllables of the same sound; *homoteleuton*, when the words that are placed at the end of each phrase, rhyme with each other; *homæoploton*, when phrases end with words that are in the same case or tense; and, lastly, *paregmenon*, when words are connected whose origin and etymology are the same. With regard to the sententious figures, the probatory are the *prolepsis* or anticipation, when we prevent objections by refuting them; the *subjection*, when we refute several objections at the same time; *communication*, when we may be said to consult our audience, and suppose that they are of our opinion; *confession*, when we grant our adversary all he demands; *concession*, when we allow a part of what is demanded, reserving the strongest argument. The principal figures of the amplificatory are called: the *gnoma* or sentence, when we make use of a general opinion; *noema*, when we apply this saying to any one; *chria*, when we cite a like sentence with the name of its author; and many more. The sentimental are, exclamation, interrogation, dubitation, correction, reticence, sermocination, prosopopæa, apostrophe, and many others, which it would be tedious to enumerate. We shall say nothing of the remaining parts of rhetoric, as they are connected with logic, which has already been treated of, but refer the reader, who is desirous of full information upon the subject, to father Bohours' treatise of Logic and Rhetoric.

We come now to eloquence, concerning which our author observes that there are three species, which are usually called the simple, the sublime, and the temperate; and likewise, that every public discourse, which is formed according to the rules of rhetoric, has or ought to have six different parts or members, which are, 1. the exordium; 2. the narration; 3. the proposition; 4. the confirmation; 5. the refutation; and 6. the conclusion.

For the due treatment of all these parts, and for the constructing of a masterly discourse, the orator should keep four objects constantly in view, which are; 1. the invention; 2. the disposition; 3. the elocution; and 4. the peroration. These several articles the baron explains with his usual brevity and perspicuity; but we shall not follow him through this

maze of criticism, as many more subjects remain to be discussed, and we would above all things avoid unnecessary proximity.

We can by no means agree with the baron in what he has advanced concerning the moderns having greatly excelled the antients in eloquence. On the contrary, we look upon eloquence as one of those branches in which the superiority of the antients is indisputable. Who, amongst the moderns, can come in competition with a Cicero or a Demosthenes, an *Æschines* or an *Isocrates*? The French have scarce any master-pieces of eloquence to boast of, but their funeral orations; and the parliamentary debates of the English, though replete with deep sense and acute reasoning, have neither that vehemence of oratory, nor that elegance of diction, which are so conspicuous in the writings of the antients. In a word, so far are we from agreeing with those who think the moderns have surpassed the antients in eloquence, that we rather incline to the opinion of those, who reckon eloquence amongst the lost arts.

From eloquence we pass to poetry, the origin of which our author ascribes to Moses and Miriam, the first authors that are known to mankind, who sung on the borders of the Red Sea a song of divine praise to celebrate the deliverance which the Almighty had vouchsafed to the people of Israel by opening a passage to them through the waters. The Greeks indeed have endeavoured to ravish from the Hebrews the honour of this precious gift, which was vouchsafed them by the Supreme Author of nature, that they might ascribe it to their false deities. Our author begins his inquiries concerning poetry, by asking what it is; and justly rejects the common definition, namely that poetry is the art of making verses, of lines or periods, that are in rhyme or metre. In the room of this definition, he substitutes the following; Poetry is the art of expressing our thoughts by fiction. He then proceeds to observe, that poetry has two parts; the first of which relates to invention in general, and is called, by way of excellence, *poetry*; the other, which relates to the execution, and is called *versification*. In treating of the several different species of poetry, as the epic, tragedy, comedy, &c. our author has, upon several occasions, commented the Art of Poetry of Boileau, in which that excellent poet has admirably characterised each different sort of poem in a beautiful and picturesque description of it. We, however, think it unnecessary to follow him through these comments, as all of them, except a few which are peculiar to foreigners, are generally known. The *quadran*, the *rondeau*, the *triolet*, *lays*, *virelays*, the *chant royal*, *masquerades*,
amphi-

ambigouries, quolibets, romances, concordants, as they are in use only amongst the French and Germans, are altogether uninteresting to an English reader. Besides these several species of true and natural poetry, there is another class, much inferior to all the rest, which consists in torturing genius and art in order to produce gaudy trifles. These poems are the several species of false wit so admirably described by Mr. Addison, in his Pleasures of Imagination. Of this kind are *anagrams*, which consist in transposing the letters of some name in such a manner, that at last, by the aid of various combinations, some other word or words shall arise out of them, either to the reputation or disgrace of the person to whom the name belongs. *Acrostic* is a poem of which each line begins with the letters of some name in their regular order. *Chronostics* are small verses which include in their letters some number in Roman characters, as the date of the year, a person's age, &c. *Logogryphs*, which contain a sort of symbol in an enigmatic expression. *Enigmas* are a kind of propositions, that are given to be explained, and are couched in terms obscure, ambiguous, and in appearance contradictory. There is likewise another species of poetry, which is hardly considerable enough to make a separate class, namely, that in which the imagination of the poet is employed in inventing inscriptions, emblems, epitaphs, cyphers, &c.

Thus have we gone through the several species of poetry, which is followed by an entire chapter upon versification, which, though the author has treated it with the most critical exactness, we shall here omit, as his observations, which turn entirely upon French or Latin versification, can afford but little entertainment to the generality of our readers. Indeed the subject of versification is but little interesting to any except such as are poets themselves.

The following chapters of this second book, which turn upon music, painting, architecture, sculpture, &c. we shall likewise pass by, as the subjects of them concern only artists and connoisseurs in those particular branches, and not the public in general. As to the baron's third book, we must beg leave to postpone the review of it to our next Number.

VIII. *Sermons written by a Lady, the Translatress of four select Tales from Marmontel.* 8vo. 2s. 6d. Doddsley.

THE work which is here presented to the public is of an extraordinary kind for a woman's pen; but we must confess, we see no reason why ladies should not be oftener employed

ployed in writing sermons: we have frequently seen old women in the pulpit.

In the following extract, the fair writer explains the motives which induced her to engage in these theological compositions; and gives an account of the subjects on which she has favoured us with her thoughts.

‘ About two years since, having a conversation with a clergyman of my acquaintance concerning preaching in general, he, betwixt jest and earnest, declared he would preach any sermon which I would write. An agreement was made, and I sat down to compose.

‘ As I had always looked on persons of a covetous disposition with a mixture of pity and indignation, and having met with many of a contracted, narrow turn of mind, and very few who answered my idea of generosity, the text which had occurred on several occasions, when I could have wished not to have had reason for it, presented itself now*, and I pitched on that as a subject on which I might express my thoughts. Some accidental circumstances prevented its being preached: but having once entered on that kind of writing, I could not help committing to paper some thoughts which had frequently passed over my mind, on the insufficiency of this life for real happiness, and the uncertainty of all that wore that appearance. On this occasion I expatiated on the words of Job †; a book which I had always read with admiration and melancholy pleasure. The Sermon on Revenge ‡, is composed of arguments which I had often made use of to calm the spirit of retaliation, which I have found rising in my breast, on my having met with unkind treatment where I thought I had not deserved, and had no reason to expect it.

‘ These three discourses lay by me a long while, without my thinking much about them; till having mentioned to a friend a desire I had of turning to some advantage what I had written, he told me the thought was not amiss, but they were too few to publish alone, and advised me to write four more.

‘ I chose those subjects on which I had most reflected, and on which therefore I had most to say. The terrible consequences of slander to defenceless women, and the extreme cruelty of the practice against those, who generally labour under evils sufficient to embitter life without that addition, had often employed my thoughts; and the equitable admonition

* Matt. xix. 24. It is easier for a camel, &c.

† Job. xix. 26. Though worms destroy this body, yet in my flesh shall I see God.

‡ Matt. vi. 15. If ye forgive not men their trespasses, &c.

of our Saviour, delivered in that admirable sermon which contained the most excellent rule of life that ever was given to man, appeared to me a great text*. As the usual consequence of having my spirits raised by such sermons, the feeling them greatly depressed, I had often, in these distresses, quoted to myself the words of Solomon †. But I have now fixed on as a topic for the fifth essay. I have also retained the highest notion of filial duty, which I had lately grown too little the fashion; and this furnished me with matter for another ‡. The seventh was the hint of a friend, who is herself a mother, and whose partiality to my judgment made her desirous to know if my opinion coincided with her own in the article of education §.

‘I hope this account will prevent my being accused of vanity in endeavouring to reform mankind. I really never had such a thought: but if I can be at all beneficial to that part of it to which I belong, among whom there are some who will not disdain to take advice from a female writer, I shall esteem myself happy to be able to conduce to their amusement or improvement. The very young, whose minds are not yet formed, and who are startled at the idea of reading a sermon, may, through the novelty of these, be induced to peruse, and may possibly learn some useful lessons from them.

‘As a farther apology, let me observe that political disputes now employ the tongues and pens of almost all degrees of men, as well clergy as laity, so that they have no time to think of any thing else. The rage of public virtue is so great, that private virtue is almost forgotten. When patriotism and loyalty engage all the wits of the age, it is no wonder that a woman should take the lower department, and venture to write moral essays.’

These discourses, though not distinguished by accuracy of stile, depth of thought, or closeness of reasoning, are not without merit. They contain many sentiments which are just, humane, and benevolent. The writer, speaking of the proper objects of charity, makes this remark:

‘There is a kind of fashionable charity subsisting among us, and it is no uncommon thing to hear that a certain noble personage has ordered a certain sum of money to be laid out in provisions, and distributed among the poor:—this is generally mentioned with great encomiums in the public papers

* Matt. vii. 1. Judge not, and ye shall not be judged.

† Prov. xvii. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

‡ On Exod. xx. 12. Honour thy father, &c.

§ On Prov. xxii. 6. Train up a child, &c.

as a laudable example for others to follow : that it is truly laudable to provide for the necessities of the industrious labourer, far be it from me to deny ; but there are a set of unhappy people, whose lot is cast above the lowest sort, and yet want the comforts which even they enjoy. Ashamed to beg, unable to dig, these I recommend as proper objects for the rich to exercise their generosity on : let them seek them in their obscurity, and they will find families whom they may make happy by sums so inconsiderable as by themselves to be scarcely missed ; they will there find worthy people who have been reduced to poverty by unavoidable and unforeseen misfortunes, and unable to bear up against them for want of the assistance of friends and money ; some who have owed their ruin to their own goodness of heart, whose generous, unsuspecting natures have been imposed upon by artful and designing men : such as these who have erred through excess of virtue, have certainly a claim which no liberal mind can refuse. And many may be likewise found whose sufferings have been owing to their own follies ; yet sufferings still they are, and they who feel the weight of them have a right to pity and relief from creatures who are not themselves exempt from the failings of humanity. Indeed, I know not how to believe there are any people so void of tenderness and compassion, as to upbraid a man for indiscretions, at the time he is feeling their dreadful consequences. Can there be a more pitiable object, than the father of a family who sees his children around him destitute of support, and must reproach himself as the cause ? and can there be a greater act of generosity than to alleviate such distress, by putting it in his power to retrieve past errors, and provide for the innocent sharers of his destiny ?

On forgiveness of injuries she says : ‘ I am convinced men would want few persuasives to forgiveness, if they rightly considered the imperfection of human nature ; how liable we are to mistake the meaning of words ; how apt to be imposed on by a misrepresentation of facts ; we may charge that to design which was the effect of inadvertency ; and our being hurt may be owing perhaps more to the too great nicety of our sensations, than to any real offence we have received.’—True greatness of mind can never consist in revenge, since the basest, the meanest coward will pursue it to the utmost ; but to forbear revenge, and forgive the enemy when you have him in your power, is an action which will add dignity to the highest character, and a victory over the passions which none but the truly brave can ever attain.’

On the loss of friends she expresses herself in this pathetic manner : ‘ For ever to part with those who have shared with

us our pleasures and our pains; to whom, as to a second self, we have confided our most secret thoughts: to recollect pleasing conversations, embittered with the sad remembrance that they can no more return: to look back on past scenes, enjoyed with those whose dearest connexions death has dissolved: to reflect, I say, on those, and with calmness, requires a fortitude that is more, or an indifference that is less, than human. Philosophy, which often serves as a pompous name under which to cover the want of feeling, may in vain pretend to support; but the man whose heart is capable of forming such tender ties, will find all the aid of religion necessary to sustain him in these common, yet not on that account, less heavy afflictions.

When an unhappy female is deluded and betrayed, she is generally treated by her own sex with the utmost severity and contempt; on which this amiable divine makes the following observation:

‘ There are some who, had they not been possessed of the most amiable qualities that can adorn the mind, would never have fallen. Tenderness of disposition, attachment, an open unreserved confidence, an unsuspecting innocence, have been the sources of that fatal error, which has unfitted them for chaste society, and made them the scorn of those who have either escaped through want of solicitation, or owed their preservation to the frigidity of their constitutions, and prudent selfishness of their hearts. Unhappy women! the same delicacy of sentiment which betrayed you to your ruin, makes it insupportable to be despised “by each affected she who tells your story, and blesses her kind stars that she is virtuous.”

This remark comes with greater force from a lady, and does honour to her benevolence.—The last discourse contains some sensible observations on female education.

IX. *A Letter to the Rev. Dr. Willson, Prebendary of Westminster, and the Rev. Mr. Horne, Minister of New Brentford, on their Political Conduct. With an Original Picture of Modern Patriotism.* 8vo. 1s. Brough.

THIS reverend gentleman, who subscribes himself ‘ One who is less than the least of all Curates,’ gives no unfavourable idea of himself at his setting out. His principles, and his motives for writing this letter to his two bustling brethren, are much to his honour. Let us take a view of them as he himself has laid them before us.

‘ I have been waiting for some considerable time past, in hopes that some one or other of our own profession at least, of much more weight and consequence in the church than myself, would have taken some notice of the indecorum and impropriety of your proceedings in our present unhappy divisions.

‘ I have been restrained thus long by these hopes; but since no one has, give me leave to present to you a Petition, Address, or Remonstrance, (call it what you please) somewhat different from those which have already pestered the ears of our most amiable and gracious sovereign.

‘ It has been much wondered at, I know, by great numbers of worthy, prudent, and judicious people, that our metropolitan and diocesan have not exercised their spiritual authority in reprehending your behaviour, which they most justly might have done; and this in such a manner, (notwithstanding our polite and courtly age in which we live) as by no means to have sunk the character of the man, the gentleman, and the christian, in that of the prelate:—but as, I suppose, some secret reasons, best known to themselves, have hitherto influenced them, I intreat you to consider me, not as one usurping their province, nor “to count me (as the apostle says) as an enemy, but only to admonish you as a brother, and therefore suffer the word of exhortation to come unto you.”

‘ By this introduction, I imagine, you look upon me as some hireling writer in hopes of preferment, or some temporal advantage—Think as you please, gentlemen—but, once more, give me leave to tell you, that my little private fortune, with which it has pleased God to bless me, (thanks to his most undeserved goodness!) makes me one of the happiest men living, as it renders me totally independent on arbitrary ministers, time-serving bishops, or the world itself.

‘ Believe me, I am as utter an enemy to all illegal and unjustifiable proceedings in our happy constitution of church and state, as you or any clergyman living can be; and should rejoice to see the authors and promoters of them brought to condign punishment; and whenever that terrible time comes (which pray God avert!) that we must fight

‘ *Pro Aris & Focis,*

I would be one of the first, when our sacred order was called forth, to wield the arm of flesh in defence of my king and country, in the mean time, supporting them with what little I have, and to close my life with those truly patriotic words,

“ *Dulce & decorum est pro patriâ mori!* ”

As

As Dr. Wilfon and Mr. Horne have, by their conduct, publicly avowed a difregard to their facred profeflion; as, inftead of preaching peace and good will amongst men, of which they were ordained minifters, they have abetted and promoted the violence and virulence of faction; we do think, with the author of this letter, that it was a great neglect in our metropolitan and diocefan, not to check the licentiousnefs of thefe their unruly fons; and that the two prelates have erred as much by remiffnefs, as the two priefts by impetuofity.

‘ They, (our Palinuri at the helm) fays the writer, may thank themfelves for all this ftorm that is come upon us, which they had not either the fenfe to forefee, or inclination or courage to prevent: and the only way that I know of to affuage and compofe it, will be, as the honeft mariners did by Jonah, to throw Mr. Wilkes and his minifterial opponents overboard—to few them all up together in a fack, as the old Romans did fome delinquents for particular crimes, if I remember right; and then poor Old England will once more fee her halcyon days;—you know, gentlemen, the excellent proverb,

“ *Tolle caufam, tollitur effectus;*”

and why this fhould not do as well in the political, as in the natural or moral world, I muft own I am at a lofs to comprehend.’

This good gentleman is certainly no Italian in political refinement: he is too coarfe a ftate furgeon. If his advice was put in execution, inftead of halcyon days, it is probable we fhould have rougher ftorms than ever. His remedy is better fuited to the climate of Japan than to that of Britain.

By the title of this Letter, it ought chiefly to have reprehended and advifed Dr. Wilfon and Mr. Horne. He digreffes, however, very widely from his fubject; and intermixes many defultory, ftale, political remarks with his ghofly counfel. We fhall tranfcribe his ftory, by which the reader will fee that he is exactly in politics what Whitfield is in religion; a wild rambler, and vulgar ftory-teller.

‘ However, though fo many of them [of the good people about the king] are highly blameable for this, [for being fo ftudious for the good of their country, as utterly to neglect themfelves, and their families] yet commend me to my good lord Barrington, who, (as the papers faid fome time ago, for they, you know, gentlemen, are my information, as before obferved) on being afked by a Plymouth alderman, how he managed to keep In, as the Outs and Ins were fo often dancing the hay, very honeftly and modeftly replied, with a great

oath, (the grace of all polite conversation at the court-end of the town) "that he always look'd upon the state as a large plum pudding; and that, for his part, by G—, as long as he could, he was resolv'd to come in for his share of it." A most wise, virtuous, and honest resolution! and, as far as my poor, weak head will enable me to judge, it is the original picture of all our modern patriotism.

'The popular cry by Whigs and Tories, Jacobites and Revolutionists, is patriotism! but by what little I see, at this vast distance I am from the great world, the bottom of them all, in church as well as state, (like hell and the grave, "Give, give!") is self.—Give them but a place, or pension, and farewell patriotism! Particulars innumerable I have now in my eye, from the soft, gentle, and æconomical Taycho, to honest, modest, and patriotic Master Mungo, &c. &c. &c.'

That lord Barrington has this opinion of the state, and would act in consequence of it on every occasion, may be true; but that he would make a rash declaration of these ungenerous sentiments, we cannot believe.

Towards the close of his Letter, he gives some very sober, and important, though obvious advice, to Dr. Wilson, which, for the good of that reverend gentleman, (if he deigns our Review a perusal) we shall transcribe.

'The sun of your life, doctor, is very far gone down the hill, and a few more tottering steps will carry you into eternity! Let it not then be "told in Gath, nor published in the streets of Askelon," that it set in the turbulent, blustering, and fiery horizon of party, but in the milder and softer rays of benevolence and charity! The public affairs and concerns of this world, should, by no means, affect one in your advanced years: but the "one thing needful," should be now your only care! and do but judge with yourself, which will tend most, not only to your credit in public as a man, a clergyman, and a christian, but also to the private peace and happiness of your mind when on your death-bed, "to be relieving the poor," "visiting the sick," and "discharging all the duties of civil and social life;" or "being at the head of furious party-meetings, adding fuel to the flame of sedition, and throwing the government into disorder and confusion."

'Remember, Sir, your late most worthy, pious, and excellent father, of ever-honour'd memory! a man, whose life, conversation, and doctrine would have done honour to primitive christianity! Let not the son's conduct, now in the eve of his life, injure the venerable and illustrious shade of the father! It is said that this furious, misguided party-zeal of your's, is the effect of private pique at your being disappointed of a mitre:

mitre: if so, it proves my observation already made—But Sir—strive after an heavenly crown—a most happy exchange! and leave mitres and church-preferments to those, whose ambition and avarice hunger after worldly things, too often at the expence of their integrity and a good conscience.’

MONTHLY CATALOGUE.

10. *The Loves of Mirtil, Son of Adonis: A Pastoral.* 8vo. 3s. sewed. Evans.

‘THE following little poem, written originally in French, says the translator in his preface, accidentally fell into my hands, at the German Spa; in the perusal of which, I was agreeably surprized to find, throughout the whole, a genuine simplicity of character, happily blended with truly pastoral ideas, and much poetical imagery. Having more leisure upon my hands than I could dispose of, with satisfaction to myself, even amidst the variety of dissipation abounding at that place, I determined on undertaking a translation of it into English.’

This gentleman, we are sorry to observe, must have a very depraved taste; for we are certain that at the German Spa he might have disposed of his time much better than in translating this French rhapsodist. Any kind of dissipation, indeed, would have been almost as excusable as this literary labour.

‘Such an embellishment, he says, as the giving all the harmony to a sentence it is capable of receiving, cannot fail to please, if the language is natural, not laboured, nor far-fetched.’ This is not a problematical position; but he is totally blind to his own performance; for his language is unnatural, laboured, and far-fetched.

We suspect that this gawdy nonsense is the work of the pretended translator. By having told the public that he translated it from the French, he will not gain one reader whose attention is worth attracting. There are literary coxcombs, indeed, who fancy the French are better writers than the English; as there are coxcombs in dress who think they cannot be genteely equipped but by a French taylor.

A pretty just idea of the piece before us is conveyed in these words of Dr. Goldsmith in his *Life of Parnell*. ‘Those tawdry things, in writing which the poet sits down without any plan, and heaps up splendid images without any selection; where the reader grows dizzy with praise and admiration, and yet soon grows weary, he can scarce tell why.’—But who are the poets that sit down to write in this manner; and who are the readers that are so apt to grow dizzy while they peruse their works, that are so apt to praise, and admire them? It is certainly doing very great injustice to our country, and to the

times, to say, that it is fashionable thus to write, and thus to admire.

It gives us pleasure to have it in our power to praise; it is painful to us to be obliged to reprehend; yet as publications are now very numerous, we must necessarily meet with more subjects of censure than of commendation. The book on which we are now animadverting, deserves no quarter. It contains no striking, or agreeable character; it has no gradation, or artful connexion of incidents, to engage the attention: it is neither poetry nor prose; but a distortion of sentiment and language; it often violates the most obvious rules of grammar, and, what is worse, the sacred rules of decency.

We shall give one instance of this man's indelicacy.

'Flora now smiles upon her lover; a more than lively emotion is in its warmest colours painted on the countenance of the goddess: she refuses to grant one favour to this shepherd, and yet bestows a thousand others: at length, with one deep sigh, her tenderness breaks forth. Lo! the immortal falls a victim to all-conquering love. This little god first steals into her heart, thence subtly tingles through her veins, and riots in her sparkling eyes; the happy Mirtil is no less inflamed. Their sighs are intermingled, their caresses are together blended, and their souls dissolve away together, undistinguished in this blissful conflict: but soon, alas! succeeds a senseless languor to the ardent transports of the shepherd: the goddess seems amaz'd, forgetful of her lover's mortal state. Mirtil, with a sigh, laments his cruel fate, and Flora sympathizes with her shepherd.'

We could give a grosser quotation than this; but *pudency*, to use the words of our author, restrains our pen.

No book ever gave rise to a greater number of wretched imitations than the *Telemaque* of the famous Fenelon. He was so happy as to give us poetical prose, not cramped with stiffness, nor bloated with bombast. But from the many unsuccessful attempts of the same kind which have been made after him, we may conclude, that his species of writing is only adapted to the genius of a few. There is not the least resemblance betwixt him and the German poets, the Klopstocks, the Gesners, and this anonymous high-priest of Venus. His paintings are drawn by the delicate hand of a Raphael; theirs are glaring, incoherent, unaffecting Chinese crudities.

11. *Party Dissected: or Plain Truth. A Poem.* 4to. 2s. Bell.

To this poem the author prefixes an apology to the Reviewers; from the strain of which apology, we ought in candour to infer his modesty and integrity; qualities which al-

ways

ways entitle a man to respectful treatment. We shall give the reader a part of what he says in his own defence.

' Altho' to merit he has no pretence,
Admit a word by way of self defence :
While venal pens, alas ! too num'rous grown,
(Who write for pay, no feelings of their own ;)
Foment divisions, and enflame the croud,
Who madly are for reformation loud ;
No views lucrative, this young writer knows,
But from his heart the artless language flows ;
Would own his joy, would glory in the toil,
Could he each jarring diff'rence reconcile ;
Was he possess'd of each persuasive art,
And from his lips cou'd reason's voice impart ;
Would bind fell discord in eternal chains,
And think the action would reward the pains.
These are his wishes ; since he can't succeed,
Let good intentions, answer for the deed.'

There are good lines, and good pictures in this poem ; though it is not without grammatical errors, and false rhymes. His accent must be provincial, as appears from the prosody of some of his verses. The word lucrative, is pronounced *lūcrative* ; industry, *indūstry* ; epicurean, *epicurēan* ;—not, *lucrative*, *indūstry*, *epicūrean*, as he makes them sound in his measure.

The leaders in the opposition are not such worthies in his opinion as they are esteemed to be by their adherents.

' Th' unhallow'd parson ceases to preach peace,
And strives the flame of faction to increase ;
Forgets the sacred office he should wear,
And with the rabble runs the mad career ;
The sable wolf his ignorant flock neglects,
And, in his mind, a mitred place expects ;
The boist'rous brawler throws off the divine,
(And at a tavern acts the libertine.)

' The city patriot, infamously base,
In public rails, in private sues a place.
In him behold the drift of all the tribe ;
He scorns corruption, yet holds forth a bribe ;
Despis'd by all, the culprit stands before ye,
Of modern patriots—a *memento mori*.'

The following characters of the inferior patriots will, perhaps, not be thought unentertaining.

' The rueful barber, with dejected face,
Laments the cause of Britain's sad disgrace ;

Laments aloud ! his country is enslav'd,
 And leaves his shop, and customers unshav'd.
 With vacant face, and most unmeaning stare,
 He blames his k——g for wearing his own hair ;
 That taxes rise, and that his trade decays ;
 That times, alas ! are alter'd now a days ;
 Blames, in the gross, the measures of the helm,
 And each court-project surely will condemn.
 This in the morn ; at night behold the sot
 Has drown'd his sorrows with his pipe and pot ;
 Within his sty the rude declaimer stews,
 And wakes, next morn, to penury and news.
 ' The taylor too, full of his doubts and fears,
 For politics, throws by the useless sheers ;
 Shaking his head, pronounces England's fate,
 And makes a rotten remnant of the state :
 With folded arms neglects the promis'd suit,
 Gives W——s a peerage, and an axe to B——c.
 Cuts state affairs into a thousand forms,
 While Ma'am, at home, the Tyro's head adorns.
 When once begun, ne'er knows when to retire,
 While the red goose is wasting in the fire.
 The nation fix'd, encounters home-bred strife,
 And reeling home, is beaten by his wife.
 May ev'ry Snip thus to correction come,
 Who guides the state, but cannot rule at home.'

The poem concludes with an address to the Supreme Being, in which, undoubtedly, no well disposed Briton will scruple to join in this crisis of political tumult.

' Thou God of truth, whose being has no end,
 On whom all states, all kingdoms must depend,
 Protect this isle ; incline us all to peace,
 And may all jealous feuds and factions cease.
 By plenty crown'd, may trade and arts expand,
 And yield their blessings to the British land ;
 And may each Briton, true to Britain's cause,
 His sov'reign honour, and obey the laws.'

We take this gentleman to be a clergyman from an advertisement prefixed to his poem of a Sermon in Verse, occasioned by a Disappointment in Love, preached before the parties by the author himself. We must observe, though with reluctance, that he is entitled to our delicate treatment, rather for his good intentions than for his poetical talents ; and as he fairly invites us to advise him, we shall take the liberty to give him our advice. Let him never again preach in verse. And as his poetry must be uncommonly good to do credit to its

author, if he determines for the future to couch his political as well as theological sentiments in prose, we are persuaded, that neither he nor his sentiments will suffer by that determination.

12. *Falsehood in Fashion: or the Vizard Unmasked: a Satire. To which is added, the Loyal Free Mason, an Ode: and the Choice of a Wife, in the Stile of Lord C—r—f—d.* 8vo. 1s. Bladon.

Many important truths are told in this poem, but rather in a coarse manner. The author is a Juvenal in acrimony, but not in spirit and harmony. His chief aim is to defend the court, and to stigmatize the popular leaders. But he does not confine himself to political satire. He likewise attacks the foppery, the luxury, the immorality, and irreligion of the times, which he justly concludes to be the true causes of our public discontents.

As he seems to be a loyal subject, and an ardent friend to virtue, we wish that he had not given a loose to gross invective, which betrays a want of that benevolence which he professes, and is more apt to exasperate than to reform. The polite profligates of a free country are to be charmed, not menaced into virtue. Delicate affecting sentiment may win them; rough, dictatorial declamation can only disgust them. They will probably retort upon this author—*Physician, heal thyself.* Learn humanity before thou teachest the duties of humanity to others.

His repeated ridicule of Mr. Wilkes for a personal imperfection is shameful, and unworthy of a patron of morality. If Mr. Wilkes is an honest man, his integrity is his merit; if he is a bad man, he deserves to be censured for his crimes; but when we call one to an account for his organic frame, we make those trifling circumstances essential to his reputation, for which his Creator intended that we should neither esteem nor despise him; in such a case, we are, to a certain degree, guilty of blasphemy; instead of branding the man, we impeach his Maker.

Immediately after an ungenerous sarcasm of this kind, the author of this poem makes the following declaration of his love of truth and candour. So unacquainted are we with the motions of our own hearts!

‘ Think not the muse in strain severe delights,
Nor blame that fire which truth alone excites,
A generous fire from vulgar spleen remov’d,
Its fiercest flames by all just men approv’d,
Strains that rank vice would justly stigmatize,
Crush faction bold, bid lowly virtue rise;

The charms of truth, celestial truth display,
 With warmest wishes for her future sway.
 Propitious heaven ! to Albion's tainted shore,
 Meek injur'd truth from exile soon restore.
 Those happy days, O let us hope to see,
 When good men only shall be counted free ;
 Lest Janus prove—with fiction still in vogue,
 The world a masque, and every man a rogue.*

This piece, however, has its poignant strokes of irony, and its just and lively descriptions.

We must not let his Ode, entitled, the Loyal Free Mason, pass without reprehension : it is full of the profaneness of such licentious songs ; it makes the Deity a warm patron of the whimsical mysteries of Free-masonry : it degrades the Author of the stupendous universe to the head of a fraternity of mechanics.

13. *The Blessings of Liberty Displayed. To which is added, the Fall of Corsica ; a Poem. Third Edition, with Alterations and Additions. 8vo. 1s. Bladon.*

This poem, with all its emendations, is still below the standard of mediocrity, and savours much more of party than poetic rage*.

14. *An Elegy on the much lamented Death of William Beckford, Esq. late Lord-Mayor of, and Representative in Parliament for, the City of London. 4to. 1s. Kearsley.*

This poem is not without merit ; there is nothing in it severely to be censured, or warmly to be commended, with regard to composition. But, like most party-writers, the author runs into extremes ; into the extreme of encomium on the one party, and into that of acrimony on the other. His best stanza is that which has been judiciously quoted for the motto.

'Titles to him no pleasure could impart,
 No bribes his rigid virtue could controul ;
 The star could never gain upon his heart,
 Nor turn the tide of honour in his soul.

In the following stanza Mr. Beckford is compared to Cincinnatus.

'When, like the Roman, to his field retir'd,
 'Twas you, (surrounded by unnumber'd foes,)
 Who call'd him forth, his services requir'd,
 And took from age the blessing of repose.'

* See Vol. xxviii. p. 379.

How a luxurious Jamaica-merchant can, with propriety, be compared to an old Roman dictator, who held his own plough, and roasted his own turneps, we are at a loss to comprehend.

‘ And here a long, inglorious list of names,
On my disturbed imagination croud, &c.’

The imaginations of party-zealots are absolutely disturbed; and we wish for their own peace, and for that of the nation, that they would endeavour to correct and cool them.

‘ But see! where Liberty, on yonder strand,
Where the cliff rises, and the billows roar,
Already takes her melancholy stand,
To wing her passage to some happier shore.
‘ Stay, Goddess! stay, nor leave this once-bless’d isle,
So many ages thy peculiar care,
O! stay, and cheer us ever with thy smile,
Lest quick we sink in terrible despair.
‘ And, lo! she listens to the muse’s call;
She comes, once more to cheer a wretched land;
Thou, Tyranny, shalt tremble to thy fall!
To hear her high, her absolute command.’

We shall certainly be a happy people, if, on any emergency, true Liberty will be so tractable, and so easily persuaded to continue her residence in our island.

15. *An Elegiac Poem, on the Death of William Beckford, Esq. late Lord Mayor of the City of London.* 8vo. 6d. Swan.

A most lamentable elegy! in the perusal of which we have grieved more for the writer than for the death of our patriotic hero. We shall give a stanza as a specimen of his powers in the pathetic.

‘ But oh! alas! I can’t forbear,
To drop my pen, and shed a tear!
My Grief awhile t’impart;
Then for a moment eas’d again,
His praise I’ll sing in lulling strain,
And sooth my swollen heart.’

The following stanza we quote as an example of his perspicuity, and propriety of sentiment and expression.

‘ Thro’ all the beaten paths of life,
He calmly pass’d thro’ noise and strife,
And reach’d the blest abode;
Oh, Grave! at length thy victory’s gain’d,
Neither his sting has Death refrain’d,
Or horrors would explode.’

These party-writers often as grossly mistake the characters of those whom they praise, or satirize, as their own talents.

He died *the finished man*, says our bard. This is an encomium of great latitude, and is here very foolishly applied. It is the part of little, inhumane minds to insult the ashes of the dead, when we are warranted by truth and virtue to spare them. We shall, therefore, on this occasion, only observe, that he, to whom titles and bribes were trifles, on account of his immense fortune, by no means deserved the character of *a finished man*, merely for opposing administration, however vigorous, and at the same time justifiable, his opposition might have been.

16. *A Poem. Inscribed to the Memory of the Rt. Hon. William Beckford, Esq. late Lord Mayor of London. And dedicated to John Wilkes, Esq. Alderman of Farringdon Ward Without.* 8vo. 6d. Baldwin.

Somewriters, whose prudence is more refined than that of other men, endeavour to raise for themselves a phantom of reputation, partly by humility, and partly by insult. Such we suppose was the aim of the author of the piece before us. In his dedication, he says, 'the poem subjoined is beneath the criticism even of an hireling Reviewer.' And towards the conclusion of his poem, he speaks thus modestly of himself.

' Me, chance, not genius, to the Muse's bower
Had led, the trisler of a vacant hour:
To me no pow'rs of tuneful verse belong,
Obscure alike the poet—and the song.'

By calling us *hirelings* he undoubtedly means that we are mercenary prostitutes. We shall calmly deny the charge, by asserting, that impartiality, tempered with candour, is the controller of our sentiments. Could we give the other fair meaning to the word *hireling*, as he introduces it, viz. that we write for payment,——we should acknowledge the truth of the imputation. They deserve commendation rather than blame, who act honestly for their interest. Interest actuates mankind in every sphere, from the throne to the stall of the cobbler. But the most rapaciously selfish are those men, who court the assistance of faction to obtain places of dignity and emolument; and who are only deified by the writers of their own party, men equally destitute of reflection and moderation.

But if this gentleman was really convinced that his dedication to Mr. Wilkes was an insignificant compliment, and that his poem was an indifferent one, what view could he have in paying Mr. Wilkes that elaborate compliment, or in giving the world

world a few insipid verses, at the expence of betraying to it the poverty of his talents?

Our author's politicks in his dedication, are very trite and uninteresting. The topics, which he only repeats, have been often discussed. He traverses a field in which harvest-home has been long ago sung. There is hardly an ear of corn left in it for the most needy and industrious gleaner.

Nor is he more striking as a poet than as a politician. His poem is greatly superior to the Elegy, of which we have taken notice above; but there is nothing in it characteristic of genius; nothing which warms the heart, or informs the understanding.

17. *The Magic Girdle: A Barletta. Taken from the French of M. Rousseau. Set to Music by Mr. Barthelemon, and performed at Marybone-Gardens. 4to. 6d. Becket.*

This piece consists of two acts. Trufalo, a pompous, ostentatious coward, was appointed guardian to Cephisa, by her father's will. He is deeply in love with his ward, and determines to marry her; but the young and enterprising Horatio is the object of her warm affection, and his suit is favoured by Violentina, Cephisa's aunt. Horatio is introduced, in the habit of a conjurer, by Violentina to Trufalo, who is desirous to know the event of his passion for Cephisa. The pretended magician frightens Trufalo into a compliance with his ceremonies, without which, he tells him, he cannot give him the information he desires. Horatio, with Cephisa and her aunt, bind Trufalo. Horatio calls his familiar spirits, who inflict on Trufalo their different punishments. He roars for quarter: Horatio promises Trufalo, to dismiss his agents, and set him free, provided he will sign *whatever shall be required*. Trufalo agrees to the condition, and is obliged to sign the articles of marriage betwixt Horatio and Cephisa.

The parade of a boaster and the pompous science of a conjurer are humorously ridiculed in this entertainment, which is well calculated to serve it's purpose;—to play round the head, not to steal upon, and engage the affections.

18. *A fair Account of the late Unhappy Disturbance at Boston in New-England; extracted from the Depositions that have been made concerning it by Persons of all Parties. With an Appendix, containing some Affidavits and other Evidences relating to this Affair, not mentioned in the Narrative of it that has been published at Boston. 8vo. 1s. White.*

This narrative appears to be well authenticated, and we must own, that we think it greatly exculpates the military concerned

cerned in that transaction, who seem to have remained passive full as long as the laws of self-preservation would admit.

19. *Considerations on the Expediency of admitting Representatives from the American Colonies into the British House of Commons.* 8vo. 1s. White.

This pamphlet is moderate and sensible. The author pretends not to ascertain the expediency of admitting representatives from the American colonies into the British parliament; but only upon the supposition of that measure taking place, he proposes such regulations as he thinks would be the most rational to adopt.

20. *Second Treatise of a New System of Physic: founded on the Principles of Nature, and not on the Materia Medica.* 8vo. 1s. 6d. Evans.

So extravagant a rhapsody, that it would be superfluous to comment upon it. It is entirely of a piece with the first part, which was reviewed upon a former occasion.

21. *A Treatise on the Effects and various Preparations of Lead, particularly of the Extract of Saturn, for different chirurgical Disorders. Translated from the French of Mr. Goulard, Surgeon-major to the Royal and Military Hospital at Montpellier, 12mo. 3s. The second Edition, with Additions.* Elmsly.

The fresh evidence here produced in favour of the extract of Saturn, tends still farther to confirm the utility of Mr. Goulard's so much celebrated medicine.

22. *A Letter addressed to Cæsar Hawkins, Esq. Serjeant Surgeon to his Majesty, containing new Thoughts and Observations, in the Cure of the Venereal Disease; the Result of Experience, in long and extensive Practice. By Charles Hales, late Surgeon to the Savoy-Hospital.* 8vo. 1s. Dixwell.

This Letter is written with candour, and seems to be intended principally to vindicate the method of cure which had formerly been recommended by the author for the venereal disease. It contains many useful observations in practice, and is worthy the perusal of the faculty.

23. *Dissertation on a new Antivenereal Remedy, intituled, M. De Velno's Antivenereal Vegetable Syrup. Translated from the French. By J. Burrows. M. D.* 8vo. 1s. Kearsley.

The design of this pamphlet is to establish the reputation of a new invented remedy for venereal disorders, which is said to accomplish a radical cure without the assistance of mercury. As to the evidence of its efficacy, we can only say, that

that it is supported by some persons of respectable authority in France.

24. *Diotrephes re-admonished: or some Remarks on the Second Edition of a Letter from the Author of Pietas Oxoniensis to the rev. Dr. Adams of Shrewsbury.* 8vo. 1s. White.

Soon after Dr. Adams had published his late discourse on the Test of True and False Doctrines, he was attacked by the author of *Pietas Oxoniensis*, and defended by a writer who styles himself a Parishoner of St. Chad's, in a pamphlet entitled, *Diotrephes Admonished*. While this latter publication was in the press, the author of *Pietas* prints a new edition of his letter to Dr. Adams, with some additional remarks and improvements, and an Answer to the parishoner of St. Chad's under the title of the *Admonisher Admonished*. Here was a fresh attack upon Dr. Adams and his friend, in two different publications. This author therefore in the Remarks before us endeavours to vindicate himself, the minister of St. Chad's, and the church of England, against the strictures and misrepresentations of his antagonist. He appears on this occasion to be a cool, sensible controversialist, who undoubtedly gives his adversary some very proper admonitions. But controversies afford very little amusement to others, unless the combatants are men of ingenuity and spirit. To have made this dispute entertaining, the *cæstus* should have been taken up by a champion, animated with the valour, ardor, and activity of the redoubtable hero *della Pietà*.

25. *Pietas Salopienfis: or an Answer to the first of the Series of Letters addressed to the Author of Pietas Oxoniensis.* 8vo. 1s. Dilly.

This is another production of that prolific genius, the renowned author of *Pietas Oxoniensis*. In this pamphlet he tells us, that his antagonist 'has only beaten the air, and been taking prodigious pains to confute what it never entered into the heart of *Pietas Oxoniensis* to conceive;' that the whole purport of the first of the Series (which is all that has been hitherto published) amounts to this, 'That all men by the light of nature and reason have, or may have, some knowledge or conceptions of a Supreme Being, as holy, just, good, wise, &c.' that, in his letter to Dr. Adams, he never pretended to deny, that mankind might form such conceptions of the Deity; but that by knowledge he meant *true saving knowledge*. This, he insists, is not attainable without revelation; and to corroborate his opinion he produces the sentiments of Dr. Patten, Dr. Horne, Mr.

Mr. Hartley, Mr. Jones, and Mr. DRYDEN! He then proceeds to some other particulars of less consequence in his adversary's letter, and makes some occasional animadversions on Diotrepes admonished.

The question now to be decided is, whether mankind, by the light of nature, have, or may have any *saving knowledge* of the Deity? Mr. Piety and the methodists will, no doubt, make this *saving knowledge* to consist in so many articles, to which their opponents will never assent, that we do not suppose this controversy will be brought to a decision before the end of the present century.

26. *Remarks on several late Publications relative to the Dissenters; in a Letter to Dr. Priestley. By a Dissenter.* 8vo. 1s. Bladon.

The publications, on which this writer has made his remarks are these: Considerations on Church Authority, occasioned by Dr. Balguy's Sermon on that subject; a View of the Principles and Conduct of Protestant Dissenters, with respect to the civil and ecclesiastical Constitution of England; Remarks on some Paragraphs in the fourth volume of Dr. Blackstone's Commentaries in the Laws of England, relating to Dissenters; and a Free Address to Protestant Dissenters, as such. Three of these pamphlets are published under the name of Dr. Priestley, and the last, though anonymous, is supposed to have come from the same quarter. In all of them the Dissenters are placed in the same exalted view, and flattered with the same notions of their extraordinary dignity and importance. It is even intimated, 'that we are to look for the advancement of the necessary work of reformation from the errors and abuses of Popery, to Dissenters only, of whatever denomination, in every Christian country;' that 'the Dissenting clergy, in proportion to their numbers, far excel the clergy of the established church in religious and scriptural knowledge;' that 'sensible and ingenious men among the clergy are in general any thing but divines;' that 'the laity among the Dissenters, in proportion to their numbers, far excel those of the established church in religious knowledge;' that 'the ignorance of the latter, especially where there are no Dissenters, is deplorable and almost beyond belief;' that 'the form of worship in the church of England, besides containing many articles of faith the very reverse of the most important doctrines of genuine Christianity, as delivered in the New Testament, derogates from the sacred rites of the only living and true God, and is idolatrous;' that, on the contrary, 'among the Dissenters alone, in this country, is the worship of the only living and true God known, and the purity of the Christian worship exhibited,' &c.

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These vain and ridiculous representations are very justly and genteely censured in these remarks.

27. *A Theosophic Lucubration on the Nature of Influx, as it respects the Communication and Operations of Soul and Body. By the honourable and learned Emanuel Swedenborg. Now first translated from the original Latin. 4to. 2s. 6d. Lewis.*

In a letter to a friend, dated London, 1769, and published at the end of this tract, the author communicates the following particulars of his life :

‘ I was born at Stockholm in the year of our Lord 1689, Jan. 29. My father’s name was Jesper Swedberg, who was bishop of West-Gothia, and of celebrated character in his time; he was also a member of the society for the propagation of the gospel, formed on the model of that in England, and appointed president of the Swedish churches in Pensilvania and London by King Charles XII. In the year 1710, I began my travel; first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. king of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metalic-College, in which office I continued till the year 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life: the reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by queen Ulrica Eleonora, and named Swedenborg, from which time I have taken my seat with the nobles of the equestrian order, in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment, whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale*, at Leipzig, in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.’

After giving an account of his respectable family-connections, he says: ‘ Whatever of worldly honour and advantage may appear to be in the things beforementioned, I hold them but

as matters of low estimation when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant in a personal appearance in the year 1743, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown arcana that have been either seen by me or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the scriptures, and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

This performance will be relished by those only who have a taste for the lucubrations of Mr. William Law, Quirinus Kahlman, and Jacob Behmen.

28. *An Abridgement of the Sacred History: being an easy Introduction to the Reading of the Holy Bible.* 8vo. 1s. Pearch.

This is a judicious abridgment of sacred history, in a plain and familiar stile; and is more proper to be put into the hands of children, while they are learning to read, than the Bible itself; as it brings the substance of it into a narrow compass, and will give young and ignorant people a much clearer notion of the Old and New Testament, than the common way of reading them in an irregular and desultory manner.

29. *A Discourse on the True Nature of the Christian Religion. As it stands supported on Scripture Authority, in Opposition to the Doctrines of Arians and Methodists.* 4to. 1s. Cadell.

A superficial piece, consisting chiefly of quotations from scripture, applied without any degree of critical precision: but the author's intention is laudable, as it is to promote practical christianity.

30. *A New Latin Accidence: or, a Complete Introduction to the several Parts of Latin Grammar, in English Prose: As nearly as possible, upon the Plan of Lilly.* 8vo. 1s. Lowndes.

This grammar is upon the plan of Lilly, excepting that the rules for the genders and declension of nouns, the conjugation of verbs, &c. are in English prose, and better adapted to the capacities of children. Whatever seemed to be unnecessary in Lilly is omitted; yet it appears to be sufficiently copious for learners; and, as far as we are able to judge by a slight inspection, very properly calculated for the use of schools.

T H E CRITICAL REVIEW.

For the Month of *August*, 1770.

ARTICLE I.

A Sketch of the Philosophical Character of the late Lord Viscount Bolingbroke. By Thomas Hunter, Vicar of Weverham in Cheshire. 8vo. 5s. Cadell.

THE task which the author of this work has undertaken, is one of the most arduous in the province of literature, and requires at once the most extensive learning, the most acute discernment, the most solid reflexion, and the most unbiassed impartiality. The opinions of a great and learned philosopher, who had ranged the compass of human knowledge, are to be canvassed; principles the most important to the happiness of mankind are either to be confirmed or exploded by a just determination; abstract truths are to be separated from ingenious plausibility; the ideas of philosophy are to be traced through the most intricate regions of natural and moral speculation; the force of laboured argument, the brilliancy of wit, and the blaze of eloquence, are to be examined with unprejudiced and unawed attention; and a character the most illustrious for genius and abilities is to be estimated by its conformity to the common apprehensions of mankind. We should not be surprized to see the philosophical works of lord Bolingbroke reprobated by a clerical tribunal, even upon the slightest and most cursory examination; but we must acknowledge, in justice to the author of the Sketch before us, that though we are confident he has not engaged in this inquiry without the influence of invincible prejudice, he displays, however, an acuteness and spirit of argument, which place him

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above the impeachment of a blind or supine investigator. The portrait which he exhibits, of the noble philosopher, is drawn with a masterly hand, while, at the same time, it may be suspected, that his imagination has either discovered, or exaggerated blemishes, which might not have existed in the mind of the great original; and that the reverend critic has often dipped his pen in the same gall, for both the liberal and illiberal use of which his lordship is censured with so much severity. Warmth and vigour of imagination, elegance of diction, political learning and sagacity; these are the shining qualifications which our author allows to be indisputably conspicuous in the genius of Bolingbroke, and they were certainly the fortes of that noble lord.

‘ His style, says he, will scarce admit the character of humble prose; it is not composed of mere simple terms, which serve to no other ends, in the hands of an ordinary writer, than barely to express his meaning: it has a graceful harmony in the construction, is enlivened by wit and satire, ennobled by eloquence, decently decorated by pertinent quotations from the learned, and enriched by the most apposite and illustrious examples from history, ancient and modern.—His censures and free raillery on the impertinencies of scholars, and the impositions of schoolmen, are not only just, but weighty, animated, and striking: he is the farthest from what you may call a dull or heavy writer, the common character of his tribe. He has much vigour of spirit, and fire in his constitution, which transfused into his composition, keep his reader sufficiently alive, awake, and attentive.

‘ Nor is there any thing of force or constraint in his language: all is free, unlaboured and copious, and seems more the product of nature and genius, than of art or study. Other authors, in respect of imagination and eloquence, you may compare to waters drilling slowly, drop by drop, from some penurious fountain, or forced by art into unnatural derivations, distortions, and a partial and sparing distribution: but lord Bolingbroke is natural and unexhausted, always full and overflowing, on subjects, the one the basest, the other the most barren that can fall to the share of a writer, viz. infidelity and abstract ideas: he is copious as if he derived from a divine fountain; and though baneful in his contents, yet beautiful in his flow, as if he strayed through the groves of Paradise: the Syren’s voice charms, though destruction is the subject of the song.

‘ Lively and copious, accurate and elegant, though he is all these, yet all are too low to express his manner and diction: gracefulness without art, and dignity without affectation;

tion;—eloquence unlaboured, and not tricked up or debased by the meretricious ornaments of rhetoric, nor formed by the established rules of composition, but natural and original, like distinguished strength and beauty in other men, are characteristic of his lordship's language; and he may seem born to give laws to oratory, rather than to have borrowed any from the art:—his capacity very easily comprehended, his memory retained, his imagination combined, and his judgment selected the properest and brightest images, which the book of nature, in its various appearances, and the history of man in its various revolutions, presented to his reading and observation. All these stood ready at his call, to embody his conceptions, to illustrate his opinions, to enliven his descriptions, and to give the fairest appearance to his reasoning. He is happy in the use he has made of travels and history, and of his various and immense reading; and in the application of it, to the illustration and embellishment, though not to the proof, as he should seem to intend, of any present argument and opinion. We admire his eloquence, and are struck with his wit, while we reject and despise his reasoning. His exotic importations, as I would call them, appear in their new situation both natural and charming to the eye; but they intoxicate the brain, and are poison to the taste. There is besides an order and arrangement of his words; a grateful variety, yet happy coincidence in the turn, a graceful redundance in their length, and a masculine vigour in the whole structure of his periods: these are so full, so rounded, and so tempered with the just proportion of sense and sound, that we are at once informed and charmed by an accuracy without method, and an elegance without art: nature still suggesting, from her unexhausted store, variety to his conceptions, copiousness to his diction, and order, strength, and splendor to both: and where the subject favours, as when public virtue, liberty, and national happiness, the effects of the spirit of patriotism, and of the conduct of a patriot prince, come under his observation, his eloquence rises with the rising glory of his country; we are charmed with the description; the prospect is lovely, the colours are answerable, and we behold with delight and admiration the painter and the pencil, both the peculiar lot, and unrivalled honours of Britain. So that we may allow him the praise of a fine writer, so far as he has not debased his wit with scurrility, and his eloquence with some affectation and laboured pomp: that is, where his pride does not betray him, or his passion transport him to ribaldry, and a licence becoming a slave rather than the lord viscount Bolingbroke. His own observations on the conduct and sentiments of others, especially

when he is cool and dispassionate, as on the subjects of history and politics, his proper province, are not only just, but refined; and though many of them had been made by others, yet they have in his hands a novel air, and the stamp of originals, with a superior dignity and delicacy.

‘The political world and its system was indeed the sphere, in which he spread his faculties to most advantage, and as a theorist moved with most ease, most gracefulness and dignity: here he triumphs over the rest of mankind, and even over himself.’

After exhibiting a view of lord Bolingbroke’s genius as a writer, the author proceeds to the consideration of his principles as a philosopher. The idea of the First Philosophy, as restricted by his lordship to the contemplation of physical causes, and as exclusive of the superintendency of an intelligent Being over the universe, and of the doctrine of the immortality of the soul, is certainly such as can meet with no quarter from the author of the present inquiry; and, indeed, were it possible that it could be established on the most undeniable principles, yet a regard for the interest and happiness of mankind would induce us to explode it for ever from the objects of human speculation. In this part of the work, however, our author acknowledges the superiority of the noble investigator over every other writer who had preceded him on the subject.

‘But what surprises us most, says he, is, that lord Bolingbroke,—a spirit so high, and genius so sublime, should subject himself for a course of years to the servile drudgery of ransacking the writings, and compiling and producing to the world the crude and flimsy observations and objections of men, whom on any other subject he would have treated, in point of knowledge, literature, and criticism, as the most contemptible of their kind. Here you see the arm of Hercules employed, not to cleanse the stable of Augæus, but to gather up the rankest ordure, left by former occupants, and to present it as the most precious ointment, for the refection of his readers. Yet still a Bolingbroke appears even in this dirty work: his philosophical labours contain a compleat body of infidelity ancient and modern: and if the arms he has employed against religion, are borrowed, they have received from his hands a new polish and splendor: and if he has not always managed them with more dexterity, he has pushed them with more hardiness, intrepidity, and vigour, than was ever done by any preceding champions. They were indeed but dwarfs or pygmies; and compared with him in respect of genius and eloquence, Morgan is pert, Tindal is laboured, languid and heavy,

heavy, Middleton is only not insipid, and Shaftesbury cold, stiff and affected. And if the arms of infidelity, combined and conducted under the banners of lord Bolingbroke, are not successful and victorious, it is for this reason alone, that they are directed against Heaven.'

There appears less candour in the author's account of his lordship's moral character, and his motives for rejecting Christianity, than in any other part of the work.

'It was impossible that he should be a believer, with all his passions about him. The pride of wit, of genius, and eloquence, which he was fond to display, could be never reconciled to Christian humility, no more than the rancour he has betrayed towards the general body of mankind, could be to Christian charity. How, or why should he love God, who denied his goodness and mercy? What faith could be expected from one, who resolved to believe nothing but what he sees? What spiritual conviction from the man, who denied all existence of his own spirit? What effects or returns of prayer from him, who thought this duty no part of devotion? As far as the reasonableness of the letter led him, he admitted, in words at least, the reasonableness of Christianity: but as he had no experience of its happy effects upon his soul and conscience, he might, consistently with his own doctrine, and the great principle of the First Philosophy, "That seeing is believing," deny these effects. How should a self-denying, an humble, and an holy Jesus;—no naturalist, no patriot, no politician, no prince of this world—adorned with no arts, and possessed of no empire—but over himself;—how should such a teacher, meet with the esteem, or merit the acceptance of a man, who had adopted Nature for the object of his knowledge, and the measure of his enjoyments; and whose life had been, for the most part, spent in the chace of pleasure or power, or in canvassing the measures of ministers, and weighing the balance and interests of states? The treaty of Utrecht, and the covenant of grace, were of so different a nature and complexion, that it would not be easy or agreeable for one, who had his thoughts engrossed as it were by the former, to have any tolerable taste for the latter.'

The greatest part of the author's labour is employed in detecting and amassing the inconsistencies, rather than exposing the errors of the philosopher on whom he comments; and on this subject, he discovers extraordinary industry. We shall here present our readers with a few passages, as specimens of these observations.

'He catches at appearances, and rarely enters into a thorough examination and discussion of things: such is the power

of his genius, that he can transform imagination into facts, and dress up falsehood with all the borrowed colours, and then push her upon the stage with all the confidence of truth. An opinion he dislikes, he can load with absurdities, real or seeming, as he can clear up all the wild notions he adopts, to make the one appear reasonable, the other ridiculous. He often extorts a conclusion, which has no natural connexion with the premises; and attempts to expose an opinion, from the absurdities, which he, or some paradoxical writer for him, has unnecessarily annexed to it. His lordship, in his *Letters on History*, abuses Bodin in the lump, for two pages together, and as a specimen of his abilities, gives us, as I imagine, one of the greatest absurdities to be found in his book; though not long after, our critic condescends to be of Bodin's mind.'—

‘ Nothing is more common with his lordship, than to produce the infirmities of men, in order to disgrace the truths of God: With what keenness does he catch hold of, and expose to public view, the dreams of a Jewish rabbi, in order to traduce the history of Moses: or the easy faith, and pious credulity of a Christian father, in order to render suspected the authenticity of the gospel revelation. Quaint allegories and whimsical allusions of the fathers brought by them *ex abundantia*, to confirm or illustrate an undisputed truth, are alledged by his lordship to render the truth itself disputable, as if it had no other proof but such allegories and allusions.

‘ To misrepresent a fact or opinion, is to confute and destroy it; as to abuse an adversary, is, with lord Bolingbroke, to answer him. He frequently gives you a reflection upon the person of an antagonist, which you are to take for a confutation of his principles; as he sometimes passes upon his readers an insinuation for a proof, and a hint for a demonstration: he draws general actions from particular facts; and his conclusions have often no manner of connexion with his premises. Nay so far have prejudice and passion transported him, that he has without fear or shame, practised that very chicanery, sophistry, and inconsistency, which he could so easily discern, and has with spirit and proper indignation sometimes exposed in others. He substitutes eloquence for reason: wit is his frequent method of conviction; and an allusion well managed and dressed up (at which he has an admirable hand) is to stand for irrefragable evidence.

‘ What is possible, is advanced for probable; and what is probable, is obtruded upon you with the air of demonstration. He has more of subtilty than precision: he mangles truth; he disguises falsehood; and sometimes without ceremony or conscience, he boldly denies the former, and advances the latter,

latter. An ambiguous or indifferent expression of one writer is maliciously caught hold of, individually produced, and preposterously wrested, to invalidate the direct arguments, which the same writer has produced in confirmation of religion, and which are not the least affected by the cited expression, nor attempted to be confuted by his lordship: as the reported scepticism of a great prelate, when he came to die, is given us for a great truth, and with a peculiar poignancy of wit, to set aside all the learned labours of his life, in defence of the truth; though upon other occasions, the confession of a martyr is of no weight or consideration; but a dying infidel is to be sure, of unquestionable credit and authority.

‘ When he is hard prest by an argument, which he cannot answer, he knows how to evade it: when he is at a loss for proofs, he gives you allusions: where facts are against him, he suggests his suspicions to the contrary, and sets possibility against probability; whilst from his adversaries he requires, what is not possible, in order to authenticate what is probable: and of such unrelenting mettle is this champion in the field of controversy, that upon occasion he satisfies himself, and would satisfy his reader, with boldly affirming what he cannot prove, and boldly denying what he cannot refute.—He frequently evades what he cannot answer; alters the state of the question, and after a sly subterfuge out of the hands of his enemies, proclaims himself entire victor! Thus he is to prove against the divines, and their Bible, that the moral attributes of goodness and justness belong not to God:—and this he does by proving, that temperance and fortitude cannot have place in the supreme Being; which neither the Bible, nor any divine that I have heard of, ever maintained.’—

‘ He sometimes makes general acknowledgments, which he afterwards explains away, or denies, by denying the particulars deducible from them.—He declaims when he would be thought to confute—obscures, when he should elucidate, and confounds when he should distinguish: he would seem to expose doctrines, while he is only tedious and prolix in declaiming against absurdities, with which they have no natural connection, and triumphs in exploding acknowledged errors, when he would persuade his reader, that he is confuting established doctrines: and sometimes he presses into his service celebrated names, in supporting such opinions, as they clearly and uniformly disclaimed. He frequently makes use of illuminations, that give you no true light, and similitudes, that convey no real likeness. Some general resemblance, or one common mark, or even the appearance of it in two different subjects or characters, is sufficient with his lordship to identify

them through the whole piece. From his abundant variety of materials, he is never at a loss to make out a lame fact by a conjecture, and to support a doubtful opinion by some sort of authority—to give probability to what is improbable, plausibility to what is most absurd, and colouring to what is most deformed and odious.

The remarks which this work contains are so various in their nature, extracted likewise from passages so widely detached from each other, and which are so much involved in that veil of plausibility, and the splendid decorations of composition, which the noble philosopher could bestow on all his sentiments, that it must have cost no common application to reduce them into that general and systematical form, into which they are compressed by this author. There is ground, however, to think, that the chain of lord Bolingbroke's reasoning is seldom interrupted with unfair inductions than might be inferred from the representation here exhibited; and that the ingenious and orthodox commentator has sometimes exaggerated the literary finistrous arts, as well as the moral blemishes of his lordship. But upon the whole, this production is a work of unquestionable merit: it is elegant and animated: and will both do honour to the abilities of the author, and service to the cause of morality.

II. *The Farmer's Guide in Hiring and Stocking Farms. Containing an Examination of many Subjects of great Importance both to the common Husbandman, in hiring a Farm; and to a Gentleman on taking the Whole or Part of his Estate into his own Hands. Two Vols. By the Author of the Farmer's Letters. 8vo. 10s. 6d. Nicoll.*

THE experienced author of this work appears to be so great an adept in the art of farming, that it is with pleasure we behold him communicate his farther instructions to the public. As it would therefore be unnecessary to make any remarks on these two volumes, we shall only lay before our readers some passages, as a specimen, which the limits of our Review will not permit us to give at full length.

‘ In the common course of business, it is known some time before a farm is vacant; and those who think of hiring it have more opportunities than one, of both viewing and enquiring after it. The great point is the soil. Let us, first, suppose it of a stiff nature, clay or stiff loam. A judgment of this must be formed according to seasons,

‘ Enquiries are commonly, and judiciously, made into the crops the land has usually yielded ; but let me remark, that this point, although not absolutely to be slighted, yet is never to determine a man’s decision. Crops are found every where to depend on management, scarce ever on soil. A good farmer gains great crops wherever he goes ; a bad farmer always poor ones. But as the rent is proportioned commonly to the soil, and as good husbandry may be exerted on good as well as bad ones ; it is requisite to form an exact judgment of what every kind of soil is worth in rent.

‘ And here let me remark, that, whenever I speak of *rent*, I mean the amount of rent (commonly so called), lights, the poor, church, constable, surveyor’s rates, repairs of buildings, covenants for work, &c. in a word, every article of annual expence, to which the farmer is liable from the occupation of his farm. If he considers the landlord’s rent alone, he will, in numberless instances, be wretchedly deceived, and subject for ever to the worst of mistakes.

‘ All stiff soils are viewed to most advantage in winter : the general fault of them is wetness, which is in the greatest excess at that season of the year. If the fields are level, and the water stands in the land, notwithstanding the furrows are well ploughed and open, it is a certain sign that the clay is very stiff, and of so adhesive a nature as to contain the water like a dish : it is likewise probable, that draining of every kind will prove insufficient to cure the natural evil of such land. This kind of soil, likewise, shews itself in the breaking up of stubbles for a fallow ; a very strong draught of cattle is then necessary to work it. It breaks up in vast pieces, almost as hard as iron. When it is worked fine, it will run like mortar, with a heavy spring or summer shower. These soils will yield very great crops of beans, and wheat, &c. They must, like others, be cultivated by some body ; but I would advise every friend of mine to have nothing to do with them ; never to be captivated with seeing large crops upon the land ; for he does not see, at the same time, the expences at which they are raised.

‘ I do not, in mentioning this soil, any more than the rest, notice the weeds they produce : I have never found that sign worth a groat. For the different management of farmers, the purchase of seed, the change of manures, &c. &c. all confound the natural connection between weeds and soil.

‘ The next kind of stiff soil I shall mention is the mouldering, crumbling clay ; which is, of all other soils, the best. If you observe a field of this land in winter, it will lie perfectly dry, if well ploughed and water furrowed.—You may walk over a winter fallow, or wheat field of it, soon after rain,
without

without adhering to your shoes, and may easily push it about, like garden moulds, with the foot.—It will bear ploughing much earlier in spring, than any other stiff soil. If you view a stubble of it, you will find with a spade, that it will break up loose and mellow. Any drains take full effect on this soil, and will, if ever so wet, lay it perfectly dry: At the same time, it does not run to mortar with sudden rains. Whenever a farmer meets with such a soil as this, it is of no consequence to enquire what crops it has yielded, or any such circumstances: he may depend on its bearing plenty of corn, with good management. If it has been defective, it must infallibly be owing to a wrong method of culture.—A flat situation is, to all stiff soils, unfavourable; a fall, or inclination some way or other, adds much to the value. Such a soil may exist unknown, for want of hollow draining; but then any little rising place, that is dry, will, in all probability, prove an index to the rest. Twenty shillings an acre for this land, when drained, is a much deeper rent than 5s. for the other clay.

‘ The next soil I shall mention, is that of the stiff loam, which is nearest allied to brick earth; this is in general an unkindly soil, without plenty of manure. It is known in winter, by being very adhesive upon walking over it; is not so retentive of water as the first-mentioned clay, being very easily drained; but is long in drying, even when little or no water is seen upon it: For which reason, it is generally late in the spring before it can be ploughed. When quite dry, it breaks up neither so hard and cloddy as the first clay, nor near so crumbly and mellow as the second. If it is in stubble, it is apt to be covered with a minute green moss. There are many varieties of this soil, but all agree in most of these circumstances, and in being what the farmers call poor, cold, hungry land. When hollow ditched, and greatly manured, it yields any thing; but those who hire it should forget neither of these expences. It turns to the best profit laid down to grass.

‘ The gravelly soils are numerous in their kind, and very different in their natures. Warm, dry, sound gravelly loams are easily distinguished in winter: They admit ploughing all winter through, except in very wet times; always break up quite in a crumbly state of running moulds; and if a stubble, will dig, on trial by the spade, in the same manner. If under turnips, you may perceive, by walking through them, that it will bear their being fed off. This soil will pay well for manuring, but will answer very well in a good course of management, without any.

‘ The wet, cold, springy gravel is a very bad soil ; it is known, in winter, by the wetness of it ; and in spring, by its binding with hasty showers : It never breaks up in a crumbly state, nor shews a mellowness under the spade. Hollow drains greatly correct its ill qualities, but it requires a prodigious quantity of manure to fertilize it.

‘ Some gravels are so sharp and burning, that they produce nothing except in wet summers ; but such are known at any season of the year.’

The next chapter we shall select, is of the most advantageous method of disposing of 50 l. in farming.

‘ I dedicate this chapter to the service of the servant, labourer, and other poor men, who, saving or acquiring a small sum of money, are desirous to become farmers : But it is impossible, in the title of this or any of the succeeding chapters, to specify minutely the sum which will be proved in the calculations ; when I say 50 l. I mean only a sum under or over that. It may vary from 35 l. to 65 l. nor is there any thing inaccurate or useless in such want of previous limitations. It is more genuine to reject them, and shews that the estimates are not warped to answer precisely a given point, but either extended or diminished, according to the circumstances of the farm.

‘ I must farther be allowed to premise, that I aim, in all things, at estimations of good husbandry ; consequently, bad farmers must not quarrel with me for not squaring my ideas to their practice.

‘ In all the preceding parts of this inquiry, gentlemen and common farmers have been upon the same footing ; it would only have multiplied divisions for nothing, to have made any distinctions between them : but, in the article of stocking, it is very different ; a gentleman, as I shall shew hereafter, must, in most cases, assign more money to any given purpose, than a common farmer :—I shall not, however, make any distinction between them, while I speak only of *little* farms, since gentlemen can have nothing to do with such but through curiosity ; never for profit : and as to farms of pleasure, viz. Experimental ones, I shall treat singly of them hereafter. When I come to middling and large farms, I shall make distinctions between these classes.

‘ Little farms must be on rich soils, or at least such as require no improvement. There are variations in these, which must have various calculations.

Divisions of 50l. in the stock, &c. of a farm half grass and half arable, on a clay or loam soil.

Rent, &c.

Rent of 16 acres of land,	—	£	16	16	0
Tythe at 4s. in the pound,	—		3	7	2
Rates of all sorts, and statute work, 4s.					
in ditto			3	7	2
			23	10	4

Implements, &c.

A cart with ladders,	—	£	8	0	0
A plough,	—		1	11	6
A pair of harrows,	—		1	10	0
A barley roller,	—		1	10	0
Cart and plough harness for 2 horses,	2		2	0	0
A screen, a bushel, a fan, sieves, forks, rakes, a shovel, spade, pickaxe, scythe, &c. &c.			1	10	0
Ten sacks,	—		1	5	0
Dairy furniture,	—		0	10	0
					17 18 6

Live stock.

Two horses,	—	£.	16	0	0
Four cows,	—		20	0	0
A sow,	—		0	15	0
					36 15 0

Seed and tillage.

Paid the preceding tenant for 3 acres of wheat, ploughed thrice, at 4s.			1	16	0
Seed,	—		1	16	0
					3 12 0
Sowing,	—		0	1	6
Water furrowing,	—		0	3	0
One ploughing for 3 acres of oats,			0	12	0
Seed,	—		1	10	0
Sowing,	—		0	0	9
Water furrowing and harrowing,	—		0	1	6
					2 8 9

Sundry articles.

Wear and tear, and shoeing a year,	£.	2	0	0
House keeping and cloaths a year, be- sides what the garden and farm yields, suppose a man, his wife, and 4 children, and also besides what the wife and children earn,				
		5	0	0
		7	0	0
		£.	67	14 3

* Thus the reader finds I have run up a calculation to above 67l. and under the title of 50l. but I know not, in husbandry, a less farm than this, to have part of it arable, that can possibly be supposed to answer in the least to the farmer.'

The author afterwards presents us with very useful observations on some of the preceding articles, for which we must refer to the work itself.

III. *Rural Oeconomy: or Essays on the Practical Parts of Husbandry.*

Designed to explain several of the most important Methods of conducting Farms of various Kinds; including many useful Hints to Gentleman Farmers relative to the oeconomical Management of their Business. To which is added, The Rural Socrates: being Memoirs of a Country Philosopher. By the Author of the Farmer's Letters. 8vo. 6s. Becket.

THIS is the production of the industrious author of the preceding work, and is also the result of long and attentive observation. By the title of Rural Oeconomy, is here understood, not the practice of frugality, as some might be ready to apprehend, but the general management of a farm. The following extract of the cheapest method of manuring land, may not be unacceptable to those readers who consider the importance of the subject.

* Marle may be called the prince of manures; both for the degree of fertility which it occasions, the time it lasts, and the lowness of the expence. In those countries where it is most profitably used, a manuring with marle, that lasts good twenty years, costs from fifty shillings to four pounds four shillings, which is surprisngly cheap. Supposing the price four pounds, it is just four shillings per acre per annum; which may be called one plowing a year. Now, let the writers on the New Husbandry consider this state of the case, and reflect whether their system of manuring be reasonable or not. Monsieur Duhamel, or Monsieur du Chateauvieux, I forget which, advises the countryman when he is about to manure his land, to calculate the expence of it, and lay out the sum in tillage; assuring him that the latter will pay him much better than the former. Praising one part of good husbandry in exclusion of another, is the absurdity of those only who give into the hypothetical rage of system, which is alone sufficient to darken and perplex the clearest minds.

* Tillage and manure are both absolutely necessary; and that, perhaps, in proportion to each other; for manure, from its vegetative power, makes the seeds of weeds to sprout so quickly,

quickly, that, unless excellent tillage be given, the soil can never be clean. But to think that one or two plowings annually can possibly equal the benefit of marle, is an evident absurdity.

‘ Clay is, I apprehend, in no respect equal to marle, except the duration of the benefit received from it: the degree of fertility it confers, is not comparable to that of marle; but a very good clay may certainly equal, and has been found to exceed an indifferent marle: the expence is the same.

‘ Chalk is used in many parts of England with a success equal to that of any marle under the sun; but it is very observable, that wherever this manure is so very excellent, it is universally the fat, soft, soapy kind: quere, therefore, whether that sort and marle be not the same thing under different names? The expence of this manure varies like that of marle. It lasts as long.

‘ Lime, I apprehend, is the most common and general manure of any that is used in England. It is so much valued in many parts of the kingdom, that the farmers think no management will do without it: but it is very observable, that we experimentally know little of its real utility. The few trials that have been published on it, prove rather against it. It is said to be much of that nature which is requisite for assisting the earth in yielding its fertility, but gives no increase. However, but little is well known concerning it: upon some soils there can be no doubt of its being exceedingly beneficial, particularly the black moory, peat-earths, and boggy lands: and this seems to prove the justness of the above-mentioned observation, for these soils certainly abound much in vegetative virtue, but are greatly in want of being enabled to exert it. The expence of liming, in various parts, is so extremely different, that it is impossible even to sketch any thing like a medium. It rises from ten shillings to ten pounds. Lime nowhere lasts long; two or three years, and, in many places, only one, are the common duration of the benefit.

‘ Dungs of all kinds are much affected, and with great reason, by the farmers. The general method is to fodder the straw of the crop in a yard adjoining the barns, where all sorts are collected together, forming a compost, the chief part of which is rotten straw: the benefit every one finds from it is very great; but in the quantities commonly used, viz. from ten to thirty loads, the fertility it occasions does not last long: it is a common notion that land should be manufactured with it every three years; in some places four. The expence is difficult to calculate, as it costs the farmer nothing but carriage, and perhaps turning over.

‘ In the neighbourhood of many cities and towns, farmers buy all sorts of stuff they can get ; but this is by no means so general as it ought.

‘ It is not my present business to give a complete catalogue of manures, I would only sketch a few of the principal by way of a guide to direct in the consideration of some that I shall propose. I therefore pass over, without mention, a number that are not material in that light.

‘ There are many situations that either cannot command marle, chalk, clay, lime ; or they are upon such soils as they do not agree with ; in such places, we generally see the farmers confine themselves to their yard dung, or to the folding their sheep, if it is the custom of the country : unless they are near a town that affords much manure, and it is common to purchase it.

‘ Such a situation is unfavourable to husbandry, and a good farmer ought to contrive some method or other for remedying such an evil. The grand one which I shall in this case recommend, is the keeping a great stock of cattle, and the purchasing as much straw and stubble as possible : and this method of raising manure is, I am confident, the cheapest that can in many places be practised. But the general idea is very contrary, insomuch that nothing is more common (and indeed the more favourable to such cultivators as have the spirit to act differently) than to see the farmers selling their straw to whoever will buy it. This certainly shews a very false notion, but I do not think it proves against the proposition : for it is to be observed, that few farmers keep half the cattle they ought, and consequently many of them cannot convert their straw into manure with any profit, consequently they are obliged to sell it ; and this is so often the case, that I doubt not but the practice is often thought the result of choice, when it is the mere effect of necessity. This is one of the many blessed effects of their overstocking themselves with land ; until they cannot afford to buy cattle even to convert their own straw into manure. There cannot be a more fatal error, or one that is more likely to end in a farmer’s ruin. It is much like letting their flocks of sheep out for their neighbours to fold at so much per week, which is practised in some places, and I doubt not but in others they sell their yard dung.

‘ A quantity of straw turns with a good many cattle to much more dung than many would at first imagine. I have found, by experiment, that twenty-seven head of cattle will convert sixty-five loads of straw and hawlm (besides what they eat of it) into about three hundred loads of dung.

‘ Hawlm,

‘Hawlm, or wheat stubble, sold for six shillings or seven shillings a load; and straw, at an average, of all sorts and seasons, at about twelve shillings. Each of the above sixty-five loads made about three and one half of dung. Horses well littered yield from twelve to seventeen loads of dung per horse.

‘Five loads of straw, and four of stubble, were converted by eighty-eight fat hogs into ninety loads of very rotten dung. But they had not litter enough; they would have made twelve or fifteen loads into manure. As it was, the straw made ten loads for one. I have found in these, and other proportions, that the manure is excellent; but that from the hogs much the best.’

The subjects here treated of, are, that proportioned farm, which is of all others the most profitable, the best method of conducting a farm that consists of all arable land, the best method of conducting a farm that consists all of grass land, the means of keeping the year round, the most cattle on a given quantity of land, considerations on the oeconomical conduct of such gentlemen as make agriculture either their business or amusement, the cheapest way of manuring land, the comparative profit of cultivating different soils, the management of the borders of arable fields, the new husbandry, experimental agriculture, periodical publications concerning rural oeconomy.

To this work, is added an ingenious production, intitled, *The Rural Socrates*, being a description of the oeconomical and moral conduct of a country philosopher, written originally in German, by M. Hirzel, president of the Royal Society at Zurich.

IV. *Outlines of the Natural History of Great Britain and Ireland.*

Containing a systematic Arrangement and concise Description of all the Animals, Vegetables, and Fossiles which have hitherto been discovered in these Kingdoms. By John Berkenhout, M. D.
8vo. Vol. I. and II. 9s. Elmsly.

THESE two volumes contain a description of the animal and vegetable productions in Great Britain and Ireland. In the arrangement of the work, the author has implicitly adopted the system of the great Linnæus; but for the sake of precision, which an attempt towards the Natural History of a particular country more easily admits, he has frequently both added to, and varied from, the Linnean descriptions. These volumes are intended as pocket companions for young naturalists in their excursions from home; for which purpose, they

they will certainly be useful. The following extracts will serve as a specimen of the method.

Of the animal kingdom.

‘ CORVUS. Bill strong, conic, with bristles. at its base reflected downwards. Tongue bifid.

‘ 1. Corax. *Raven*. Above shining bluish black. Beneath dusky. Weight 3 pounds. Length 26 inches.

‘ 2. Corone. *Crow*. The whole body bluish black. Tail rounded. Weight 20 oz. Length 18 inches.

‘ 3. Frugilegus. *Rook*. Colour bluish black. Nostrils, chin and sides of the mouth white and bare. Somewhat larger than the last.

‘ 4. Cornix. *Royston-crow*. Back, breast, belly, and upper part of the neck ash colour; the rest bluish black. Weight 22 oz. Length 22 inches. Migrates.

‘ 5. Monedula. *Jackdaw*. Back of the head, breast and belly ash colour; the rest black. Irides white. Weight 9 oz. Length 13 inches.

‘ 6. Glandarius. *Jay*. Head covered with long feathers. Forehead white with black strokes. Neck black. Coverts of the wings fine blue, barred with black and white. Back, breast, and belly, purple, dashed with grey. Rump white. Tail black. Weight 6 oz. Length 13 inches.

‘ 7. Caryocatactes. *Nutcracker*. Brown, spotted with triangular white spots. Wings black. Tail black, rounded, tipped with white. Rare in this kingdom.

‘ 8. Pica. *Magpie*. Black and white. Tail long, wedge-shaped and richly tinged. Weight 9 oz. Length 18 inches.

‘ 9. Graculus. *Cornish Cough*. Purplish black. Bill and legs orange. Weight 13 oz. Length 16 inches. Cornwall, Flintsh. Caernarvonshire, and Anglesea.

‘ CORACIAS. Bill sharp-edged, and curved towards the apex.

‘ 1. Garrula. *Roller*. Colour greenish blue. Back red-brown. Bill black. Legs yellow. Tail forked. Weight 7 oz. Length 13 inches. Rare in this island.

CUCULUS. Bill roundish and curved a little. Nostrils circular, with a raised margin. Tongue entire, pointed. Two fore and 2 hind claws.

1. Canorus. *Cuckoo*. Above ash-colour. Beneath white, waved with transverse black lines. Tail rounded and spotted with white. Weight 5 oz. Length 14 inches. Migrates.

‘ YUNX. Bill short, roundish, pointed. Nostrils con-

cave, naked. Tongue very long, cylindrical. Two fore and two hind claws.

‘ 1. *Torquilla. Wryneck.* Above ash colour, with black and brown strokes. Beneath light brown, with black spots. Tail ash-colour, with 4 black bars. Irides hazel. Weight $1 \frac{1}{4}$ oz. Length 7 inches. Migrates.

‘ *PICUS.* Bill angular, strait. Nostrils covered with recumbent bristles. Tongue very long and round, with a sharp, hard, barbed point. Two fore and 2 hind claws.

‘ 1. *Viridis. Green Woodpecker.* Crown crimson. Back green. Rump pale yellow. Beneath pale green. Tail tip with black. Bill lead colour. Legs and feet greenish ash-colour. Weight $6 \frac{1}{2}$ oz. Length 13 inches.

‘ 2. *Major. Greater spotted Woodpecker.* Irides red. Crown of the head black, back part crimson. A black collar round the neck. Back and rump black. Cheeks and scapulars white. Breast yellowish white. Weight 3 oz. Length 9 inches.

‘ 3. *Medius. Less spotted Woodpecker.* Crown and back of the head crimson. Above black. Scapulars white. On each side the breast a broad black line. Length $8 \frac{1}{2}$ inches. Three exterior feathers of the tail tip with white.

‘ 4. *Minor. Least spotted Woodpecker.* Crown crimson. Above black barred with white. Beneath dirty white. Weight 1 oz. Length 6 inches. In the female the crown is white.

‘ *SITTA.* Bill strait, roundish, and compressed at the apex. Three fore and 1 hind toe.

‘ 1. *Europæa. Nuthatch, or Woodcracker.* Upper mandible black, lower white. Crown black. Black stroke across the eyes. Cheeks and chin white. Coverts of the wings bluish ash-colour. Beneath dull orange. Legs pale yellow. Twelve feathers in the tail. Weight 1 oz. Length 6 inches.

‘ *ALCEDO.* Bill triangular, thick, strait, long. Tongue short, sharp.

‘ 1. *Ispida. King fisher.* Bill, upper mandible black, under yellow. Crown and coverts of the wings dark green, spotted with blue. Scapulars and coverts of the tail bright azure. Beneath orange. Tail deep blue. Feet orange. Weight $1 \frac{1}{4}$ oz. Length 7 inches.

‘ *UPUPA.* Bill arched, convex, and somewhat obtuse.

‘ 1. *Epops. Hoopoe.* Crest orange, tip with black, 2 inches long. Bill and legs black. Neck tinged with red. Beneath white. Above barred with black and white. Rump white. Tail of 10 feathers black and white. Migrates.

‘ *CERTHIA.* Bill arched, slender, and somewhat angular. Tongue sharp.

‘ 1. Familiaris. *Creeper*. Above brown, streaked with black. Quills tipped with white. Beneath white. Tail of 12 long feathers. Weight 5 drams. Length $5\frac{1}{2}$ inches.’

Of the vegetable kingdom.

‘ SECALE. Calyx a glume of two leaves, containing two flowers. Corolla bivalve, the exterior ending in a beard.

‘ 1. Villosum. *Wood Rye-grass*. Scales of the calyx wedged-shaped; fringe of the glume woolly. July. Annual. In woods and hedges.

‘ HORDEUM. Calyx a glume with six leaves, containing three flowers, sessile. Corolla bivalve, bearded.

‘ 1. Murinum. *Wall barley grass*. Culm about six inches long. Spike resembles an ear of barley. Lateral flowers male, bearded. April—July. Annual. On walls, &c.

‘ 2. Nodosum. *Knotted Barley-grass*. Lateral flowers beardless. Taller than the last.

‘ TRITICUM. Calyx a bivalve glume, solitary, sessile, generally containing three flowers. Corolla bivalve, one valve bellying, the other plane.

‘ 1. Junceum. *Rush Wheat-grass*. Calyx truncated, with five flowers. Leaves involuted, pungent, rush-like. Perennial.

‘ 2. Repens. *Common Wheat-grass, Dog's grass, or Quick-grass*. Calyx taper, pointed, three-flowered. Culm jointed. Root creeping. Leaves sharp-edged. June—August.

‘ 3. Maritimum. *Sea Wheat-grass*. Culm about seven inches long, sometimes branched a little. Spike branched; spiculæ, with eight or ten flowers, alternate, sessile. Leaves as long as the culm, with purplish vaginæ. May, June. Perennial. On the sea-coast.’

V. *The Age of Louis XV. being the Sequel of the Age of Louis XIV. Translated from the French of M. de Voltaire. 2 Vols, 8vo. 6s. sewed. Kearfly.*

THIS work bespeaks itself the production of Mr. Voltaire. It is characterized by that facility and simple elegance, by that liveliness and poignancy of imagination, which are almost peculiar to himself. It is likewise deeply shaded with the darker part of his complexion; with self-contradiction; with an absolute ignorance of material facts, or a shameful misrepresentation of them; with a contemptible partiality to his country, and a barefaced disregard to truth.

When a man of a disingenuous mind is, unfortunately for the world, endowed with eminent talents, it is the duty of the honest critic to distinguish betwixt his genius and his disposition; to judge them separately. They are often, indeed, confounded in the prostitution of eulogium; for genius is apt to dazzle and seduce us: in our admiration of the writer we forget the man. But it is the province of the impartial friend of mankind, strenuously to counteract this prejudice; for the influence of such an author is powerful and extensive; it may impose upon the age in which he lives, and it may mislead posterity.

Letters have long been a trade; and a very allowable trade they are, in these times; when a man's ingenuity may procure him a subsistence; when so few good offices are done merely from humanity; and when he who wants money cannot expect to receive it, without giving an equivalent in return. In this publication, however, Mr. Voltaire has carried on his literary commerce in a most illicit and fraudulent manner, in every respect. The first volume of this account of the Age of Lewis XV. excepting a very few leaves, is a mere copy of his History of the War of 1741. It is a transcript of the facts, of the reflexions, of the words which he gives us in that former publication. The author has, indeed, used some art, some literary legerdemain, to deceive his readers, by changing the order of the paragraphs, and writing them in a transposed series in this new edition of a history which he published many years ago.—'Tis true, he might, very properly, and honestly, have given us in this work, a short review of what he had formerly written, and referred us, for a detail of particulars, to his account of the war of 1741; but to put us to the expence of two volumes, when a single volume of the size of one of the two might have served, to publish a book as a new performance, one half of which is but a repetition of an old one, is certainly a gross imposition upon the public, and an ungrateful return for the favourable reception which it always hath given to his writings.

It must be owned, that in this contraband dealing, he hath not betrayed so much weakness as disingenuity. He did not run a great risk of immediate detection; for he was not to be detected without memory, and a patient examination; a memory of which the generality of readers are not possessed, and a patient examination to which they will not submit.

It is impossible to write a good book without labour, however near a man's genius may approach to inspiration. But it is not incumbent upon Mr. Voltaire to be laborious, or to possess all his former vigour of mind at an advanced age; though

it is his duty not to impose upon the world as long as he lives; and this duty

Æque neglectum pueris, semibusque nocebit.

He never can have a right to turn plagiarist; and he deserves that ignominious appellation, who palms a stolen volume upon the public, although that volume be stolen from his own works.

As we are quoting from Horace, with whom Mr. Voltaire is well acquainted, we shall beg leave to remind him of that prudential advice which, that poet tells us, one of his friends used frequently to give him.

*Est mihi purgatam crebrò qui personet aurem,
Solve senescentem maturè janus equum, ne
Peccet ad extremum ridendus, et Ilia ducat.*

If long life, and plenitude of fame, can gratify the heart of man, Mr. Voltaire may look back, and enjoy a pleasing retrospect; he may say with Cæsar,

Se satis, vel ad naturam, vel ad gloriam vixisse.

But while we are doing justice to the public, let us do justice, likewise, to our celebrated author. Mr. Voltaire, in this late performance, retains his natural warmth and splendour. He sets, like the sun in a clear summer evening, luminous, and majestic. The reader will expect to have this observation illustrated by some examples taken from so agreeable and entertaining a writer.

It will be proper to transcribe, for the information and entertainment of our readers, Mr. Voltaire's account of the famous Law's airy paper-scheme, to restore the finances of France, weakened and impoverished by the ambition of Lewis XIV. The leading men of a nation will hardly now give ear to the rashness of such a projector: in these times, accurate calculations are made of the probability of loss or gain to a state, in consequence of any pecuniary scheme; which was not the case when the duke of Orleans began his regency. But many individuals are still dupes to fortune; they greedily anticipate immense wealth, which depends on the chance of a moment, and often in the end proves merely imaginary, the source of regret and despair. A competence which may be acquired by industry and merit, is more certain, and contributes more to the happiness of the possessor than the most lavish partiality of fortune.

A certain Scotchman, named John Law, a man who had no other profession than that of a gamester and calculator of

chances, having been obliged to fly his country for a murder, had long since formed the plan of a company, that might pay off the debts of the state, and reimburse it by its own profits. This plan was very complicated; but, confined within proper bounds, might have been made very useful. It was an imitation of the bank of England and its East-India-company. He proposed its establishment first to victor Amadeus, duke of Savoy, afterwards king of Sardinia; who rejected it, saying, he was not powerful enough to ruin himself. He proposed it next to the comptroller-general des Marets; but this was during an unsuccessful war, when public credit was at an end, which was the basis of the system.

‘ At length he found every circumstance favourable under the regency of the duke of Orleans; the French nation had a debt of two hundred millions to discharge; the peace had left the government at leisure, and both prince and people were fond of novelties.

‘ In 1716 he established a bank in his own name, which soon becoming general, he united it with the Mississippi company; from whose commerce at that time people were given to expect great advantages. Seduced by the allurements of gain, the public bought up the joint stock of the company and bank with great avidity.

‘ The wealth of the kingdom, which had been long confined in private hands, in distrust of public credit, now circulated in great profusion; the notes hence issued increasing that wealth in a double, a quadruple degree. France was in fact enriched by credit; while all ranks of people indulged themselves in a luxury, which extended even to her neighbours who took part in this kind of commerce.

‘ The bank was declared royal in 1718, and took upon it the management of the trade to Senegal. It acquired also the privileges of the old East-India company, founded by the celebrated Colbert; which had since come to decay and given up its trade to the merchants of St. Malo. At length it engrossed the farming of the national taxes. Every thing was now in the hands of the Scotchman Law, and the finances of the whole kingdom depended on a trading company.

‘ This company appeared indeed to be established on such vast foundations, that its stock mounted to above twenty times its original value. The duke of Orleans undoubtedly committed a great fault in leaving the public thus to itself. It would have been easy for government to give a check to this frenzy; but the avarice of the courtiers and the hopes of profiting by this disorder prevented the putting a stop to it. The frequent rise and fall of the company’s stocks afforded an opportunity

portunity for obscure persons to make immense fortunes; many of them becoming in a few months as rich as princes.

‘ Even Law himself, deceived by his own scheme and intoxicated with the publick folly as well as his own, had fabricated so many notes, that the chimerical value of the funds in 1719 exceeded fourscore times the real value of the current coin of the kingdom. Even the government at this time paid all its annuitants in paper.

‘ But the regent soon found himself incapable of managing so immense and complicated a machine, the rapidity of whose motion bore it away and rendered it absolutely ungovernable. The late financiers and the great bankers in conjunction exhausted the royal bank, by drawing on it for considerable sums. Every one wanted to convert his notes into specie; but the disproportion was enormous. Credit dropt all at once; the regent made an attempt to raise it by issuing arrets, that effectually crushed it in its fall. Nothing was offered in payment but paper; so that a real poverty began to succeed a profusion of imaginary riches.

‘ It was just at this crisis the office of comptroller-general of the finances was given to Law; a crisis at which it was impossible he should fulfil the duties of it. This was in the year 1720, the æra of the ruin of all the private fortunes of individuals and of the finances of the kingdom.

‘ In a short time after he was converted from a Scotchman into a Frenchman, by naturalization; from a protestant into a catholic; from a mere adventurer into a lord possessed of a noble fortune; and from a banker into a minister of state.

‘ I saw him myself pass through the galleries of the palace royal, followed by dukes and peers, marshalls of France and bishops of the Gallican church.

‘ Disorder and confusion were at the utmost height. The parliament of Paris made what opposition it could to these innovations, and was banished to Pontoise.

‘ But Law himself, loaded with the public execration, was the same year obliged to fly the country he had attempted to enrich and had entirely ruined. He went off in a post-chaise that was lent him by the duke of Bourbon Condé, taking with him only about two thousand pounds, almost the whole that remained of his transitory opulence.

‘ The libels of those times accused the regent, of having engrossed all the money of the kingdom, to serve the purposes of his ambition; though it is certain he died above seven millions of livres in debt.

‘ Law was accused of having sent the French specie out of the kingdom, for the sake of his own emolument. It is yet

certain that he lived sometime at London on the liberality of the marquis de Lassay, and died at Venice in a state little removed from indigence. I saw his widow at Brussels as much reduced and humbled, as she had formerly been proud and haughty in Paris. Such instances of reverse of fortune are not the least useful objects of history.

‘ During these transactions the plague had committed great ravages in Provence. The nation was at war with Spain. Brittany was on the point of rebellion. Conspiracies were formed against the regent; notwithstanding all which, he carried every point he aimed at, with hardly any trouble, both at home and abroad. The kingdom was in such a state of confusion, that every thing was to be dreaded; and yet this was the reign of pleasure and luxury.

‘ It was necessary, after the failure of Law’s project to reform the state; to this end an account was taken of the situation of the private fortunes of individuals; an enterprize not less extraordinary than the project itself. This was indeed the greatest and most difficult achievement in the finances, as well as of public justice, that was ever attempted in any nation. It was begun towards the end of the year 1721; being planned and conducted by four brothers, who had never before had any thing to do in public affairs; but whose genius and application deserved to be trusted with the fortune of the nation.

‘ They began their great undertaking, by establishing a sufficient number of offices for the masters of requests and other judges; they then laid down a clear and precise method for dissipating the chaos of confusion before them. Five hundred eleven thousand and nine persons, most of them fathers of families, brought their whole fortunes, on paper, to this tribunal. All those numerous debts were liquidated to the amount of near sixteen hundred and thirty-one millions of livres, chargeable on the stock. Thus ended this astonishing game of chance, in which an unknown foreigner had engaged a whole nation.’

His character of cardinal Fleury must not be omitted. It is extracted, indeed, with most of the first volume, from his *History of the War of 1741*. But it is *here* compressed into a smaller compass; and therefore it is fitter to be copied, and more easy to be retained. The cardinal’s ministry was long, and interesting to Europe; and he was a man of a very singular and amiable turn of mind.

‘ If there ever was a happy man upon earth, it was certainly cardinal de Fleury. Till he arrived at the age of seventy-three, he was esteemed a man of the most amiable and social disposition; and when at that advanced period of life, at which

which so many old men retire from the world, he took upon him the care of government, he was equally respected as the most sagacious and prudent. From 1726 to 1742 every thing prospered with him; still preserving, to almost ninety years of age, a clear head and an unimpaired capacity for business.

‘ When one reflects that out of a thousand contemporaries hardly one of them arrives at this age, one must confess the destiny of cardinal de Fleury to have been very singular. But though the singularity of his elevation be remarkable, in coming so late in life, its long uninterrupted duration, with the moderation of his temper and the urbanity of his manners rendered it no less so.

‘ The riches and magnificence of cardinal d’Amboise, who aspired to the popedom, are well known; as well as the arrogant simplicity of Ximenes who raised armies at his own expence, and dressed in the habit of a monk, boasted that he led about the grandees of Spain by his hempen girdle. The royal pomp of Richelieu, and the prodigious wealth accumulated by Mazarin, are well known. It remained for cardinal de Fleury to be distinguished by modesty; by a constant and invariable rule of œconomy and simplicity. A want of dignity was the only defect in his character; a defect that sprung from his virtues, which were candour, equanimity, and the love of peace and regularity. He gave the world a proof that mild and conciliating spirits are formed to govern the rest.

‘ He had as soon as possible got rid of his bishoprick of Frejus; after having by his œconomy cleared it of its debts, and had done a great deal of good by his peaceable disposition. These were the two distinguishing parts of his character. The reason he gave to his diocesans for giving up his pastoral charge, was, that his ill state of health prevented his paying due attention to the care of his flock. He had been fortunate enough however never to labour under any illness.

‘ The see of Frejus, lying in a disagreeable country at a distance from court, had always displeased him. He used to say, that the moment he saw his wife he was disgusted at his marriage; and subscribes a letter of pleasantry to cardinal Quirini, *Fleury, by the divine indignation, bishop of Frejus.*

‘ He resigned this bishoprick about the beginning of the year 1715. Marshal de Villeroy, after many solicitations, prevailed upon Louis XIV. to appoint the bishop of Frejus, preceptor to his grandson, in the codicil of his will. The new preceptor expresses himself nevertheless, in a letter to cardinal Quirini, in the following terms:

“ I have more than once regretted the want of the solitude of Frejus. On my arrival here, I heard the king was at the point

point of death, and that he had done me the honour to appoint me preceptor to his grandson. Had his majesty been in a situation to have given me audience, I should have entreated him to spare me the weight of a burthen I tremble to bear. But after his death I could not be heard: I am weary of it, and find no consolation for the loss of my liberty."

• He found comfort in forming the mind of his royal pupil insensibly for business and the duties of his elevated station; preserving amidst all the agitations of the court during the minority, the good will of the regent and the esteem of the public. He sought no occasion to display his consequence; made no complaints of others; laid himself open to no refusals, nor entered into any of their intrigues. But, while he secretly informed himself as well of the internal administration of the kingdom as its foreign politics, he gave rise, by his circum-spect conduct and amiable temper, to an universal wish among the people to see him at the head of affairs. This was the second preceptor that governed France, although he contented himself with being absolute, without assuming the title of prime-minister.

• His whole ministry was less opposed and less envied than those of Richelieu and Mazarin, even in the most peaceable times of their administration. His promotion made no manner of change in his behaviour. It was indeed astonishing to see the first minister the most amiable and disinterested person about the court. The welfare of the nation had long since required his spirit of peace and moderation; it depended on those pacific measures he naturally approved; so that the foreign ministers imagined that they would never be changed so long as he lived.

• He quietly left the kingdom to repair its former losses, and enrich itself by an immense trade, without making any innovations; but treating the state like a strong and robust body, to recover itself at leisure.

We must beg leave to make a remark in going along, concerning the English translation of this work. 'Cardinal de Fleury,' says the translator, vol. I. p. 67. 'who then *managed* the English, &c.'" we make our observations on Voltaire's book from this translation; but we are sure the original word here is *ménager*. The English verb *manage* is not a proper word to convey Voltaire's idea. Addison hath, indeed, used it in the sense of our translator; but even Addison sometimes wrote bad English. We may find precedents of moral error in the best men, and precedents of literary inaccuracy in the best writers. The translator of the History of the War of 1741, in the passage, of which this before us is a copy, gives the true meaning of
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the French word. 'Cardinal Fleury,' says he, 'willing to keep well with the crown of England.' There are many who pretend to translate French into English, and yet understand neither language. These men would corrupt their native tongue, were not its purity now rendered inviolable by a great number of eminent authors. This translation, however, deserves praise as well as censure. It is, upon the whole, easy and flowing. It would have been a very good one if the translator had paid a little more attention to the idiom of our language.

Mr. Voltaire, or his English translator, hath given us a maimed copy of some passages of his former history. When the king of Prussia, in December 1740, marched with his army into Silesia, against the queen of Hungary, we are told, in the Age of Lewis XV.—'that he ordered the Roman eagle, displayed in relievo, and fixed on the top of a gilt pole, to be carried before his regiment of guards; *this novelty, of course, rendered him invincible.*' The History of the War of 1741, observes more sensibly—*a step which carried with it the appearance of his being necessarily invincible.* The Age of Lewis XV. says, that *when he harangued his army, he advised them, in every thing, to imitate the ancient Romans.* They would have made a poor figure then against modern enemies. The original account of the opening of this campaign, tells us, with more propriety, that—*he harangued his army, endeavouring, in every respect, to resemble the ancient Romans.*

Mr. Voltaire remarks of the prime minister cardinal du Bois, 'that if he had been a man of a respectable character, his vast fortune would have excited the public indignation; but he was an object only of ridicule and contempt.' This is certainly not a sound theory of the sentiments of mankind; at least, the mind of an Englishman would not be influenced in this manner. If such is the complexion of Frenchmen, we envy them not their absurd affections. A truly respectable minister of state is a human prodigy! We would, therefore, rejoice at the prosperity of a good minister; but the ill-acquired wealth of a profligate *one* can never make a thinking people laugh; on the contrary, it fires them with indignation.

In the Age of Louis XV. we are informed, that 'Savoy is so barren and poor, that it was with difficulty that its sovereigns could raise from it a revenue of fifteen hundred thousand livres.'—But we are told, in his former history, that the king of Sardinia hardly draws from it a million of livres yearly. Mr. Voltaire ought to be a very exact, and consistent historian; for no man is more severe than he upon the mistakes,

takes, or insincerity of others. However, it must be owned, that in the first volume of his Age of Louis XV. he has transcribed his History of the War of 1741, in the main very faithfully; and if these two books, as they relate to each other, were a true specimen of the nature of history, we should allow Mr. Voltaire's remark on that species of writing, to be a just definition of it.—'History, says he, is only a detail of the same events, repeated with some variation.'

But this is, by no means, a fair account of history. Mankind may be said to be always the same, in those essential and simple characteristics which distinguish them from other beings: but an inexhaustible diversity of features grows out of the original stamina of our minds as well as of our bodies: in every age, in every nation, and in every individual, our species is varied *ad infinitum*. Therefore a new history, if it is the work of an impartial and masterly hand, will always exhibit new and striking pictures.

"No title can be more glorious, says Mr. Voltaire, vol. I. p. 158, than that of a battle which has been gained.' This is a very unphilosophical, myrmidonian assertion; it is the duty of a man, who has any sense of humanity, to confute it. A general, merely with constitutional courage, and long experience in the art of butchering his fellow-creatures, may gain a battle: that same general may be destitute of every virtue which renders us amiable in social life. For shame, Mr. Voltaire! be, in fact, what you pretend to be, a philosopher, and a lover of mankind; and do not talk like an ostentatious French petit-maitre, who derives all his consequence from his sword and his cockade.

Our author, indeed, in many parts of his works, disavows this Gallic Quixotism; he treats war as the pest of the world, and warriors as the hired assassins of mankind. In the work which we are now examining, he calls the opening of a campaign what it really is, 'the renewal of cruelties and misfortunes.' This is indeed the language of a man; the former was that of a boy.

His account of the funeral of the unhappy emperor, Charles VII. is likewise written in the strain of true philosophy.

'The body of this unfortunate prince was exposed, dressed in the ancient Spanish fashion; an etiquette established by Charles V. although since him no emperor has been a Spaniard, nor had Charles VII. any connection with that nation. He was interred according to the ceremonies of the empire; and in this parade of human vanity and misery, they carried the globe of the world in procession before him, who, during the short course of his reign, could not keep possession even of

one small unfortunate province; they gave him also in some rescripts the title of invincible, a title given by ancient custom to the imperial dignity; and which only served to give him a deeper sense of his misfortunes.'

The tribute which our author pays to the marquis de Fenelon, who was killed at the battle of Liege, deserves to be taken notice of; we are interested in the fate of that nobleman, not only because he was a virtuous and brave man, but because he was nephew to the celebrated archbishop of Cambray

'The only general officer that the French lost in this engagement was the marquis de Fenelon, nephew to the immortal archbishop of Cambray. He was brought up under the care of his uncle, and possessed all his virtues; though in a character quite different. Twenty years embassy to Holland, did not extinguish a military ardour, and a thirst for glory, which cost him his life. Having been wounded in the foot forty years before, and scarce able to walk, he rushed upon the intrenchments of the enemy on horseback: he sought death, and he found it. His extraordinary piety augmented his intrepidity; he thought that the most pleasing action in the sight of God, was to die for his sovereign: it must be acknowledged, that an army composed of men, who should embrace this opinion, would be invincible.'

We must observe, that the marquis, by the grand object of his piety, showed himself more a soldier, a monarchy-man, and a Frenchman, than a rational creature.

It is very evident, in the perusal of this history, that the dastardly character which is ascribed to the Piedmontese by their neighbours, and by all Europe, is affixed to them with justice. Don Philip, and the prince of Conti, encountered them in the year 1744, with the greatest possible disadvantage of ground. They made themselves masters of Nice; they attacked and carried the intrenchments near Villa Franca, and those of Montalban, in the midst of rocks, which form a long chain of almost inaccessible ramparts. The Piedmontese were likewise assisted by the sailors and gunners of admiral Matthews's fleet. They behaved afterwards as wretchedly at Coni. They were defeated there by the same generals, though they were superior in number to the enemy; though their king, who commanded them in person had concerted his measures in the most prudent manner; and though the example of his intrepidity might have animated them to conquest, if they had been capable of receiving the infusion of bravery. Victor Amadeus had a great esteem for the Savoyards; they are an honest, hardy, warlike people; but he despised, and
detested

detested the Piedmontese for their pusillanimity, their perfidy, and their cruelty.

Mr. Voltaire's account of marshal Belleisle's unfortunate attempt on Affietto, will not serve to redeem the character of these people.

' Marshal Belleisle penetrating towards the neck of the Affietto on the road to Exiles, found there twenty-one battalions of Piedmontese, who were waiting for him behind ramparts of stone and wood, fifteen feet high, and thirteen feet in thickness, lined with artillery. To carry these fortifications, Belleisle had only twenty-eight battalions, and seven field-pieces, which could hardly be placed to advantage. They were yet emboldened to this enterprize by the remembrance of the battles of Montalban, and of Chateau-dauphin, which seemed to justify their audacity. There are no attacks equal in all respects, and it is more difficult and more fatal to attack pallisadoes, which must be plucked up by the hand, under a descending, continual fire, than to climb up and fight upon rocks; besides, the Piedmontese were well disciplined; troops that had been commanded by the king of Sardinia were not to be despised. The action lasted two hours, that is to say, the Sardinians killed all the French they thought proper within that space of time.'

Mr. Voltaire, where he relates lord Anson's taking of Plata in America, again lays aside the mild philosopher, and makes use of barbarous terms with regard to the unhappy Negroes, in whose favour humanity bids us here interpose. ' The Negro-slaves, he says, who did not fly, a species of animals who belong to the first that seizes on them, assisted in carrying off the riches of their former masters.' This language might have been expected from an ignorant, unfeeling Creole; but it is somewhat surprizing that it should come from an enlightened advocate for the rights of human nature. A species of animals, do you call the Negroes, Mr. Voltaire? They are *men*, rational, immortal beings as well as men of a different complexion. That they *belong* to the first who seizes on them, is false; that they are violently, and infamously seized upon, is true. You do write not as if you knew any thing of the treatment which those unfortunate men receive from their more than Egyptian task-masters. They did not fly, when the English attacked Plata, because their servitude with the Spaniards was of the cruellest kind. They did not chuse to fly with their tormentors: their condition could not be worse than it had been; a change of masters, they thought, might be of advantage to them. ' They assisted in carrying off the riches of their former masters.' They did perfectly right. They

They owed them no affection, no fidelity. The most enlightened, and humanized breast would perhaps have harboured very strong resentment for far less severe treatment than that which they had met with from the Spaniards. A polished and honourable Frenchman, for the most trifling affront, seeks the blood of his countryman.—Besides, the treasures of Plata were now the property of the English; and the Negroes, undoubtedly assisted in carrying off those treasures in compliance with the command of the conquerors. These Negroes are equal to us in the scale of nature; their generous, though desperate attempts to recover their liberty, prove that they *are*; those attempts result from that keen sensibility and indignation which injury, and oppression naturally excite in the human breast. If, indeed, they were always uniformly tame, and submissive; if they never rose against the kidnappers of mankind, to vindicate their liberty, we might suspect that they were not men, that they were of a constitution inferior to ours: and yet it is principally from this bold assertion of their indefeasible rights, from this test of their manly nature, that we are absurd enough to call them savages and brutes. No; 'tis we who are guilty of the most savage and brutish actions imaginable, in tearing them from their native soil, and from their friends, in embittering and shortening their lives by oppressive labour, insufficient sustenance, and excessive, diabolical punishments.

In vol. II. p. 273, Mr. Voltaire says, that the 'negroes are sometimes sold by princes, as if they were cattle; and that they often sell their own children, and sometimes themselves, to serve the Europeans in America.' * *As if they were cattle?*—This is something like precise expression. He gives us a clearer idea of their nature here, than where he contemptuously calls them, '*a species of animals.*' Mr. Voltaire is not sufficiently acquainted with this iniquitous commerce: they do not sell themselves, nor their children; they are sold by their avaritious kings, or conquerors, or they are made captives by the Europeans. We learn from the history of these people, that they have a very warm sense of the value of liberty, and very strong affections for their kindred. The humane reader will pardon this prolixity in behalf of our fellow-creatures, and in opposition to this man-traffick, which disgraces the annals of human nature more than all our other crimes.

The following paragraph is a sensible correction of a part of the history of lord Anson's voyage.

'Macao, for one hundred and fifty years, has belonged to the Portuguese: the emperor of China having permitted them to build a town in this little island, which is only formed on a rock, but it was necessary for their commerce. The Chinese in

in all this time had never violated the privileges granted to the Portuguese: this fidelity, in my opinion, invalidates the testimony of the English author, who has published the history of this expedition: this historian, in other respects, judicious, instructive, and a good citizen, never mentions the Chinese but as a contemptible people, without fidelity and without industry. As to their industry it is indeed of a different nature from ours; and as to their manners, I imagine we should form our judgment of a powerful nation, rather from its governors than from the populace at the extremities of a province. It appears to me that the faith of treaties, observed by the government for a century and half, does more honour to the Chinese than they derive shame from the avarice and treachery of a low race of people, inhabiting one of the sea-coasts of this vast empire. Must the most ancient and the best governed nation in the world be insulted, because some poor wretches wanted to defraud the English, by little thefts, and illicit profits of the twenty thousandth part of what the English had taken by force from the Spaniards in the Chinese sea? It is not long since that travellers experienced much greater oppressions in more than one country of Europe. What would a Chinese have said, if having been shipwrecked on the coasts of England, he had seen the inhabitants running in crowds, greedily to seize, before his face, on all his shipwrecked effects?

Mr. Voltaire, before he enters upon the Indian war, gives a concise account of India; probably to remove from the minds of Europeans that ignorant partiality, which they entertain for their own little district of the globe.

‘An English gentleman (Mr. Holwell) who resided thirty years in Bengal, and who understands the antient and modern languages of the Bramins, has destroyed the vain collection of errors which have hitherto filled our histories of India; at the same time he has confirmed the opinions which a small number of the learned had long entertained*. This country without dispute was the most early civilized in the world; even the learned Chinese give up the superiority. The most antient monuments that the emperor Camhi had collected in his cabinet were all Indian: the learned and indefatigable Englishman, who in the year 1754, copied their most antient written law, named the Shasta, prior to their Wedam, asserts, that at that time it was four thousand six hundred and

“ * I have studied, says he, all that has been written concerning the Indians, from Arrian down to the Abbé Guion, and have found nothing but errors and falsehoods.”

sixty-six years old; and if we can believe him, this book of laws, the most antient in the world, was a long time before that period religiously preserved by tradition, as well as by antient hieroglyphics.'

'It is a common practice in all the histories of India, copied without examining one another, to divide all the Indian nations into Mahometan idolaters; yet it is affirmed that the Bramins and Banians, far from being idolaters, have always acknowledged one God, creator, whom their books every where stile the ETERNAL, and they still reverence him amidst all the superstitions which disfigure their antient religion. We have hitherto believed, on seeing the monstrous figures exposed in their temples for public worship, they adore devils, although they never heard of the devil; these symbolical representations being only emblems of the virtues. They generally describe virtue as a handsome woman, with ten arms to resist temptations; she carries a crown, is mounted on a dragon, and holds in one of her hands a pike, resembling in the point a flower-de-luce. Though this is not a proper place to enter into a detail of all their antient ceremonies, which they have preserved even to our times, nor to explain the Shatabad, and the Wedam, nor to shew how far the modern Bramins have degenerated from their ancestors; yet notwithstanding their subjection to the Tartars, and the great avarice and debauchery of the Europeans settled on their coasts, have in general made them wicked and deceitful; the author, who lived long amongst them, observes, that the Bramins, who are not corrupted by conversing with the European merchants, nor by intriguing at the courts of the nabobs, "Afford the purest model of true piety, which is to be found on the face of the earth."

'The climate of India is very favorable to human nature, nor is it there uncommon to see people six score years old. The wretched narratives of our India company, inform us, that in a battle between two tyrants of that country, one of them named Anaverdikan, whom we caused to be assassinated by a treacherous attendant, was one hundred and seven years old, which did not prevent him however from rallying his troops three times. The emperor Aurengzebe lived above one hundred years; and Nisan Elmoluk, grand chancellor of the empire under Mahomet-Schah, who was dethroned and restored by Shah Nadir, died upwards of one hundred years old; so that whoever lives soberly in that country, enjoys a long and healthful life.

'If the Indians had remained unknown to the Tartars and to us, they would have been the happiest people in the world.

Though the antient immemorial custom of their philosophers ending their days upon a pile, in hopes of again beginning a new life ; and that of the women being burned on the bodies of their husbands, in order to be born with them again under a different shape, prove them to be very superstitious, yet it shews a courage to which we do not approach. Formerly, they dreaded killing their fellow-creatures, but had no fear of destroying themselves ; indeed the women of the tribe of Bramins continue to burn themselves, but not so frequently as before : our penitents afflict their bodies, but those destroy them ; and both act against the intention of nature, with the notion that this body will thereby be rendered more happy.

‘ It is true, that the aversion to spill the blood of beasts in that antient nation, increased that of destroying mankind ; but such mildness of manners made them always very bad soldiers : and it is to that mildness that their misfortunes and slavery owe their origin. The Tartar government, which is precisely the same with that of our ancient grand siefs, prevails in most of those nations by subjecting them to lesser robbers who are named by the viceroys, while the latter are appointed by the emperor. Such is the administration which was established in Europe, Asia, and Africa, by the Goths, Vandals, Franks and Turks, who all came originally from Tartary, a government entirely contrary to that of the antient Romans, and still more so to that of the Chinese ; the best in the world next to that of some small civilized colonies who have preserved their liberty.

‘ The Marrattas are almost the only free people in that extensive country ; they inhabit the mountains behind the Malabar coast, between Goa and Bombay, for the space of seven hundred miles and upwards ; they are the Swifs of India ; like the Swifs they are warriors, less polished, but more numerous, and therefore more formidable. The viceroys, who are often at war with one another, purchase their assistance, and even while they pay them, dread their power.’

Mr. Voltaire, with a most palpable violation of truth, asserts that the last war between the English and French was occasioned by the previous hostilities of the English against the French in America.

‘ They, (the English) says he, began in 1755 by attacking the French on the borders of Canada ; and without any declaration of war took above three hundred merchant-ships, as if they had been only smuggling cutters ; they likewise went so far as to take vessels belonging to other nations which were carrying goods to the French.’

Was it not evident in the year 1753, that the French, by the great progress they had then made in extending a chain of forts between the Mississippi and their possessions in Canada, intended to exclude the English from all communication and traffic with the Indian nations, even those that lay contiguous to the British settlements, and to confine them within a line of their drawing, beyond which they should neither extend their trade, nor plantations!—No sooner was the town of Halifax in Nova Scotia built, than the French spirited up the Indians of the neighbourhood to commit hostilities against the inhabitants, some of whom they murdered. In 1754, they surprized Logs-town, which the Virginians had built upon the Ohio, pillaged it, and destroyed all the British traders there, except two, who found means to escape. These, and many other previous outrages, prove, that the English were not the aggressors before the declaration of the last war; and that, by taking three hundred merchantmen from the French in 1755, they did not begin hostilities, but only made reprisals.

His account of the siege of St. Philip's in Minorca, and of the skirmish in the Mediterranean, between Mr. Byng and the marquis de Galissonniere, are written in the true gasconading spirit of a Frenchman.

‘ The English, as is well known, had taken Minorca from the Spaniards; the possession of that place, which had been confirmed to them by all the treaties, was of more importance than Gibraltar, which has no harbour; and gave them the empire of the Mediterranean. About the end of April 1756, the king of France sent the marshal duke de Richlieu into that island, with near twenty battalions, escorted by a dozen of ships of the line and some frigates, which the English did not suspect to be in so much readiness: all was so at a fixed time, and nothing was ready on the side of the English, who attempted, however, though too late, to attack the French fleet, commanded by the marquis de la Galissonniere in the month of June following. That battle could not have preserved the island of Minorca, but it might have saved their reputation; the expedition was unsuccessful; the marquis Galissonniere put their fleet in confusion, and repulsed it. For some time after, the English ministry saw with regret, that they had compelled the French to establish a formidable navy.

‘ The English still had hope of defending the citadel of Port-Mahon, which, next to Gibraltar, they regarded as the strongest place in Europe, by its situation, by the nature of the ground, and by thirty years care which they had taken to fortify it; it was every where an entire rock; there were ditches twenty feet deep, and in some places thirty, cut into the rock;

there were fourscore mines under some works before which it was impossible to open the trenches: it was every where impenetrable to cannon, and the citadel was every where surrounded with those exterior fortifications cut into the solid rock.

‘ The marshal de Richelieu formed a bolder enterprise than that of Bergen-op-zoom, which was to make an assault, at one time, on all the works which defended the body of the place; and in this daring attempt, he was seconded by the marquis de Maillebois, who always displayed great talents in this war.

‘ The people of London were so exasperated at their not being able to conquer the French at sea, that admiral Byng, who had fought the marquis Galissonniere, was condemned by a court-marshal to be shot, by virtue of an old law passed in the reign of Charles II. Marshal Richelieu, who from the height of a plain country had seen all the engagement, and who could form a judgment of it, in vain sent a declaration to the author of this history in justification of admiral Byng, which soon reached the king of England: it was also in vain that the judges themselves recommended him, in the strongest terms, to the mercy of the king, who might have saved him; for after all, that admiral was executed. He was son to that admiral who gained the battle of Messina in 1718. He died with great resolution, and before his execution sent his vindication to the author, and his acknowledgments to marshal Richelieu.

‘ The French descended into the ditches in spite of the English artillery; they placed scaling ladders thirteen feet high; and the officers and soldiers, when arrived at the last round, sprung upon the rock, climbing upon one another’s shoulders: it was by a boldness not easily to be comprehended that they made themselves masters of the out-works. The troops behaved with so much more courage, as they had to do with near three thousand English, assisted by all that art or nature could do for their defence.

‘ The next day the place surrendered; the English could not conceive how the French had passed the ditches, into which a man in cool blood would hardly venture to descend. This action gave great glory to the general, and to the nation, but it was the last of the French successes against England.’

Minorca is not of so much consequence to the English as Gibraltar; Gibraltar is a stronger fortification than St. Philip’s; and its situation more important. Voltaire says, that ‘ the English never thought of Minorca,’ and that they did not suspect the French fleet to be in such readiness. The English m—y had

had timely intelligence of the intentions of the French against that island; but it was a weak m——y, and did not discharge its duty.—If Byng had thoroughly defeated the French fleet, it is highly probable that the siege of St. Philip's would have been raised, and Richelieu's army entirely ruined. Galissonniere was so far from putting the English fleet in confusion, and repulsing it, that admiral West, with three or four ships as active as his own, broke the French line, and made the whole fleet sheer off. From that *mock* battle the French navy, in point of gallantry, appeared contemptible, instead of formidable. Galissonniere, indeed acted politically, and for the interest of France, in declining to fight decisively; but it was the English admiral's indispensable duty to attempt a complete victory over the French fleet.

Mr. Byng was not condemned by virtue of an old law passed in the reign of Charles II. but by virtue of an act passed in the reign of George II. by which act he was obliged, under pain of death, to annoy the enemy to the utmost, which, on the 20th of May 1756, he certainly did not. His fate, however was hard. Justice, in his case, might have been tempered with lenity; for his conduct might have been resolved into erroneous judgment. He fell a victim to the clamour of an incensed, unthinking, crowd, and to a venal a——n.

When we recollect that the garrison of St. Philip's, did not, at the beginning of the siege, amount to three thousand men; that more than twice that number were requisite to man the extensive works; that above forty officers belonging to the Minorca regiments were absent, when the French landed on the island; that when the garrison capitulated, the works were, in many places ruined, the body of the castle shattered; that many guns were dismounted, the embrasures and parapets demolished, the palisadoes broken in pieces, and the officers and soldiers exhausted with hard duty, and incessant watching; when with these particulars, we recollect the long, and vigorous defence made by the besieged against twenty-thousand French, we must withhold a great deal of that glory from Richelieu and his army, which Voltaire would persuade us to yield them for their acquisition of Minorca.

Our author is as unjust to the merit of the English, as he is prodigal of encomiums on the French. The indistinct rapidity with which he runs over our victories in the last war, is an object of ridicule; it is too despicable to make one angry.—'Tis a pity that he did not enter into a detail of the battle of Minden, for the sake of the worthy commander of the English cavalry. As Mr. Byng did his duty in the Mediterranean, by

Mr. Voltaire's account, L. G. S. too, *in his history*, might have been active and enterprising in Germany.

If Voltaire's partiality was not so gross that it defeats its purpose, and makes him and his heroes contemptible, every generous heart would kindle with resentment at his passing over the glorious name of Wolfe in silence, though a French strippling no sooner receives a wound in the service of the grand monarque, than he crowns him with laurels, and raises him to an equality with the most eminent worthies of Greece and Rome.—If great men send accounts of great actions to you, Mr. Voltaire, and make you the depositary of the annals of our age; they chuse a very improper herald of achievements; for posterity will not believe one of your assertions, unless supported by better authority than your own.

VI. *An Essay on the Bath Waters. In Four Parts. Containing a Prefatory Introduction on the Study of Mineral Waters in general.*
By William Falconer, of Bath. M. D. 8vo. 3s. Lowndes.

IN the introduction to this performance the author observes, that no part of medical knowledge has been investigated with less accuracy than the qualities of mineral waters; on which subject only, though upwards of two hundred volumes have been written, we have still but a very imperfect idea of the characters of those useful productions of nature. Several reasons are alledged for the unsuccessful prosecution of these researches; among which the principal are, the want of chemical knowledge, the abuse and confusion of terms, a deficiency in point of method, and the interested views of investigators, which have frequently given occasion to falshood and misrepresentation.

The first part of this volume treats of the various impregnations which may be discovered in waters, such as saline bodies, inflammable, metallic, aerial substances, and earths; and in the second part, the author proposes the most approved methods for ascertaining those impregnations. He afterwards relates many ingenious experiments which he has made on the Bath waters, where we meet with a remark of too important a nature to be passed over.

Among the native metallic impregnations of mineral waters, copper, iron, and zink, are all which have hitherto been discovered, though accidental combinations with other metallic substances may also sometimes take place, especially in those of the thermal kind: and on this principle Dr. Falconer, with
great

great modesty and candour, disapproves of the use of leaden cisterns as reservoirs; having observed the cistern at Bath to be greatly corroded on its inside.

‘ The effects of lead on the human body are well known: “Obstinate constipations, violent colics, pains and contractions of the limbs, tremors and resolutions of the nerves, and slow wasting fevers, are the consequences of this metal taken internally, and of the fumes to which the workmen are exposed in the fusion of this metal, in the way of business;” and even the external application of cerusse has been known to produce this effect. This metal, however, is generally thought not to be soluble in the vitriolic acid, unless in a boiling heat; and this seems true with regard to the fixed; but as to the volatile, it is by no means to be depended on, as that will act on lead in an inferior degree of heat; and though its attraction to metals does not seem to be so strong, yet it dissolves them in much larger proportion than the other.

‘ After having given the above account of the effects of this pernicious metal, we should be sorry to insinuate any suspicion of its presence in these salutary springs. Nevertheless, the cistern, which serves as a reservoir for the spring at its first rise, appears plentifully corroded on its inside, by the long furrows which are visible in every part of it. This proves the possibility of such an impregnation, though, probably, its proportion there is too small, or perhaps counteracted by some other qualities of the waters, to work any obvious effects on the human body. This, however, is, by no means, a justification of the use of any thing liable to give an impregnation of this sort in the slightest degree. A portion of several metallic substances, almost too minute to be discerned, is capable of working great changes in the human frame; and among these lead claims the chief place, and is perhaps the most dangerous, as it frequently works by slow, and almost imperceptible degrees, and has often completed the mischief before the person was sensible of his danger, or to what cause to attribute his malady. The noted colic at Amsterdam was of this kind, which for a long time eluded the search of the learned with respect to its cause; and it seems probable, from some ingenious experiments, by Dr. Baker and others, that the Devonshire colic proceeds from the same origin.

‘ If to this it should be objected, that we have no accounts of any such effects produced by the Bath waters, and that, on the contrary, they have been proved to be very efficacious in the cure of these very diseases, we may reply, that the action of the water on this metal has been sufficiently proved, and that it is possible, that the unfavourable symptoms sometimes

produced on drinking them, which we know not how to account for otherwise, may be produced by some such impregnation; as this metal, though its effects are sometimes latent, is seldom inactive. It may be, perhaps, owing to this cause, that some disorders of the spasmodic kind, as the opisthotonus, seem sometimes rather enhanced by drinking the waters, when bathing alone is of great service. This may likewise occasion the retardation, and sometimes the failure of cure, of many bowel disorders; and the obstinate costiveness, so much complained of on drinking the Bath waters, which is a constant effect of that mineral, makes this conjecture not improbable. Effects, when slowly produced, and the reasons not self-evident, are often neglected, or attributed to unavoidable causes, or circumstances to which they do not belong. The noted colic at Amsterdam had many causes assigned for it, before the true one was discovered; and it is possible, that this quality in the Bath waters may not be originally inherent in them, but perhaps owing to some accidental circumstance of this nature.

From an examination of their contents, we can discover nothing to which this effect can rationally be ascribed; and, if we reason from analogy, all the sulphureous preparations tend rather to loosen than bind the body. An eminent and ingenious writer has cautioned against the use of lead in our common pumps, as he says, that although lead may not be obviously soluble in common water, that a portion of it may be abraded, and so minutely comminuted by the working of the pump, as to be suspended in water, and thus capable of being received into the human body. If this caution was well founded, as to laying aside the use of lead in common pumps, how much stronger will it be applicable in this instance, where the pump is worked daily many hours together, and the abrasion consequent on it proportionably greater, and the very water drawn by it capable of holding it in a state of solution? If it be farther alledged, that no lead appears to be found in the waters, even by our own experiments, we may answer, that this metal is sufficiently proved to be acted on by the effect beforementioned to be produced on the reservoir; and though the proportion contained in any quantity of water capable of coming under our examination, might elude a discovery by a chemical analysis, yet its effects on the human body might be still possibly exerted. This was the case at Amsterdam before quoted, where, though the disorder was undoubtedly owing to this cause, and its proportion vastly larger than it could be in this instance, it was still so minute, as to be scarce discoverable by a chemical examination.

‘ On the whole, when we consider the nature of those diseases which are generally recommended to these waters for relief, which are many of them of the same kind with those occasioned by this pernicious mineral, and some actually produced by it, we shall then see the peculiar propriety of avoiding any possibility of an impregnation of this nature. We would, therefore, humbly, though earnestly, recommend to those, who are the guardians of these antient and justly celebrated fountains, to substitute a reservoir of marble, or what, perhaps, may be full as proper, of grit stone, in place of the leaden one now used; and wooden, or, what may serve the purpose still better, cast iron pipes, for the supply of the pump.’

The fourth part of this treatise contains a rational application of the foregoing experiments to the purposes of physic, in which many useful practical hints are suggested, concerning the state in which Bath waters are in greatest perfection, and what alterations are produced in their qualities, by standing, or its mixture with other substances.

After the very accurate and minute investigation of Bath waters, which Dr. Falconer has exhibited, he proposes the composition of an artificial water, as a kind of succedaneum to those celebrated springs, and which he thinks might be of advantage, particularly for bathing, where recourse could not be had conveniently to the natural waters. The following is the prescription and method of using such a substitute.

‘ Let 3ij. of washed flowers of sulphur be ground with ℥ss. of quick lime; during the trituration, add gradually ℥ij. of pure rain, or distilled water; strain it off. Take then a strong glass, or stone bottle, of a quart contents, put into it 3ss. of green vitriol, and 3ij. of quick lime, (fresh burnt;) pour on it the formentioned liquor, and cork it close up immediately. This preparation will keep, close corked, three or four days, without any remarkable separation of its parts.

‘ When wanted for use, ℥ij. of it may be added to ℥vj. of common rain, or distilled water, previously heated rather above the degree of the Bath water, and drank immediately.’

VII. *Sermons on several Subjects, by Thomas Secker, LL. D. late Lord Archbishop of Canterbury. Published from the Original Manuscripts, by Beilby Porteus, D. D. and George Stinton, D. D. his Grace's Chaplains. 4 Vols. 8vo. 16s. White. Concluded.*

THOUGH the reader will seldom find in these volumes the strokes of a lively genius, the graces of oratorical language, the critical accuracy of Dr. Clarke, the reasoning of Hoadley,

or the acuteness of Sherlock, yet he will find what is extremely valuable, the strongest marks of a benevolent disposition, unaffected piety, and solid sense. This worthy prelate does not indeed attempt to gratify curiosity, to charm the imagination, or animate the affections; but he commands attention by the importance of his instructions, and the plainness and solemnity of his diction. He possesses, in an eminent degree, the art of speaking to his auditors on the most ordinary topics, and of adapting his instructions to the lowest capacities, without forfeiting the dignity, which is suitable to the character of a Christian preacher.

As these discourses are chiefly of a practical kind, we shall not attempt to lay before our readers a particular view of their contents. — Men of letters will not desire to read an epitome of the Whole Duty of Man.

The first duty of reasonable creatures, with respect to religion, is, informing themselves, as fully as their natural abilities, their improvements in knowledge, and their condition of life permit, concerning its truth, and the doctrines it teaches. His grace has therefore in some of his first discourses, very properly inculcated and explained the duty of *proving all things*; that is, of examining on what foundation we build our faith, or the notions we have imbibed in opposition to virtue and religion. He then shews, that the precepts of Christianity are level to the capacities of all mankind, and that neither ignorance, nor inability, can be justly pleaded by any one, in excuse for the neglect of plain and obvious duties. The love of pleasure is confessedly the greatest enemy to religion: he therefore, in his next discourse, suggests several useful admonitions against the mischiefs which arise from an undue attachment to fashionable amusements, and a life of dissipation; at the same time, he justly observes, that Christian piety allows us, under such regulations as are evidently reasonable, every enjoyment of sense, every delight of elegant taste, every exertion of social cheerfulness; and, in truth, forbids nothing, but mischief, madness, and misery.

In the sixth discourse the archbishop directs our views to the great author of the Christian faith, as our exemplar and legislator. Having given us a short sketch of his character, agreeable to the representation of the evangelical writers, he makes the following observations:

‘ If still it be pretended, that his portrait was drawn too favourably; who could draw it so? The Greeks and Romans never drew any, either from life or fancy, without some capital fault. How came the Jews, how came the illiterate evangelists, by such extraordinary skill? And further, how came

came they to ascribe such mild, such passive virtues, to their Messiah, whom the whole nation expected to be, on the contrary, an enterprizing and prosperous warrior? Had one of them deviated so unaccountably from the general opinion; is it credible that they all should? Had every one of them attempted to make a beautiful picture of that sort, without regard to the original; would all their pictures have been like, yet each distinguished by such peculiarities, as proved none of them to be copied from the other? Or supposing even that, could they have persuaded an unwilling world, that these resembled this original, when plainly they did not?

‘ Now if their narratives be faithful descriptions of a real person, well may we ask, as the Jews did with another spirit, *Whence hath this man these things; and what wisdom is this, which is given unto him? Is not this the carpenter's son?* What education had he to form him, what patterns to form himself upon, to become the man he was? By what train of thinking could he be led to conceive, by what prospects could he be moved to undertake, by what power was he enabled to accomplish, the unparalleled things he did? To imagine that such a one existed by accident, is monstrously unreasonable. But that he should also have fallen by accident, just into that single country, in which there was a system of religion, that he could build on, with a series of predictions applicable to himself; and just at that period too, which these predictions had so pointed out, as to raise an universal expectation of him: that under all the disadvantages of a low condition he should have spirit enough to make and maintain the highest of claims, sagacity enough to interpret the ancient oracles in a much sublimer and juster sense, than any of the most learned instructors of the people, and self-denial enough to prefer, in consequence of these interpretations, persecution and crucifixion before the safety of a private station, or the splendor of offered dominion: that every one of these things, (and others equally strange might be added) should meet in the same man, without the especial appointment of Heaven, exceeds all power of chance. Consider him only as a mere man, he appears to have been unspeakably the greatest and best of men. Consider only those consequences of his coming into the world, which even unbelievers must acknowledge, he appears to be the most important person, that ever did come into it. The general reasonableness of his doctrine, the coolness of his temper, the composedness and familiarity of his whole conversation, prove he was no enthusiast: the unvaried goodness of his life, the willingness with which he suffered death, the impossibility, which his understanding could not but see, of attaining any worldly

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advantage by the course, which he took; nay indeed, the difficulties which he left in some articles of his scheme, and needed not, if he had contrived it to serve a turn, prove full as evidently, that he was no impostor. What must he have been then? And what else can we gather from his whole behaviour, than what the spectators did from the finishing scene of it upon the cross: *Truly this was the Son of God.*

It may perhaps corroborate this argument to observe, that the elevated sentiments, and extensive benevolence, which were displayed in our Saviour's doctrines and conduct, could never have been expected from a persecuted impostor, or an ordinary Jew.

His grace has not informed us, what the difficulties are, which, he says, our Saviour has left in some articles of his scheme. That there are difficulties in the Christian system we readily allow; but at the same time we may observe, that many of those abstruse points of theology, which are usually ascribed to revelation, are only phantoms, which have risen up in the imagination of dreaming divines.

In the seventh sermon our author shews, what it is to preach Christ crucified, and whence it came to pass, that this was *to the Jews a stumbling-block, and to the Greeks foolishness.*

In the eighth he explains what the apostle means, when he says, *if in this life only we have hope in Christ we are of all men most miserable*: shewing, that the prosecutions of the first Christians, not the duties of their religion, were what would have made the believers in it miserable, had the hope which it gave them been confined to this life. From thence he goes on to point out the encouragements and advantages which every one may derive from those future prospects which religion presents to his view.

The sin against the Holy Ghost is the subject of the ninth discourse. This sin, he thinks, principally consisted in speaking evil of those miraculous powers which were exerted by the Holy Spirit, after our Saviour's ascension. With regard to its peculiar guilt he says, it did not consist, in its being committed against the Holy Spirit, but in its being a wilful and obstinate rejection, from wicked motives, of the only means remaining for reformation and forgiveness.

In the tenth sermon the author illustrates the meaning of this declaration of our Saviour, that *men shall give an account of every idle word which they shall speak, in the day of judgment*; and from thence takes occasion to expose the common foibles of conversation, or of speaking in an improper manner of religion, moral virtue, and one another. In the eleventh, he considers the advantages of religious instruction; and in the twelfth,

twelfth, the disposition of heart with which we ought to receive it.

In the second volume the author treats of the following subjects, St. Paul's exhortation to the Philippians *Whatever things are true, &c.* Joshua's resolution to serve the Lord; the nature and importance of the love of God, and of our neighbour; our Saviour's temptation in the wilderness; the import of St. Paul's assertion, that all seek their own, not the things which are Jesus Christ's; the apostle's glorying in the cross of Christ; our Saviour's resurrection, with the propriety and importance of setting our affections on things above; in what respect Christianity is an old commandment; the true nature and value of charity; the effects of Christianity with regard to the peace and happiness of the world; the duty of an inoffensive life; practical observation on the Scriptural account of David's crime, in the affair of Uriah; the importance of avoiding fellowship with the unfruitful works of darkness; and the utility of self-examination.

The third volume consists chiefly of sermons on the duties of the young, the aged, the rich, the poor, and the sick. These discourses abound with excellent instructions, and may be read with singular advantage by those especially to whom they are addressed.

The subjects which the author has discussed in the fourth volume are these, the unprofitableness, turpitude and pernicious effects of sin; the opportunities which we have of doing good, and the proper objects of our kindness; St. James's definition of pure and undefiled religion; the form without the power of godliness; observations on the time of Christ's appearance; remarks on the conduct of Thomas and the other apostles after our Saviour's resurrection; the obligation and importance of Christian faith, and a public avowal of it; considerations on the question, *Are there few that shall be saved?* the proper use of oaths, and the sinfulness of *taking the name of God in vain*; the nature of Christian mortification; Abraham justified in offering up his son; and the presumption of prying into matters which infinite wisdom has concealed, preached on Trinity Sunday.

The following observations on the time of our Saviour's appearance, will give our readers a full idea of the archbishop's style, invention, and force of reasoning, on a topic which has been frequently treated by preceding writers.

' Had our Saviour appeared in the early ages, there had been little or no room for a number of prophecies concerning him beforehand. Or if there had, it would have been difficult, if not impossible, to prove afterwards, that such prophe-

cies were made a sufficient time before the event. And thus one kind of evidence of his authority, and a very strong one, must have been entirely lost.

‘ And for the other evidence, that of miracles : had Christ come and performed his, only a thousand or two of years earlier than he did ; they who object now to his coming no sooner, how much more would they have objected in that case to his coming so soon ; in a period of time, when men were ignorant and unexperienced, credulous and unsuspicious, and besides incapable of conveying down to us with any certainty what passed amongst them ? Indeed as it is, are not some ready to say or imagine, though very unjustly, that the credit of the gospel history is less for its being so ancient ; and wearing out continually, as time runs on ? What would they have said then, if the time had been twice as long ? Very possibly, there might have been little need for them to say any thing : almost, if not quite, every ray of truth might have been lost in the thickness of the medium, through which it was to pass ; and at best the Son of God might have appeared no otherwise, than as one of the fabulous heroes of Pagan antiquity. Now indeed, having a series of revelations down to his days, the latter part attesting and confirming the former, we have sufficient ground to rely firmly on the earliest. But had the whole been closed when the first was given, the proof of it must have been much weaker.

‘ Nay, had he come in the mid-way, between those times, and that when he did ; in what state would he have found the world ? He would have found the Jews, far from being capable of so spiritual a religion as his, not sufficiently restrained by all the fetters, and all the pomp, of their own ceremonial one, from gross idolatry ; and therefore plainly, as the apostle observes, in the condition of *children*, wanting to be kept longer *under tutors and governors, and the elements* of their law, till they should come to be of age for a state of freedom. Besides, they were hitherto little known in the world ; and as Christianity, for many reasons, was to have its rise in that nation, the proper time for its rise was certainly, not till their testimony to the prophecies and facts on which it was built, could reach farther, and have more effect.

‘ Then, as to the gentiles, the darkness they were in, till a small time before our Saviour's appearance, was much too great for them to bear the light of the sun, breaking out upon them at once. Or had it not, they were divided into numbers of small kingdoms and states, continually at war. The communication of a religion, from one to another of these, would have been extremely difficult : and neither miracles, nor instructions,

structions, could easily have reached far. Jealousies would have arisen, that political purposes of one against another were designed to be served by it: some such perhaps would have been grafted upon it. One nation would have favoured and established the new scheme; another rejected and calumniated it: and by these contests every part of its evidence, and especially that great one, the disinterestedness of its teachers, would have become so doubtful, that many considerate men would scarce have known what to think of it.

‘ Besides, had our blessed Lord’s instructions been given much earlier; after-times would never have known sufficiently the need they had of them: but would have imagined, that, in a little while, men would have found out of themselves, every thing which he had taught them. Even now, after the experience of so many ages to the contrary, some tell us, that the whole of religion, of all we have to believe and do, to hope or fear, is so plain, that no one could ever miss it. How much more plausibly then would they have said so, and indeed how much fainter a sense should we all have had of our obligations to Christ, if the most enlightened parts of the world, had not, before his coming, wandered so long in superstition and sin?

‘ Nor is this farther consideration without its weight: that, had our Saviour come and delivered the precepts of Christianity in their full purity and strictness, before the light of nature had been sufficiently improved, by a few of the heathens, to discern and own the justness of them; what is still said by some, would then have been said by many more: that they were utterly too rigid for the nature and circumstances of man; and unfit to be required of such creatures, as we are.

‘ But now, instead of all these inconveniencies, the opposite advantages are happily obtained, only by waiting, till *the fulness of time was come*. By this prudent delay, the Jews were so far prepared for his reception, as they were reclaimed from idolatry: and therefore the Mosaick law, which had been made to keep them from it, might be safely laid aside. Some of them were grown superstitiously fond of the legal ceremonies: these it was time to enlighten. Others were longing for that better state of things, which the prophets had foretold: these it was time to bless with the consolation they waited for. The expectation, which they both had of the Messiah, would excite a great attention to the holy Jesus: and yet the too common opinion, that he was to appear as a temporal prince, would sufficiently keep them from being partial in his favour, since he appeared in a manner so different. Their government was still in being, and their laws in use, for those, who
would,

would, to examine into : their countrymen were spread through a great part of the earth, to make the examination easier : their sacred books had been some time before translated into Greek, the commonest language then in the world, for every one's perusal. By these means, they and their religion were well enough known, easily to afford all needful information ; yet by no means well enough liked, to prejudice men in favour of any new doctrine, that should proceed from them. Nor could men be prejudiced through them, on the side of Christianity : for though they bore a considerable testimony to it, yet most part of them did it against their wills ; since, though many of them believed in Christ, the generality did not.

‘ This condition of the Jews undoubtedly made the Gentiles much better judges, of our Saviour's claim, than they could have been, had he appeared before. And as to their own condition ; learning and philosophy had flourished amongst them for some ages ; but was then become more universal than ever. It had freed the minds of many from the established superstitions. It had taught a few the reasonableness of some of the strictest precepts, which our Saviour afterwards delivered. And in these respects it had very happily made way for his doctrine. But it had been far from accomplishing any general reformation, even of opinions in the world. The heathen morality was founded on speculation, too abstracted for the bulk of mankind ; was fitted rather to confound them by endless disputes, than teach them any thing solid to rest upon : indeed, to say the truth, it was never proposed to them or taught them publicly, but confined to the schools of philosophers. Nay, it had not convinced even them of many most important truths ; or of the duty of professing honestly the important truths, of which they *were* convinced : for they all conformed to the established idolatries. Now these things plainly shewed, that reason alone would never make known so much of religion, as men had need to know ; and therefore revelation was infinitely desirable. Yet at the same time, no age before had ever been so unlikely to embrace a false revelation, as that was. The improvement of knowledge had thoroughly enabled them to distinguish between truth and imposture : the many cheats of paganism had put them on their guard : the prevailing sect of the times was the Epicurean, which believed nothing of religion. And even the prevailing wickedness of the times would be sure to keep men from admitting, too hastily, a religion so strictly virtuous as the Christian ; and indeed, to discourage any, that were cunning enough to be deceivers, from ever hoping to impose by artifice and fraud such a set of precepts on such an age. Had it been

one of as great simplicity of manners, as some of the foregoing; it might have been pretended, that the goodness of the morality of the gospel had made its other doctrines pass without evidence. But to require of a generation, so extremely vicious; what had never been required of man before, an absolute denial of every wrong inclination of every kind, was a full proof of honesty in the teachers: and, if they prevailed, a strong presumption of the truth of what they taught. Now we know they did prevail. And as, without the least learning, they delivered a sublimer and purer religion; so, without the least worldly help, they produced, in a few years, a greater reformation; than all the wit and power of man had ever been able to do before: of both which arguments Christianity must have been deprived, had God revealed it, before philosophy and human policy, had tried their own strength.

• But further yet, when our Saviour appeared, and scarce till then, the greatest part of the known world was peaceably settled under one empire, that of the Romans. On which account, men were much more at leisure for attending to a new religion: travelling, and sending intelligence was much more commodious: Christianity therefore was easily propagated; and its proofs as easily examined. Besides this, its being persecuted so soon, and so long, through the whole of that vast dominion, shewed its professors to have no worldly interest in view: which they possibly might, if the same extent of country had still been divided amongst different princes; one of whom perhaps would have protected them against another. And their getting the better, by mere argument and patience, of this most formidable power, was a strong proof, that truth, and the God of truth, was their support. To which it must be added, that the scene of this noble struggle being at the same time the seat of learning, we have a sufficient account of it handed down to us from the first, both by friends and enemies: whereas in the more ignorant countries, where Christianity was taught, (and the observation is greatly to its honour) it either could not get footing, or could not keep it; and where it lasted longest, little or no history of it remains.

• These advantages then our religion had, from not being published till the age, in which it was. If any former might possibly be as proper in some respects, yet none will be found so proper in all. And if what hath been said hath only weight enough to remove an objection against the gospel, no more is necessary. But I hope it will be thought a powerful circumstance in its favour, that the time of its promulgation was so evidently the right one. And I hope also, that considerate men will take occasion from this instance to reflect, that in

others too the ways of God may be very just and wise, where perhaps, on a haily view, they may seem very exceptionable.'

These discourses are proper to be read in private families, when edification, rather than amusement is intended.

VIII. *The History of the Reign of George the Third, King of Great Britain, &c. to the Conclusion of the Session of Parliament, ending in May 1770. To which is prefixed, a Review of the late War.* 8vo. 6s. Evans.

THE first duty of an historian is certainly to be impartial and biassed in favour of no party or nation. But this quality is most difficult to be obtained. Nay, such is the weakness of human nature, that an author often contracts, insensibly to himself, a partial attachment for a people, though no otherwise connected with him, but by his writing their history. How much less is impartiality to be expected from an historian who treats of the affairs of his own times and country? Yet some who have done so, have been so hardy as to profess being free from all bias or prejudice in favour of any party or nation whatsoever; and many have been so weak as to believe them.

The author, however, of the work now before us has been much more candid and honest. He lets the reader at once into the state of his own mind, and makes no secret of his principles or of the party he espouses; so that if any one should be misled or deceived by him, it must be his own fault. This appears evident from his preface.

'At the accession of George III. Great Britain had arrived at the highest pitch of glory and felicity. Blessed with concord at home, and victory abroad, it saw its trade and influence extended beyond the example of any former period, The scene is now entirely changed. Discord rages throughout the land: our credit among foreign nations is at a low ebb; and our trade, the source of our riches, is greatly impaired.

'It is natural for a man to enquire, what causes produced so sad a reverse of fortune? This question the author of the following sheets has endeavoured to answer, by developing the impolitic and ungracious system of government, which has been pursued for these ten years past. None can deny that the events, which have distinguished that period, are objects worthy of our attention. They are no less interesting to the present age than they will be instructive to posterity. A well drawn picture of a mighty empire tottering under its own weight, after having passed over the nations, like a storm,

and laid them in ruins around it, must to all ages be an affecting spectacle.—

‘ It is not, that the writer is conscious of any blameable partiality. Unconnected with any party, he has given vent to the spontaneous dictates of his heart, and censured without reserve all those, who seemed to pursue any other interest but that of their country. If, in some passages, he should be thought too severe, that severity ought not to be charged to the malignity of his heart, but to the malignity of the actions which he describes. The character and conduct of our late ministries have been such, that a man of any feeling, or soul, can hardly contain his indignation. The compiler of these pages confesses, that in suppressing many reflections upon them, he has done violence to his own nature. Had he not considered what was due to his own character, more than what their measures deserved, he would have painted them in stronger colours. Instead of complaining of his asperity, they ought to thank him for his lenity; for, in general, he has done nothing but give a simple narration of facts, which are, indeed, the severest satire on their conduct.’

This work is divided into two parts; a review of the late war, and the history of the reign of our present sovereign, from his accession to the end of the last session of parliament. The narration in the first is concise and rapid; and in the other, as was naturally to be expected, more diffuse, and his reflections more elaborate. As a specimen of the first we shall subjoin his account of general Abercrombie’s unsuccessful attack upon Crown Point.—

‘ Important as this object was, (the reduction of Louisburgh) our operations in America were not solely confined to it: the minister’s plan was more comprehensive. Abercrombie, our commander in chief in that quarter, marched with sixteen thousand men against Crown Point, in order to secure our colonies from inroads, and to open a passage into the heart of Canada. Till he came in sight of the enemy’s lines, he met with no obstruction but an accidental skirmish with their advanced guard, which in killed and wounded lost above four hundred men. The loss on the English side was inconsiderable in number, but great in consequence. Lord Howe fell, when his skill and prudence were most wanting; and his death is supposed to have chiefly contributed to the disaster which followed. The fort is situated on a tongue of land surrounded by water every where but in front, which is defended for a considerable length by an impassable morass. Where this bulwark failed, a strong line, upwards of eight feet high, was thrown up and mounted with cannon. A row of trees was

strewed before it, in order to deceive the eye, and to prevent the approach of the assailants. Behind, a body of five or six thousand men were posted. The chief engineer, after reconnoitring the situation, gave it as his opinion, that the retrenchments might be forced with musketry alone. As there was some difficulty in bringing up the artillery, and a reinforcement of three thousand men was said to be on the point of joining the French, a precipitate resolution was taken to make an immediate attack. How the general himself, who ought always to be a good engineer, came not to view the ground which the enemy occupied, no one need be at a loss to determine. How the engineer happened to make so fallacious a report is as little problematical. Had he approached a little nearer to the lines, his notions must have been more just. Be this as it will, the army advanced, and, after firing four hours successively, found that they made no impression on the entrenchments. The general saw, when it was too late, that it was in vain to persist. In order to save the remains of the army, he ordered a retreat. Two thousand men were missing. Another officer would, upon the arrival of his artillery, have led such a superior force again to the charge; but this prudent gentleman gained, on the very evening of the action, his former camp to the southward of Lake George. So much for Abercrombie's generalship!

This writer, as may be seen from the above quotation, is very fond of a sort of irony which we do not think compatible with the gravity and dignity of history.—Here follows another passage of the same kind. Talking of the negotiations of peace, he says, ‘As a surer pledge of mutual faith, two persons of the first rank in both nations were appointed ambassadors, the duke of Nivernois on the part of France, and on the part of England the duke of Bedford, a nobleman equally remarkable for *the elegance of his manners, the politeness of his address, and the depth of his politics.*’ It is impossible that our historian can be sincere in this eulogium; and, in order to make the irony justifiable even in a party-pamphlet, it would be necessary that this nobleman should be notorious for a deficiency in all those qualities; that he should be a rough unpolished boor, and a shallow-pated fool; a character which none will venture to apply to him. Our author's remark on the late duke of Cumberland's death is the most extraordinary we ever met. ‘They (meaning the marquis of Rockingham's ministry) met with a severe loss in the death of their creator and protector the duke of Cumberland, who was regretted by many as a patriot and profound statesman. Part of his brains was found to be ossified: a proof that they were excellently calcu-

calculated for managing the affairs of a nation.'—How this particular and not uncommon disease which cut off that great prince instantaneously, could be a proof either one way or other, must ever remain a mystery to us. The remark has no meaning, and is extremely puerile.

All our author's reflections are not, however, of this sort. Those he makes on the peace seem to be not injudicious, if they err not on the side of virulence, which, however, cannot be displeasing to that party which has got among us the name of Patriots. According to him, to determine whether a peace be good or bad, these four things must be considered; the alliances which it procures, the indemnification which it makes, the permanence which it promises, and the necessity which forces its acceptance. We shall here insert what he says on the first three articles.

'The first head needs little discussion. The peace brought us no new ally; but it deprived us of the only one that we could boast; and then we stood friendless in Europe. Such was the system of politicks embraced by these ministers! Our ancestors grew great by another.

'In the second ingredient of a good peace this treaty is no less defective: it affords no compensation. All our acquisitions hardly produce a revenue sufficient to defray the expence of their establishments; much less any aid towards the reduction of our debts. A good ministry, instead of restoring Goree, would have for this purpose insisted on the renewal of the assiento, or contract for supplying the Spanish West Indies with negroes. We had as much right to demand it as at the treaty of Utrecht, and we had incomparably more in our hands for its purchase. What floods of treasure would have poured in upon the kingdom from this source! Proper management would have directed its course into a publick channel, and replenished an exhausted exchequer. Such a capital stroke in politicks would have been of infinitely more service than all the tricks of finance, and the boasted schemes of œconomy, by which some narrow-minded statesmen would bring a few pepper-corns into the treasury. But the peace-makers, not satisfied with neglecting this essential point, retained neither Martinico, nor Guadaloupe, which would have greatly encreased our duties, our trade, and navigation. Through the want of sugar land the English are greatly inferior to the French in this lucrative branch of commerce: they are not only beat out of foreign markets, but suffer all the inconveniencies of a monopoly at home. The retention of either island would have removed these disadvantages, and withal ensured us a certain, speedy and considerable supply. And, what is not to be for-

got, our acquisitions upon this plan would be double their intrinsic value, as France must lose whatever we gained : whereas in North America the encrease of our trade cannot diminish that of the enemy. Indeed the cession of these territories will not only hurt us by the loss of the direct trade to themselves, but by the loss of that trade, which, were they in our hands, we must necessarily carry on with Africa for slaves, and with our American colonies for provisions and other necessaries. All these advantages will now center with our rivals. We must not listen to those visionary statesmen, who would persuade us that America is abundantly able to supply all the deficiencies of our trade in other parts of the world. If the variety of its climates and the encrease of people should ever put it in its power to furnish us with every West Indian commodity, and to purchase all our manufactures, that era is too distant to answer our present necessities. But who does not see that long before that period America will, like all the powerful colonies, that ever existed, shake off its dependence, and make us regret that we totally exterminated the French, and rendered our protection no longer necessary? Extensive territories, and numerous subjects are undoubtedly desirable objects to a nation, that would be great and powerful. But let them be subject; let them be, like the West India islands, incapable of subsisting without the assistance of the mother country.

‘ The determination of the second point necessarily determines the third. For how can a peace, that restores the most valuable possessions, and consequently the strength of a rival, be permanent? The Newfoundland fishery is yielded in a much more extensive and unlimited manner than it was granted by Pitt. As if our ministers were resolved to leave room for chicanery and contention, the French are allowed to fish within three leagues of the coast in the gulf and river of St. Laurence. What armaments, what expence, what vigilance, can secure the observation of this article? It must be as fertile a source of quarrels and complaints as the fishery itself will be an excellent nursery of young seamen to man in due time their West India fleets, or to render their navy formidable. It is idle to pretend that the good faith of France is guarantied by our possession of the continent, because it furnishes these islands with provisions. The events of the last war prove the reverse. Martinico made as stout a resistance as if the French had been still masters of Canada: it was supplied with provisions from other quarters. The defenceless and naked condition of our logwood cutters must be equally productive of war; for it is not words, but the power of repelling force by force, that can
pre-

prevent hostilities. The king of Spain pledges his royal word that the logwood cutters shall not be molested. Did ever negotiators accept of such a ridiculous security! Pitt insisted on the acknowledgment of our right to this branch of commerce, and declared that, before he would relax on this or any other article, he would see the tower of London taken sword in hand. But he, alas! no longer directed our councils: else the family-compact, the most odious and formidable conspiracy that ever was formed against the liberties of Europe, would never have been passed over in silence. We had materials in our hands to break the whole fabrick in pieces, and to destroy for ever a combination, which is particularly designed against this kingdom. Instead of firmly pressing this point our ministers recognised the compact in all its parts. For our plenipotentiary with the knowledge of his principals at home treated with those, who managed the interests of the two crowns, as if they had been one; the Spanish minister receiving his instructions not from Madrid but from Versailles, which saw the whole Spanish monarchy melted down into its cabinet. In order to consolidate and strengthen the friendship, which existed between the two courts, they allowed them contrary to the treaty of Utrecht to make exchanges in the West Indies. After duly considering all these circumstances what reason have we to think that the peace will be lasting?

This quotation will be a sufficient specimen of our author's manner of reasoning, as the former of his manner of narrating events. We mentioned before the disadvantage which an historian, who writes of the times he lives in, lies under with respect to unavoidable party prejudices; he is liable to another as great, the want of necessary information, ever more difficult to be procured in the present than in after-ages. Those who move in an ordinary sphere can have no other information than what they derive from common news-papers, with the authenticity of which and the credit due to them the judicious are sufficiently acquainted. But our author has fallen into a blunder perfectly astonishing, because if he had even attended to that information, precarious as it undoubtedly is, he would have avoided it. In page 383 we have the following passage. 'The course of these ruinous measures was interrupted by two acts, which, at all times will be useful, and would at any other time have been popular. By the one all privilege was taken from the servants and estates of members of either house. By the other, felony, blasphemy by statute, or any other crime which a statute punishes with the pillory, were pronounced to be the only offences, for which incapacitation should follow expulsion.' It is certain that such a bill as the latter was

brought into the lower house, and for some time most people thought it would pass into a law. But it is well known that the premier for the time, as he is called, clogged it so much with amendments, and wrested it so far from its original meaning, that its original promoter, said to be a most worthy gentleman, and a real senator, in the best and truest acceptation of the word, foreseeing that thus amended the matter would be made worse rather than better, wisely dropt it. It is surprizing that our author should assert this bill had passed through all the branches of the legislature, when it was lost in the house where it originated, especially as the truth was so easily come at, and as that truth would have furnished him with a better subject for declamation against the court party, of which, by the bye, he seems remarkably fond, than perhaps any other branch of their conduct. This could not be from design, but inattention. It is, however, an inexcusable blunder, but the only one of the kind we have observed; and on the whole, justice obliges us to acknowledge that this work seems in the main to be as well executed as could be reasonably expected from an author of the present age, not versant in affairs, and deriving all his lights from common publications.

IX. *Letters written by his Excellency Arthur Capel, Earl of Essex, Lord Lieutenant of Ireland, in the Year 1675. To which is prefixed, An Historical account of his Life. 4to. 10s. Doddsley.*

THE author of these letters was the son of the famous lord Capel, so remarkable for his talents, and his valour; for his attachment to Charles I. and for his sufferings in his cause.

Arthur Capel was created earl of Essex by Charles II. and advanced by that prince to the first offices of the state. It appears, however, that his sovereign raised him to these dignities, rather from a fear of his merit, and a consideration of its utility, than from a desire to reward it. For Charles had not virtue enough to love a man of Capel's character.

He was sworn of the privy-council, and made lord lieutenant of Ireland in 1672. This was a very arduous department in those times, and a properer person could not have been chosen to fill it than the earl of Essex. He was recalled in 1677, because he would not connive at the scandalous embezzlement of the revenues of that kingdom by the minions of the court.

He continued still, however, in the good graces of the king, and was made first commissioner of the treasury in 1679.

He adhered strenuously to the court as long as his conscience allowed him to defend it. But Charles and the duke of York were not men to whom the earl of Essex could be constantly attached: he, at length, fell off from his loyalty; not out of caprice or interest, but from principle; for he thought the obligations between prince and subject were so equally mutual, that when the prince violated his engagement to the subject, the subject was freed from his attachment to the prince. He was disgusted with the gloomy oppressive bigotry of the duke of York, and with the rapacious prodigality of the king.

In June 1683, he was accused by the lord Howard of Eserick of being concerned in the Rye-house conspiracy, and was committed to the Tower. On the 13th of July following, he was found in a closet, in his lodgings there, about nine o'clock in the morning, with his throat cut in a most shocking manner.—Some writers give us room to suspect, that this nobleman was murdered at the instigation of the king, and the duke of York; and that Paul Bomeney, a French servant of the earl, was his master's assassin.—If this was the case, Charles II. never suffered visibly for this atrocious crime; James II. too little; and neither of them could have suffered too much.

The uncommon death of our noble author, heightens our affection and veneration for his memory. We shall therefore, pay him the tribute which he deserved from posterity. He was a man of excellent parts, and well acquainted with useful learning. Nature seemed to have intended him for the statesman; for his mind was vigorous, and penetrating; his application was indefatigable. His temper was a happy mixture of sweetness and gravity; he was cool; but yet he had a manly spirit; a spirit above doing a mean action. He despised the smiles of a court, and the emoluments of a high office, when they came in competition with his integrity.

We shall here insert a part of one of his letters to his brother Sir Henry Capel as a specimen of his good sense, his spirit, and his probity.

‘What letters soever I receive from his majesty, I cannot nor will obey them if disagreeable to the known laws of the land; but in things indifferent, or the disposing of this business into this or the other hand; for instance, if his majesty should command me to hold all my correspondence for matters of the army with a footman, or the meanest servant he has, I would be punctual in the performance thereof: but for my own part I never did or will advise the putting things out of their due course, well knowing how much better it is for a prince

to change his servants, if he find them unfit for their places, than by altering the approved and settled methods for the dispatch of his business, to confound the whole course of his affairs, and unhinge even the government itself; but I hope these late instructions, and all that hath been done upon them, when the truth comes to light, will be more to my advantage than any thing that hath ever happened. I do wish yourself to take warning by this particular, and not to be over hasty in judging what I do, who have never stirred one inch from the rules I first laid down to myself. Christian charity obliges all men to speak well of the dead, and prudence in politicks ought doubtless to engage all his majesty's ministers at home to make favourable constructions of the actions of those who are employed in foreign service, and to delay the giving their judgment of any thing they see or hear till they know the bottom. I hope Mr. Harbord's over busy humour will do me no prejudice; I desire you will be cautious of it, and hold him to a plain and direct course; in his late letter he hath fully opened himself concerning the matter of Essex-house, viz. that because it did not come through his means, the having of it would be inconvenient to me. I tell you, true it was, that I ever suspected him to be in the foundation of those obstructions which were given to it, and I have of a good while observed that Mr. Harbord has so much aimed at the governing all with me, and the being master, has made me refuse many things, though indifferent in themselves, only because he proposed them; and this I shall continue to do so long as I find him obstinate in his way; for of all things in the world I cannot bear it in a servant to make himself master. I have nothing further to add, but remain, Your most affectionate brother,

ESSEX.

With this letter he sends his brother extracts from several of his letters, to justify his conduct. One of these extracts, which is part of a letter to lord Ranelagh, shows him a judicious, disinterested, and bold friend of the publick.

——“ That which you say, and which is also inserted in his majesty's letter, that an over-payment in some parts ought to balance the want of performance in others, I cannot, I confess, altogether agree to: and though his majesty hath in his letter declared his opinion, yet, I conceive, I may nevertheless, with submission to his majesty's pleasure, offer my sense thereupon. These over payments ought to be distinguished, and the particular natures of each of them considered; for I look upon the payments and debts of your lordship's undertaking to be of two sorts, and these either such, as you under-

undertake to discharge by certain gales, and at such and such precise times, as payments on the establishments, the debts due on the civil and military lists, or such as you are obliged to pay only before Christmas, 1675, as debts to Patrick Arthur, earl of Anglesey, purchase-money for the park, &c. Now, if any of these latter are paid before the end of the term, they ought not to come in balance with those payments, which by the covenants you ought to make at prescribed times. Then, for his majesty's letters and gifts of bounty, your lordship well knows, that much of the miscarriage of his majesty's business here arose originally from hence, that divers letters for gifts and gratuities were procured, and these were discharged, and the publick monies left unanswered, which was one of the principal causes that made way for your lordship's undertaking. Now, if the practice be still to comply with letters of bounty, before necessary charges and debts due, I would fain know how the kingdom is in a better condition than under the former vice-treasurer, and wherein the publick hath an advantage by the undertaking? Nay, I am sure, his majesty, who is unsatisfied with the doings of the former vice-treasurer here upon this very point, cannot, when he seriously reflects thereupon, be contented with the like dealings in others. Yet, I confess, there are a third sort of payments, which the necessity of state obliged his majesty to make; such as the extraordinary charges for the regiments maintained in England: and these, I conceive, are but reasonable to be allowed; for I cannot but agree, that publick monies may be permitted to balance publick monies; though I see no ground, why private ones should bear the like weight in that scale.'

The two following letters, one to the bishop of London, the other to Dr. Goodman, deserve to be quoted here; they exemplify the simplicity, the perspicuity, and strength of his language; and they acquit him of that indifference to religion, of which he is accused by history.

' To the Bishop of London.

' My Lord, Dublin Castle, Jan. 23, 1674-5.

' From Dr. Goodman I did, this last post, receive an account of the great favour your lordship had done him in transferring the rectory of Hadham upon him; and though he be a gentleman very worthy in himself, and whose merits might well recommend him to your lordship, yet considering the circumstances of the thing, it being the parish where my other house stands, I cannot but attribute a great share of his preferment to your lordship's respect towards me; and do therefore upon both scores give your lordship many thanks for this
your

your kindness to him, and own it as an obligation to myself. I have been more than ordinary careful whom I should present to the vicarage of Wattford, in regard the people there are, and have ever been (as your lordship well knows), very factious and uneasy towards their minister; wherefore upon this vacancy I desire your lordship to do me the favour to find out a person that may be fit for this place: I should like it well that he be a good preacher, as well as a prudent man, because that when I am in England, I shall for the most part reside there. So soon as your lordship shall please to nominate one to me, I shall sign a presentation, and send it over.

I am your lordship's most faithful,

and most humble servant,

ESSEX.

* To Doctor Goodman.

* Dr. Goodman, Dublin Castle, Jan. 23, 1674-5.

* Your letter of the 6th of January, wherein you acquaint me with the lord bishop of London's kindness to you, came to me on the 20th instant. I am very glad you are so well provided for, and like it much the better that it falls out to be in that place; and truly I take it extream kindly of his lordship that he thought of you for it, in regard he knew you to be a person for whom I had a good esteem. The enclosed letter, a copy whereof is herewith for you to peruse, will tell you that I desire his lordship to recommend a person to me to succeed you in Wattford, by which means Mr. Beveridge, the gentleman you mention, I suppose will have it; the only thing I doubt of him is, lest having a good living in London, he will spend most of his time there; whereas I would not willingly have Wattford church be without a good preacher, it being the place where I shall, for the most part, reside when I am in England. As for Mr. Powell, I desire you would speak with him yourself, and let him know he shall not be forgotten when I have an opportunity; though this parish I conceive requires a man who hath a good deal of experience in the world. By a former letter of yours, you recommended one dean Sherridan to me; I am confident he hath much deceived yourself, and those other gentlemen you named in England, into a good opinion of him; for I cannot find but that he is the most improper person in the world, for the employment he seeks. I am

.. Your most affectionate friend,

ESSEX.

These letters were written in the year 1675, when the earl of Essex was lord lieutenant of Ireland; they are all letters of business, and most of them relate to the government of that

that country. They are written in a clear masculine stile, and give us a very distinct view of the complexion of the times. They are an excellent model for those entrusted with the management of publick affairs, who are ambitious to do their duty. They will be entertaining and instructive to the rational mind, to the lover of history, and sound politicks; but they will go very harshly down with the pretty gentleman, who looks at a pamphlet while his breakfast is before him, or while he is under the hands of his friseur. They will be soon flung aside by the delicate lady, who is deep-read in love letters; who, in imagination, is often lulled asleep under a verdant shade by the murmurs of an Arcadian stream; or transported to gorgeous palaces, where grandes tremble at her frown, and sultans fall down before her.

X. *The Lame Lover, a Comedy in Three Acts. As it is performed at the Theatre Royal in the Hay-Market. By Samuel Foote, Esq. 8vo. 1s. 6d. Elmsly.*

WE have both read, and beheld the representation of this ingenious performance with so much pleasure, that it is difficult to say, whether the facetious humour of the author, or the address of the actor engaged our attention the most. The game which Mr. Foote has here started, for the public entertainment, is certainly original, and it is pursued with great dramatic art through the intricate mazes of *legal* chicanery. The characters are, in general, supported with strict propriety; and there is a happy adroitness in the artifice by which Sir Luke Limp dissipates the insinuations into which too free an indulgence of his bottle with Serjeant Circuit had betrayed him.—The scene in which Jack is examined by his father, in regard to his proficiency in his studies, is so full of humorous satire, that we shall make no apology for presenting it to our readers.

‘ *Serj.*—Come, child, not to lose time, have you carefully conn’d those instructions I gave you?

‘ *Jack.* Yes, Sir.

‘ *Serj.* Well, that we shall see. How many points are the great object of practice?

‘ *Jack.* Two.

‘ *Serj.* Which are they?

‘ *Jack.* The first is to put a man into possession of what is his right.

‘ *Serj.* The second?

‘ *Jack.*

‘ *Jack*. Either to deprive a man of what is *really* his right, or to keep him as long as possible *out* of possession.

‘ *Serj*. Good boy ! To gain the last end, what are the best means to be us’d ?

‘ *Jack*. Various and many are the legal modes of delay.

‘ *Serj*. Name them.

‘ *Jack*. Injunctions, demurrers, sham-pleas, writs of error, rejoinders, sur-rejoinders, rebutters, sur-rebutters, replications, exceptions, essoigns, and imparlance.

‘ *Serj*. [*To himself*.] Fine instruments in the hands of a man who knows how to use them.—But now, *Jack*, we come to the point : if an able advocate has his choice in a cause, (which if he is in reputation he may readily have,) which side should he choose, the right, or the wrong ?

‘ *Jack*. A great lawyer’s business, is always to make choice of the wrong.

‘ *Serj*. And pr’ythee why so ?

‘ *Jack*. Because a good cause can speak for itself, whilst a bad one demands an able counsellor to give it a colour.

‘ *Serj*. Very well. But in what respects will this answer to the lawyer himself ?

‘ *Jack*. In a two-fold way ; firstly, his fees will be large in proportion to the dirty work he is to do.

‘ *Serj*. Secondly ?—

‘ *Jack*. His reputation will rise, by obtaining the victory in a desperate cause.

‘ *Serj*. Right, boy.—Are you ready in the case of the cow ?

‘ *Jack*. Pretty well, I believe.

‘ *Serj*. Give it then.

‘ *Jack*. First of April, anno seventeen hundred and blank, John a Nokes was indicted by blank, before blank, in the county of blank, for stealing a cow, contra pacem etcet.—and against the statute in that case provided and made, to prevent stealing of cattle.

‘ *Serj*. Go on.

‘ *Jack*. Said Nokes was convicted upon the said statute.

‘ *Serj*. What follow’d upon ?—

‘ *Jack*. Motion in arrest of judgment, made by counsellor Puzzle. First, Because the field from whence the cow was convey’d is laid in the indictment as *round*, but turn’d out upon proof to be *square*.

‘ *Serj*. That’s well : a valid objection.

‘ *Jack*. Secondly, Because in said indictment the colour of the cow is called red, there being no such things in rerum natura as red cows, no more than black lions, spread eagles, flying griffins, or blue boars.

‘ *Serj*.

‘ *Serj.* Well put.

‘ *Jack.* Thirdly, said Nokes has not offended against form of the statute; because stealing of *cattle* is there provided against: whereas we are only convicted of stealing a *cow*. Now, though cattle may be cows, yet it does by no means follow that cows must be cattle.

‘ *Serj.* Bravo, bravo! buff me, you rogue; you are your father’s own son! go on, and prosper.—I am sorry, dear Jack, I must leave thee. If Providence but sends thee life and health, I prophesy, thou wilt wrest as much land from the owners, and save as many thieves from the gallows, as any practitioner since the days of king Alfred.’

XI. *The Younger Sister. 2 Vols. 12mo. 5s. sewed. Lownds.*

THE readers of this story will not, we imagine, be much *elevated* by it, but they will, probably, be, in several parts of it, *surprized*.

Miss Somerset, the heroine, seems to be rather unnaturally left in the power of an eldest sister, who wants to oblige her to marry Mr. Foxchace, in opposition to Mr. Padstow.

The story opens with a letter from Miss Meliora Somerset to Miss Lavinia Knightly, in which she informs her that, upon her arrival at her sister’s, who had sent for her from Knightly-court to be present at her marriage, she was not at home: Jenny, the maid, tells her that her mistress is gone to lord Easy’s in the greatest disorder imaginable, having lately heard of Mr. Padstow’s renewing his addresses to her, while at Knightly-court, and left word that she must either consent to accept of Mr. Foxchace or be carried directly to her aunt Montague at M——castle. Meliora, upon this intelligence faints away: before she is quite recovered Mr. Foxchace appears, with whose behaviour she is so much offended that she chuses to go to her aunt. This aunt, by her account, is very unkind to her, though there is no reason given why Miss Montague, her aunt, or her sister should delight in tormenting her. Miss Montague, however, takes her to a Sir Harry Frankford’s, who gives a ball, as usual, upon the anniversary of his wedding-day. At Sir Harry’s she meets with lord and lady Moss, the two Miss Lucas’s and their brother. Mr. Lucas is particularly attentive to her: lady Frankford also takes no small notice of her dejection; occasioned by her aunt’s ill treatment, which increases upon their return home to M——castle. As soon as lord and lady Moss arrive at the castle her ladyship joins with Miss Montague to persuade Meliora to give her hand

to

to Mr. Lucas, of whom, they assure her, she has made a conquest: Meliora, however, as he is very little more agreeable to her than Mr. Foxchace, begs that she may not be obliged to marry either of them. On this intreaty her aunt accuses her of carrying on a clandestine correspondence, by the assistance of Miss Knightly, with Mr. Padstow, who seems chiefly to be opposed by her because he has not a large fortune. Miss Somerset denies the charge, and declares that she has never seen Mr. Padstow since they were both children, adding that her aunt well knew he was settled abroad. Instead of receiving any satisfaction from this declaration she is ordered to receive Mr. Lucas as a lover. Mr. Lucas makes his visit, and makes, at the same time, a very poor figure in this history. He is rejected by Miss Somerset, and leaves M——castle in great discontent. Meliora is severely chid by her aunt, who takes away her pen and ink, and goes out in the coach with lady Moss. In the mean while lady Frankford comes to Miss Somerset, to enquire into the cause of her melancholy, and presents her with a pocket-case for pen, ink, and wafers. Mr. Lucas visits her again, and offers to kill himself: she faints, lady Moss too faints, but nobody can tell why. When they are both recovered Miss Montague bids her niece leave her. Just as she has obeyed her aunt, a Mr. Heartfree enters the room, violently agitated [lady Moss brought him with his wife to the castle.] Starting at the sight of her he falls down a flight of steps. Meliora, immediately, calls for help: her aunt and lady Moss appear: the latter raves like a madwoman, and utters the most bitter invectives against lord Moss and Mrs. Heartfree, who have eloped together. Mr. Heartfree is seized with a fever, and lady Moss complains of being very ill. She is ordered to be blooded, and says so much to the surgeon about taking care, that he is thrown into a tremor: his lancet slips, and 'tis imagined that an artery is cut. Miss Somerset, going up for a styptic which she keeps in her bureau, opens the door of lady Moss's apartment, in a hurry, in which she finds a beautiful young creature upon her knees with her fine eyes swimming in tears. This young creature rises with precipitation, and looking round her in a confused manner, drops a curtsy, and says to Miss Somerset, 'What ills, Madam, have I been innocently the cause of?' Meliora assures her that she knows of none. After a few more speeches Miss Somerset goes down to lady Moss, who has received no harm, and then returns to the young lady, who tells her that she has been for some time settled with a widow lady in the neighbourhood; that while she was taking a solitary morning walk,

a man

a man rushed from a hedge masked, caught her in his arms, and was going to carry her to a house, but that lord Moss coming up in a gallop to her assistance, the monster quitted her, mounted his horse and rode off: that my lord conducted her to a coach in which were lady Moss, Miss Montague, and Mr. Heartfree: that they placed her between them, while lord Moss rode after the man in the mask; that Mrs. Heartfree being on horseback also, and pretending to be frightened, the ladies pressed her to come into the coach; but that she excused herself by saying that any thing of a *fright* (quere, what is meant here by *fright*; or should not the word have been *fright*?) always occasioned a violent pain in her head, and that she would, therefore, go home. Miss Somerset congratulates the young lady upon her happy escape, who appears still to be extremely uneasy, and promises to relate her history. She then continues to tell Meliora, that when they came to M——castle and enquired how Mrs. Heartfree did, the servants all looked surprized, and declared they had not seen her or her servant; adding that lady Moss said she was gone off with my lord.

By a letter from Miss Knightly Miss Somerset is informed that her sister had been married a month to Sir Peter Obrian Ruefull; and that Mr. Padstow was returned from abroad; that he was at Knightly-court; that he had expressed great tenderness for her; that he had not encouraged a passion for her till he had been very successful abroad; that he flattered himself his proposals would not now be rejected by her friends; that he had wrote to Mr. Somerset, not knowing of his death, and inclosed a letter for his daughter; but that, having received no answer, he was resolved to come to England: that he had spoken with much affection of a sister who had been educated in a convent, and that he had sent for her to a cousin Blane in France. Mr. Foxchace is presented to Miss Somerset by her aunt. He behaves in such a manner that even Miss Montague is ashamed of him. Sir Harry and lady Frankford come, at the same time, to dine at M——castle and introduce lord Freeman, of whom Miss Somerset has heard a most favourable character.

Miss Knightly acquaints her friend with her troubles, and tells her that Mr. Plastow had just heard of his sister's being fled from France, nobody knew whither. Sir Harry and lady Frankford take Miss Somerset to see Mr. Allen's house: there they discover lord Freeman sitting in an arbour, in a pensive attitude. Lady Frankford and Meliora, soon afterwards, find a pocket book of his lordship's, from which drops the picture of a beautiful woman. He returns in search of

his picture, and confesses that the *original* is the cause of all his melancholy. Miss Somerset then seizes an opportunity to hear Miss Stepney's history, who proves to be the lost Miss Padstow. Having ran away from her cousin with a Mr. H— whom she marries; being made to believe that Mr. H— is dead, she falls into the hands of a Mr. Fenton, who treats her with great indecency. From him she is rescued by a doctor Longman, who advises her to go over to England, and recommends her to Mrs. Stapleton. As soon as this lady has told her griefs, lady Frankford endeavours to render lord Freeman as communicative; and he owns that the lady whose picture he had lost is the cause of his sorrow. Lady Frankford and Miss Somerset imagine that Mrs. H—, alias Miss Stepney, alias Miss Padstow, is actually lady Freeman. They are not mistaken. Miss Somerset, then, at lady Frankford's request, writes to Miss Knightly to send Mr. Padstow to Frankford-house to meet his sister. In the mean time Meliora's sister, lady Ruefull, and Sir Peter, come and insist upon her marrying either Foxchace or Lucas: on her refusing to comply with their commands they carry her with them to Herbert-hall. There, both her sister and Sir Peter treat her very cruelly, and the latter makes an attempt upon her person. Her cries alarm the family. She writes to her aunt. Miss Montague will not receive her, unless she promises to marry Lucas, though lady Frankford has told her that he had but an indifferent character. The day is then fixed for their marriage. The guests invited are expected. Lady Freeman arrives, and faints in the arms of Miss Montague. Mr. Lucas looks frightened. Foxchace makes his appearance just when lady Freeman is on the point of recovering: she starts at the sight of him, shrieks, and faints again. Foxchace precipitately mounts his horse and rides off. Lucas, upon lady Freeman's being restored to her senses is found to be the Mr. Fenton who deceived lady Freeman in France. He professes, upon this discovery, to be a sincere penitent and unworthy of Miss Somerset. Meliora is at length married to Mr. Padstow.

By the above sketch of the story under consideration, it will appear, we apprehend, that there is *a good deal of business* in it. There is indeed much contrivance discoverable throughout, and the denouement is conducted with no small ingenuity. Are the characters well sustained, and properly discriminated? Are the situations interesting? Are the sentiments striking? Is the style elegantly flowing, and pleasingly varied? We reply, with Mrs. Circuit, in the *Lame Lover*, *Certainly, no.*

MONTHLY CATALOGUE.

12. *A Dissertation on Rivers and Tides. Intended to demonstrate in general the Effect of Bridges, Cuttings, removing of Shoals and Imbankments; and to investigate in particular the Consequences of such Works on the River Thames. Respectfully addressed to the Right Honourable William Beckford, Esq. Lord-Mayor of London, Conservator of the River Thames. By Robert Erskine, Engineer, &c. 8vo. Pr. 1s. Wilkie.*

MR. Erskine very justly observes, that ‘in mathematics and natural philosophy, reasonings and conclusions are constantly deduced from axioms, and truths confirmed by experiment: cavil and dispute are thereby avoided; for consequences, evidently founded on the most certain maxims, cannot be denied. In a dissertation intimately connected with these sciences, it would be unpardonable to deviate from so laudable an example; as the data required for the theory of rivers being few, and at first sight obvious.’ Our author has indeed given five principles for this purpose; but remarks, that the first three are most essential, the other two being rather added to elucidate the subject, to connect our ideas, and to shew that the same laws of gravity must take place in fluid, as well as in solid bodies.

From these principles Mr. Erskine deduces the demonstration of some general propositions, whereby he clearly investigates the velocity of the stream, and the effect of the tide flowing up a canal, not only when unobstructed by water running down, but also when those effects are combined. From these investigations our author infers, by way of corollary, that the sea, at high-water, is much higher than many parts of the earth; which is evident, among other reasons, from the velocity of the tides in rivers: and were that height, which in reality is instantaneous, to continue a few hours, immense tracts of land would be overflowed. And that it is practicable, by building of piers, so to contract the mouth of a river, that the tide shall flow up but a very little way. For example, were piers run from the opposite shores at *Gravesend*, till the channel was contracted to the width it is at *Putney*, the tide would hardly be perceptible at *Long-Reach*; and at *London-Bridge* we should have a constant current downwards, and no tide at all.

We apprehend the height of the water on the east side of the piers, occasioned by the obstruction, on account of the space they occupied, would so accelerate the velocity of the tide, as to continue it far beyond the limits here assigned; but whether this would be the case or not, we leave to the determination of the ingenious author of this pamphlet, which, in our

opinion, merits the perusal of those concerned in the imbankments of the river Thames.

13. *A Botanical Dictionary: or Elements of Systematic and Philosophical Botany.* By Colin Milne. 8vo. 5s. Griffin.

This work appears to be carefully compiled from the most approved writers on the subject; and from the form in which it is published, it must greatly facilitate the acquisition of botanical knowledge. Among other curious discussions, which naturally enter into a system of this kind, an accurate account is given of the controversy concerning the existence of different sexes in plants: but as an extract from that part would be too large for the limits of our Review, we shall only select, as a specimen, the article of caprification.

‘CAPRIFICATIO, (from *caprificus*, a wild fig); the very singular husbandry, or management of fig trees.—Caprification.

‘Before I enter upon a particular discussion of this curious subject, which furnishes one of the principal arguments for the doctrine of the sexes, I would previously remark, that the fruit of the fig-tree is not a pericarpium, or seed-vessel, as other fruits, but a receptacle, in closing or supporting the flowers within it.

‘These flowers, in the cultivated fig-tree, are female only; but of the wild figs, some have male flowers; others have both male and female flowers distinct, though lodged within the same receptacle.

‘This being premised, two questions naturally occur: 1. In what manner are the flowers of the cultivated fig-tree fecundated? 2. How happens it, that the fruit of our fig-trees ripen, if the flowers are of one sex only, and have no assistance from the male? For it is not pretended that there are any male fig-trees in this country.

‘The difficulty of the first question is not immediately perceived. In the islands of the Archipelago, and other countries, where the wild, or male figs, grow in the neighbourhood of the female, why may not the fecundation of the flowers of the latter, by the aspersions, or sprinkling of the male-dust, be performed with as great facility as that of the palm-trees, and even of many plants in our own country, which bear flowers of different sexes, on distinct roots? I answer, because in fig-trees, there is no communication between the male and female flowers. They are inclosed within the fruit, which, as we observed above, is not a pericarpium, but a receptacle. How then, the question still recurs, is that fecundation effected? In a manner so singular, that were not the facts properly authenticated, they would exceed belief. A very small kind of gnat, of a black colour, no where to be
seen

seen but about these trees, makes a puncture into the figs, at the time of their flowering, and there deposits, along with its eggs, the dust, or fecundating vapour of the stamina of the male, or wild fig, in which it had been formerly inclosed. These insects, whose worms can only subsist in the kernels of the fig-seeds, probably foresee, by a sort of wonderful instinct, that if the seeds are not fertilized, they can produce no kernels, and consequently no nourishment to their worms. For this reason, immediately after their transformation, they issue out of the fig, which has in some measure given them birth, copulate, repair to other figs, which are then in flower, prick them, enter by the aperture they have made, sprinkle the fertilizing dust of the stamina, which remains attached to several parts of their body, upon the stigma, or summit of the germen; and making a puncture into the germen, or seed-bud itself, there deposit their eggs, one in each germen. Here the little worm being hatched, is nourished with the substance of the kernel, till having attained its full size, and totally consumed its proper nourishment, it is transformed, first into a nymph, and afterwards into a winged gnat, which, with its teeth, opens a passage for itself through the cavity of the germen, issues out of the fig, and, like its mother, takes the necessary precautions to perpetuate the species in other figs.

‘ Such is the singular husbandry and culture of fig-trees, as practised in Malta, Italy, and the islands of the Archipelago; countries where the fig-trees susceptible of caprification naturally grow.’

14. *A Short Description of the Province of South Carolina, with an Account of the Air, Weather, and Diseases, at Charles-Town. Written in the year 1763.* 8vo. 1s. Hinton.

We have reason to think that this description is faithfully drawn; and therefore the medical observations here contained, though they are not entirely original, may deserve the particular attention of such of the faculty as become settlers in any of our colonies, whose climate and soil are similar to those of South-Carolina.

15. *An Essay on the Origin, Nature, Uses, and Properties of Artificial Stone: together with some Observations upon common Natural Stone, Clays, and burnt Earths in general, in which the Durability of the latter is shewn to be equal, if not superior, to the hardest Marbles.* By Daniel Pincot, *Artificial Stone Manufacturer.* 8vo. 1s. 6d. Marsh.

This ingenious artist seems to be conversant in the theory, as well as the practical part of his manufacture; and if his artificial stone shall prove more durable than the hardest marble, we hope that the antiquarians of future ages will enjoy many valuable monuments of Mr. Pincot.

15. *An Essay on Spirituous Liquors, with Regard to their Effects on Health; in which the comparative Wholesomeness of Rum and Brandy are particularly considered.* By Robert Dossie, Esq. 8vo. 1s. Ridley.

The author of this Essay, who appears to be perfectly acquainted with his subject, endeavours to demonstrate the effects of spirituous liquors on health, not only from the principles of chemistry and physiology, but also from practical observations: and he inveighs warmly against the common opinion of brandy being more wholesome than rum. The seven following propositions are those which are discussed in this Essay.

‘ 1. That distilled spirits, when rendered pure and free from every other substance, except that proportion of phlegm, or water, which can never be separated from them, are absolutely alike in their qualities; and of the same identical nature, from whatever kind of fermented liquor they may have been originally obtained.

‘ 2. That distilled spirit, when in a pure state, and separated from all other bodies, except some phlegm, has a violent astringent action on the solid parts of animals, a coagulative effect on the fluids, and a power of diminishing the irritability and sensibility of the nerves; which qualities render it injurious to health when drunk in great quantities, or frequently with continuance.

‘ 3. That spirits, when originally distilled from the various fermented liquors which afford them, rise combined or united with volatile oils and acids, that correct and dulcify them: counteracting their noxious power, and rendering them not only less hurtful than when in a pure state; but, with regard to such as are most corrected, even salubrious, or wholesome, if used properly with moderation.

‘ 4. That, in genuine brandy, the spirit is dulcified, by combining or uniting with the native acid of the grape, and the acetous acid generated in the fermentation: which considerably checks the violence of the astringency, and other unwholesome qualities, that the spirit would have if it were pure.

‘ 5. That in rum, the spirit is not only dulcified by the acid generated in the fermentation; but its noxious qualities corrected and repressed in a much more effectual manner, by the volatile oil, which rises with it in the distillation; and sheaths its pungency, so as to counteract in a much higher degree, the offending qualities, than can be possibly effected through the dulcification of such spirit by acid, as in the case of brandy.

‘ 6. That

' 6. That the brandy now generally brought to us from France, sophisticated by the addition of other spirits, or of counterfeit brandy, has similar qualities to pure ardent spirit; and, therefore, is noxious to the health of those who drink it freely.

' 7. That, consequently, the most genuine brandy is less wholesome than rum: and the counterfeit or sophisticate kinds of it, very detrimental to those, who use them in considerable quantities.'

17. *The Noble Pedlar: A Burletta. As performed at Marybone-Gardens. Set to Music by Mr. Barthelemon. 4to. 6d. Nicoll.*

Arabella, a young lady of small fortune, but great beauty, is kept under very severe restraint by her mother Sophorina. Arabella's lover, Florimore, a young nobleman, gains admittance to her, and urges his suit, in the disguise of a pedlar. Barbarino, lord Fiorimore's servant, equips himself in his master's cloaths, and by a singular chance comes to make love to Arabella, while Florimore is paying his addresses to her. The prudent mother is for disposing of her daughter to the servant; but the young lady's heart votes for the noble pedlar. Florimore discovers that it is his servant who is his rival. Sophorina and Barbarino attempt to push Florimore out of the house; in the scuffle his cloak falls off, and his star is discovered. The surprize of the mother and the servant is great when they come to the knowledge of his quality. Sophorina's interest is transferred from the servant to the master; Arabella gives her hand to Florimore.

This entertainment, as a dramatic and poetical composition, deserves little praise. These performances are written for musick; musick is not subservient to them. But they effect their purpose; for sound is associated to them, and supplies the mighty void of sense. This is a burletta; that is, a trifling pastime. Many can be amused and tickled, who cannot think and sympathize.

18. *An impartial Address upon the Public Conduct of Mr. Alderman Wilkes, since his Enlargement from the King's Bench Prison, April 18th, 1770. By T. Underwood. 8vo. 6d. Roson.*

The cause of truth and public tranquillity exposed to ridicule from its being defended by a weak, vain, and rhodomantading advocate. He is so gross an egotist, that he betrays his importance in his own eyes almost in every line. The greatest service we could do such a man would be to cure him of writing.

The articles indeed which he enumerates against Mr. Wilkes, are proofs that this pretended patriot is not a friend to his country; and that his grand aim is, by *any* means, to preserve his popularity and influence. But the world is not to be impressed with important objects by trite and obvious topics, by presumption instead of argument, and vehemence instead of genius.

Let us adhere to the impartiality we profess, and give Mr. Wilkes the praise which he deserves. The author insists that Mr. Wilkes was but the *casual* instrument of the abolition of general warrants. Here he is mistaken; Mr. Underwood would not have carried the abolition of them, had a general warrant been issued against *him*. The abrogation of general warrants was owing to Mr. Wilkes's abilities; to his tenacious perseverance, and undaunted fortitude.

A part of the conclusion of one of our author's letters to the printer of the London Chronicle is somewhat extraordinary.

'But I shall intrude too much upon your paper, Mr. Printer, and upon my own health, I fear—for the preservation of which (under Providence) I am prescribed this country, for the summer months—England having, for several years past, proved extremely baneful at this season of the year to me.'

For heaven's sake, Sir, do not attempt to frighten us! It will be of very little consequence to the court, to the public, and to Mr. Wilkes, whether you are in France or England; whether you are alive or dead.

19. *The genuine Trial between the Rt. Hon. Geo. Onslow, Esq. and the Rev. Mr. John Horne, for Printing two Libels against, and speaking defamatory Words of, George Onslow, Esq. one of the Representatives of the County of Surry.* 8vo. 1s. Williams.

It is not our business to try this cause over again. But we must make two or three short remarks upon it, which are demanded of us by equity.

Mr. Onslow is accused by Serjeant Glynn of an insult to the constituents of Surry, for laying his action in that county. This is the flourish and art of a lawyer; it is not a fair charge. He acted agreeably to the dictates of common sense, and with the utmost unexceptionable propriety of conduct, in bringing his cause into Surry, that his public character might be vindicated in the hearing of his electors, whose good opinion of him it was his duty to maintain.

But why did not the plaintiff call Mrs. Smith to a public account, whom he had discovered to be principally concerned

in the detestable fraud? Lord Hillsborough deposed upon the trial, 'That he had received an information of the fact, charged in a letter, wherein Mr. Onslow's name was made use of *.' Why did not Mr. Onslow endeavour to discover the author of that letter, and bring him to justice for his temerity? For it is not to be supposed that he had mentioned Mr. Onslow's name to his advantage. This would have been going to the root of the matter; it would have been the most direct and effectual way to assert his innocence.

Here we shall dismiss this trial, and refer it to the perusal of the candid, the impartial, and the judicious.

20. *A Circumstantial Narrative of a late remarkable Trial. To which are added, the Letters produced upon the Occasion.* 8vo. 1s. Love.

This narrative being the first that appeared upon the occasion, was the most circumstantial at that time; but not so far complete as to preclude all others, as we find by the succeeding articles there have been other competitors for profit, if not for fame, in the same pursuit.

21. *The Trial of his R. H. the D. of C. July 5, 1770. for Crim. Con. with Lady G. including all the Letters, &c.* 8vo. 1s. 6d. Walker.

The best account of this affair yet published.

22. *A full and complete History of his R. H. the D. of C. and Lady G. from their acquaintance to the final Determination of the Cause at the instance of Lord G. in the Court of King's Bench, for Crim. Con. &c.* 2 Vols. 12mo. 5s. sewed. Brough.

A good thought for a catchpenny, carried too far, by the avidity of the undertaker.

23. *The Genuine Copies of Letters, which passed between his R. H. the D. of C. and Lady G. Her Ladyship's Letters to the Hon. Miss V——n, and the anonymous Letters signed Jack Sprat, Part of which were never before published. To which is prefixed a clear and circumstantial Account of the Trial.* 8vo. 1s. Wheble.

There can be no doubt that the letters in question are genuine, but we must deny that they were never before published, or that even part of them did not appear at the same time. As to the clear and circumstantial account of the trial, it is principally taken from the trial published under the name of Walker.

* This letter was prior to that of July the 14th, 1769.

24. *An Apology for the Conduct of Lady G. addressed to the Ladies.* 8vo. 1s. Thompson.

A bad apology, for a worse cause.

25. *The Confessional: or a full and free Inquiry, into the Right Utility, Edification, and Success of establishing systematical Confessions of Faith and Doctrine in Protestant Churches. Third Edition.* 8vo. 6s. Bladon.

The present edition of the Confessional is enlarged with the Prefaces to the former, with an Advertisement, with many additions occasioned by some late publications, and an index.

This work, we presume, has now received its full and final augmentation and correction. Though some have delaimed against it as a book of pernicious tendency, and many have been unwilling to acknowledge its utility, yet we make no doubt, but that in future times, 'the cordatior ætas,' when our posterity shall get the better of all undue prejudices in favour of ancient forms, when they shall use their understandings freely, and see the vanity of their progenitors in precipitately contending for human systems, and imaginary points of orthodoxy, this author will be admired and esteemed as a true friend of religion and liberty, and a chief promoter of a more perfect reformation, than any that could possibly take place, upon the first emigration of our forefathers out of the darkness of popery, ignorance, and superstition.

26. *Fifteen Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches; occasioned by the Perusal of the Confessional. To which is added, a Postscript to the Author of an Answer to the said Letters.* 8vo. 1s. White.

The only part of this publication which appears to be new, is a postscript, consisting of sixteen pages, in answer to some remarks, which were made on these letters, in two ingenious pamphlets, entitled, *The Scriptural Right of establishing human Systematical Confessions of faith and doctrine considered**. This writer charges his adversary with 'misunderstanding the letters he would pull in pieces,' with 'playing against him the most barefaced and unfair sophistry,' with 'notorious quibbles, proceeding either from ignorance of the question, or wilfully puzzling it,' with 'partial and unfair representations of his sentiments and expressions,' with 'bold assertions unsupported by proof, &c.' They who are desirous of knowing how those accusations are supported, must have recourse to the postscript in question; for a more particular account of such disputes would afford no entertainment to the generality of our readers.

* See Vol. xxvi. p. 238. and Vol. xxvii. p. 207.

27. *The Church of England vindicated from the rigid Notions of Calvinism ; or, some Observations on a Letter from the Author of Pietas Oxoniensis to the reverend Dr. Adams of Shrewsbury. To which is added, a Letter to the rev. Mr. Romaine, in Answer to his Letter to Dr. Adams.* 8vo. 2s. White.

This author, in his preliminary remarks, declares, that he is not attached to any sect or party, that he is a friend to freedom of enquiry, a stranger to the writer of *Pietas Oxoniensis*, and actuated by no other motive besides a desire of seeking for Christian truth, and defending calumniated virtue.

He reprimands his adversary for having cruelly and unjustly attacked the character and reputation of the learned and worthy minister of St. Chad's; and then proceeds to shew, that not only a latitude of interpreting the XXXIX. Articles was allowed from the beginning; but, moreover, that many of the most pious and learned divines of the English church have always subscribed them in a sense totally different from the rigid ideas of Calvin's theology. In the course of these observations, he exposes some of the most obnoxious principles of his opponent; and at the conclusion, calls upon Mr. Romaine, to publish the sermon which has occasioned the whole dispute, and let it speak for itself. This production is keen, spirited, and ingenious.

28. *Observations on the History of Jesus Christ, serving to illustrate the Propriety of his Conduct, and the Beauty of his Character.* By David Hunter, D. D. Two Vols. 8vo. 6s. Dilly.

The credibility of the history of Jesus Christ, says this ingenious writer, is the foundation of all our enquiries on the subject of his religion. It has employed the pens of many able writers both in ancient and modern times. By clearing away the rubbish, and laying open the basis of the structure they have done very important service, and shewn that it is founded upon a rock. But to stop here is not doing entire justice to the subject. There are more elevated lights in which the religion of Christ may be held out to the observation of the world. To say that the structure is solid is not enough: viewed with attention it must appear also to be beautiful and sublime. There are beauties which remain still to be unfolded, and sublimities which have not yet been sufficiently admired.

The work before us is calculated to exhibit in their most striking lights the memorable events of our Saviour's life. The attempt is conducted on the supposition that the history of the evangelists is perspicuous. For this reason the meaning of the words, or of difficult passages is not properly made a subject of enquiry. In cases of competition that meaning is preferred

ferred which is most obvious, or rather which is suggested by the leading idea of the work, namely, the illustration of those circumstances which adorn both the public and private scenes of the life of Jesus.

Though we do not imagine, that a learned reader will discover many remarks, in these two volumes, which are perfectly new, yet we may venture to affirm, that he will read them with improvement and pleasure. The author has treated every subject with some degree of elegance, and has shewn, at least, that Christianity is defensible on the principles both of reason and taste.

29. *Scripture interpreted by Scripture: or, the Doctrine of the Trinity deduced from the Old and New Testaments.* By Sir John Thorold, Bart. 8vo. 2s. Rivington.

As this worthy baronet is pleased to applaud the church of England for 'the pious care she hath taken to preserve the doctrine of the Trinity inviolate,' he is likewise undoubtedly entitled to a compliment from the church, for the pious pains he has taken to support her cause, and refute the antitrinitarians, in this orthodox performance.

He begins with observing, 'that the writings of Moses open with the fundamental doctrine of a first cause, expressed thus, *In the beginning, ELOHIM, he created the heavens and the earth*; that this mode of speech (a noun plural joined to a verb singular) is repeated above twenty times within a small compass; and that it appears to have been designed to convey some plain intimation of a plurality of SOMEWHATs, which, for want of a fitter word, are termed *persons*, in the divine essence.

This, we apprehend, is acknowledging, that we neither know the true nature, nor the true name of this distinction. If so, our author may rest securely, without fear of being baffled, for who can confute he knows not what? unless it should be said, that, if the words of Moses really prove a plurality of *somewhats*, there can be no reason why the number of these *somewhats* may not be extended to three hundred, or three thousand, as well as three.

Sir John produces a variety of other passages from the Old and New Testament, in favour of the Athanasian doctrine; but we cannot say, that many of them are more conclusive than the first words in the book of Genesis.

Another treatise of the same size was published by the same hand in 1766, entitled, *A View of Popery, or Observations on the Twelve Articles of the Council of Trent.*

30. *Some Considerations on Original Sin, the Fall of Man, and the Doctrine of a Christ. Particularly recommended to the Antinomians and Methodists. By a Lover of Genuine Christianity. In a Letter to a Friend.* 8vo. 6d. F. Newbery.

This author has made some rational observations on the absurdity of the common notion of original sin. But in the latter part of his letter, when he speaks of Christ, his conceptions seem to be crude and perplexed. Thus he says, ‘by the term *Christ*, I understand the *first-born* of all creation, the *logos*, or *word*, or that universal *saving principle* of light, intelligence, and divine life, which God has implanted in the hearts of all mankind, to be their only *sufficient* teacher, leader, and instructor in the way of righteousness.’

From this passage it is impossible to form any rational or consistent idea of Christ, or know, whether the author looks upon him as a person, or only a metaphysical principle.

31. *The Dearth of legal Hope, the Life of evangelical Obedience. An Essay on Galatians II. 19. Shewing, that while a Sinner is alive to the Law, as a Covenant, he cannot live to God in the Performance of Duty: And, that the moral Law is immutable in its Nature, and of perpetual Use, as the Rule of a Believer's Conduct.* By Abraham Booth. 8vo. 1s. 6d. Dilly.

From the title page the discerning reader will very easily perceive what entertainment he will meet with in the perusal of this essay. Those, however, who can relish the compositions of Owen, Baxter, Manton, Erskine, and other pious authors of that sort, may be instructed and pleased with the divinity of Mr. Abraham Booth.

32. *Critical Dissertations on the New Testament, in Defence of our Public Version, against the Objections of modern Commentators.* 8vo. 1s. Davis.

Mr. Younge, the author of these Dissertations, divides the critics on the Bible into three classes, the sectaries, theorists, and ingenuous writers, or commentators who have no design of forcing scripture to a particular purpose. From the first he says, it is in vain to expect any thing but low subterfuges, and a wresting of common sense. With regard to the second, he thinks, it may be justly affirmed, that many idle and corrupt versions are to be met with in the scriptural annotations of those who are prepossessed by a favourite system. In the number of these theoretical writers he reckons the late bishop of Clogher, bishop Hare, and Dr. Burnet. The third class, that is, the commentators, he tells us, are sometimes led astray by a violent heat of criticism, and frequently censure our public

His translation of the Bible with much boldness and little attention. His design therefore in this publication is to prove, 'that their objections are frivolous, and their new glosses unidiomatical and erroneous.'

These two Dissertations solely relate to those passages, which are censured by the late bishop of Clogher. His lordship was of opinion, that *ανωθεν*, Luke i. 3. should be rendered *from heaven*, or *from above*, and consequently that St. Luke declares his gospel to have been written by particular inspiration *. But Mr. Younge brings several arguments to shew, that *ανωθεν* is justly rendered *from the very first*.

Dr. Clayton, in his Essay on Spirit, supposes, that angels were appointed viceroys of earthly kingdoms, and fell by neglecting their several administrations. In favour of his theory, he produces, among other passages, the sixth verse of St. Jude, which he renders, *the angels which kept not their principalities with due care; but neglected their proper provinces, he [God] hath reserved in everlasting chains under darkness* †. Mr. Younge combats the bishop's hypothesis, and his translation of this text in his second Dissertation, and proves, as he apprehends, 'that Jude is unexceptionably translated, in our public version, and that his lordship's new gloss is a rude chaos of absurdities and contradictions.'

There is learning and ingenuity in this performance.

33. *The Protestant Dissenter's Answer to the reverend Dr. Priestley's Free Address, on the Subject of the Lord's Supper. Upon Scriptural and Rational Principles. In a Series of Letters to the Author. With some occasional Remarks on his Letter to the Rev. Mr. Venn, and on Bp. Hoadly's Plain Account.* 8vo. 1s. 6d. Buckland.

The author of this tract sets out with an examination of the leading principle in Dr. Priestley's book; adopted from bishop Hoadley, viz. that we are to form our notions of the Lord's Supper by what the scripture *expressly* says in *immediate* relation to the subject. This rule, he thinks, is insufficient; and he endeavours to confirm his opinion by observing, that many circumstances relative to this institution are not *expressly* determined, and that the case is the same with respect to baptism, the observation of the Sabbath, &c.

As to the nature and design of the Lord's Supper, he apprehends, that it is, 1. not merely a memorial of Christ in general, but a visible representation of his death, particularly as a sacrifice for sin; and 2. that it is a sign and seal of the covenant of grace. This holy rite, he thinks, is not to be

* Vindic. vol 1.

† Essay on Spirit § 39.

celebrated by all professing christianity, who are free from scandalous vices, as Dr. Priestley maintains, but only by true believers. This point he endeavours to prove from the nature of the ordinance, and from scripture, from the parable of the wedding-garment, from those passages which condemn hypocritical professions of religion, and warrant the excommunication of some besides the scandalously immoral, from what is said by St. Paul of those who eat and drink unworthily, and of the necessity of a previous self-examination, &c. He pleads for the right of churches to admit or reject members, and to judge of their qualifications. He points out the advantages which, he thinks, arise from celebrating the Lord's Supper, viz. that it tends to confirm the christian's faith, strengthens our obligation to a life of holiness, excites abhorrence of sin, promotes the christian's comfort and peace of mind, is an eminent means of enjoying the presence of God, and the Redeemer, &c. And lastly, he considers the preparations requisite to a proper attendance upon this sacred ordinance.

On these points the author, though in some instances he may appear to have built his notions upon puritanical principles, has advanced many observations, which merit the consideration of Dr. Priestley, or any one who would entertain a proper notion of this religious institution.

34. *The Pretences of Enthusiasts, as grounded in the Articles of the Church, considered, and confuted:—A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, August 6, 1769. By William Hawkins, M. A. 8vo. 6d. Rivington.*

Mr. Hawkins takes for his text this passage in Job xxxvi. 26. *Behold God is great, and we know him not*; and having shewn the incomprehensible nature of the Supreme Being, he says, 'it is the highest presumption to attempt by *searching to find out God* in this state of mortality; to bring infinite to a finite test; to call in question certain discoveries he had been pleased to make of himself or his dispensations, merely because they lie above the level of our finite apprehension: and therefore our belief, our notions, and our sentiments concerning divine truths, ought to be regulated and circumscribed by the letter, or the evident tenor of revelation.'

This may be very true; but to whom is it applied? surely not to those who embrace Christianity, and only differ from this orthodox divine, concerning some points of theology. No Christian pretends to call in question the discoveries which God has been pleased to make of himself and his dispensations, when he knows the sense of divine revelation. But the question

question is, What is the sense of scripture? Every defender of Athanasianism has no right to say, that his judgment is the standard of truth, or that his sentiments are regulated by the tenor of revelation, when perhaps he is adopting the grossest absurdity.

Our author says, 'Faith cannot have a surer foundation in human reason, than in divine authority. As if human reason and divine authority ought to be separated! They who talk in this manner, or persuade themselves that we ought to captivate our reason to the obedience of faith, can have no objections against the doctrine of transubstantiation, which is founded upon the literal interpretation of Scripture, and may be easily digested by supposing that it is 'a mystery, resolvable into the acknowledged incomprehensibleness of the deep things of God.'

Behold God is great, and we know him not, is a sufficient reply, as Mr. Hawkins assures us, to any man who shall deny the existence of the three persons in one divine nature, the incarnation of the second, &c.—The greatest bigot in a popish country, when his most ridiculous and incredible tenets are called in question, may make the same reply. Mr. Hawkins is qualified to preach on the other side of the water, and we bid him adieu.

35. *The second Chapter of the Prophet Joel, versified.* By T. A. Student of Trinity College, Cambridge. 4to. 6d. Beecroft.

This piece is easy and poetical, though in some parts it deviates from the simple elegance and just description of the original. It gives us much more pleasure to encourage laudable studies and modest merit, than to condemn rhapsody and arrogance.

36. *An Essay on Laughter, wherein are displayed, its natural and moral Causes, with the Arts of exciting it.* 12mo. 2s. Davies.

This is a translation from the French, which, in the original, may be stiled a tolerable production, as the Author has not unhappily hit off Des Touches, Fontenelle, and Montesquieu's manner, in a supposed conversation upon the subject; which, however tends to establish this maxim, that *self-love is the source of laughter*.—We cannot help dissenting from this position, for two reasons; first, because the risible faculty would be founded in a degree of vanity, which, we hope, very distant from common sense; and, secondly, because the supposed author*, though as much addicted to self-love as any man breathing, has never been able, either upon the stage, or in any of his productions, to raise a muscle in support of the hypothesis.

* This piece, though not mentioned as a translation in the title-page, is done into English by the facetious Dr. H—ffern—n.

T H E CRITICAL REVIEW.

For the Month of September, 1770.

ARTICLE I.

Lectures on the Materia Medica: containing the Natural History of Drugs, their Virtues and Doses: also Directions for the Study of the Materia Medica: and an Appendix on the Method of Prescribing. Published from the Manuscript of the late Dr. Charles Alston, Professor of Botany and the Materia Medica in the University of Edinburgh, by John Hope, M.D. Professor of Medicine and Botany in that University. Two Vols. 4to. 1l. 11s. 6d. Dilly.

IT might be thought that a subject of inquiry which has its foundation in obvious facts, and is exposed to such universal observation as the materia medica, should long since have attained to an high degree of perfection; and yet no part of physical knowledge has been more unsuccessfully cultivated. The different effects attending the use of the same medicine in different circumstances, must naturally render the ascertainment of its virtues extremely difficult and tedious. Physicians, however, in all ages, flushed with the success of some particular prescription, and ardent to establish the reputation of its efficacy in certain diseases, have too rashly extolled medicines as intirely infallible, which more frequent and careful experiments would have evinced to be destitute of almost every quality. Credulity was eager to grasp at the profered cures of diseases; and thus remedies, which had at first been received upon precipitate and erroneous opinion, were afterwards established upon implicit authority. Even philosophy was constrained to support the deception by the doctrine of oc-

cult qualities; and substances as void of virtue as the relics of saints, were canonised likewise by superstition with an equal degree of absurdity. In such a situation it is not surprising that the knowledge of the materia medica should long have remained in a state of great imperfection. For what progress could be expected in the cultivation of a science in which accident passed for established observation, and fanciful opinion anticipated rational inquiry? When we view the materia medica as it exists in pharmaceutical writers, it resembles an immense magazine, where weeds and herbs, where noxious and salutary, where valuable and insignificant substances are blended in indiscriminate confusion. The later dispensatories, it must be owned, have rejected many useless materials, but as yet the reformation is certainly very far from being complete. We may safely affirm, however, that a greater attempt towards such a reformation is made in the work which we are now reviewing, than in any preceding book on the subject. The indefatigable author, who seems to have spared no pains in his researches, has not only extracted whatever was useful from former writers, but has also supplied us with many observations from his own experience.

This work consists of eighty-two lectures, of which the eleven first are preliminary, treating of some observations on the invention of remedies, the fate of the materia medica, an account of the operation of medicines on the body, an inquiry into the causes of many errors concerning simples, an explication of the classes into which he has distributed the simples, and directions for studying the materia medica, with the characters of some writers on the subject. We shall present our readers with an extract from the lecture on the operation of medicines, as it contains several ingenious remarks.

‘ Our bodies consisting of solids and fluids, the action of medicines must be either on the one or the other immediately, or in both together, by altering their quantities or qualities: but that every such change or alteration can be accounted for, from the solidity, figure, and motion of the parts of the medicine, cannot be asserted.

‘ The changes produced by medicines are either the natural effect of their physical powers, or the consequence of the impression made by them on the sensitive faculty, that is of the sensation they excite. When a medicine for instance acts on the blood in the vessels, the same way it does on it when let out, heat and motion continuing the same, such action may be called physical, or mechanical, or chemical; and such are the effects of the diluting, attenuating, incrassating, condensing, sweetening, &c. medicines on the fluids; and of relaxing,

laxing, contracting, lubricating exasperating, corroding, &c. substances on the solids. But when the change produced is owing entirely or chiefly to the mechanism of the living body, and is the consequence of the stimulus excited by the medicine, which can make no alteration on a dead or paralytic body, or on any animal void of life, such effect cannot be called mechanical so properly. Thus a medicine which by thinning the fæces, and lubricating the intestines, evacuates by stool, purges more mechanically than such cathartics as operate by irritation only. Manna purges more mechanically than elaterium or the like.

‘ The immediate impulse or action of any medicine on the part to which it is applied, may be also called the mechanic effect of that medicine, together with the force applying it: but the consequences of these are the effect of the sensation it causes, or the stimulus given the sensible fibres by the mechanism of the body animated. As in bleeding the mechanical effect of the lancet, moved with a proper force in a right direction, is only a small and clean wound, but the consequent pain, hæmorrhage, &c. flow from the structure of the body: so suppose one unaccustomed to tobacco puts a little of it into his nose, all the mechanical action of this is only a little friction, and perhaps some of its effluvia insinuated into the membrana pituitaria; but the consequences, as sneezing, a plentiful discharge of mucus, and sometimes giddiness, sickness, vomiting, flow from the present circumstances of the nervous system or animal œconomy, but cannot be called physical or mechanical; since no such symptoms would have followed, had the person been a common snuffer of tobacco.

‘ The great Creator of all has so framed and qualified our curiously-wrought machine, that when any thing hurtful or irritating is formed in it, or applied to it, such motions, contractions, or convulsions are excited, as may most effectually expel it or blunt its acrimony. Hence we see that fevers and spasms, natural or artificial, prove often the best cures in the worst of distempers.

‘ These mechanical or quasi-mechanical operations of medicines I call their primary, and the consequences the secondary virtues; which ought to be carefully distinguished. I observe,

‘ That a medicine applied to one part of the body has often very different effect from what it has when applied to another: or different parts may be very differently affected by the same simple. Sugar is sweet in the mouth, but irritates the nose. Cold water is a good drink, but bad clyster. Opium bites the nose, but not the stomach. Antimonial emetics irritate

the stomach, but not the mouth, &c. Yea, the effects even of the softest titillation, of unusual though gentle motion of the body, of sudden impressions on the mind, violent passions, of natural antipathies, &c. often exceed the action of the strongest medicines. Thus stroaking only the upper lip with a feather commonly causes sneezing, that is a sudden convulsion of many strong muscles; as tickling the throat with it will make one vomit. The consequences of turning round quick and for a long time, of going to sea, of sudden anger, &c. are commonly known. The smell of musk occasions fits in some; the sight of a cat proves sudorific to others; and so on. No wonder then that a very slight stimulus in some more noble and sensible parts should either cure or cause diseases. N. B. *Virus viperæ.*

‘ And such is the structure and peculiar sensation of the stomach, that many substances, which no other way appear acrid, affect it so as to cause convulsions, deliriums, palsies, blindness, lethargies, and death itself, if not soon enough expelled; such as hyosciamus, cynoglossum, cicuta aquatica, &c. I know these symptoms are attributed to their effects on the blood, or on the spirits, or the origin of the nerves in the brain by their narcotic quality; but since by repeated experiments it appears that such symptoms (I do not reckon death a symptom) have appeared before the narcotic was gone out of the stomach, or was dissolved in it, yea even before it had any observable effect on the stomach itself; and also so soon as the narcotic was vomited up, all the symptoms disappeared. I neither see how the blood, animal spirits, or brain could be vitiated, nor, if they were, how a vomit should so soon recover them. N. B. A delirium following an anodyne clyster, and death another. But to proceed, I observe,

‘ That habit or customary use diminishes commonly, and sometimes almost quite destroys, the strength of some very powerful medicines, yea virulent narcotics; while natural or accidental aversions turn otherwise wholesome aliments into a kind of poisons, i. e. what nature cannot concoct, and with great difficulty expels. Every body knows the effect of smoaking tobacco, when one begins to use it, and how agreeable custom makes it. A few grains of opium will poison one who never took it before; but use, in time, will render drachms safe. Lobsters, crabs, oysters, eggs, are delicious food with many; while some cannot taste one or more of them without vomiting. Yea, what may be very agreeable and wholesome to a person at one time, may be hateful and hurtful to him at another. I like cabbage very well now, but remember when the smell of one was hateful, and disposed me to vomit. Before

fore I had the dysentery I made great use of honey, but the first time I tasted it afterwards, although mixed in a small quantity of aqua vitæ, it gave me such a severe cholic that nothing could remove, till I provoked vomiting with warm water.

‘ Now since custom or habit can never alter the nature of things or the physical action of bodies on one another, we see that we need not have recourse to the bad state of the juices to account for the effects of the most efficacious medicines and narcotic poisons. Hence also we may see one final cause why the bountiful Author of nature has afforded us an immense variety of medicamenta, as well as alimenta, viz. to suit the different circumstances as well as wants of his creatures. There are many astringents, for instance, which agree much in virtues; but can any say that they agree in every thing? or that one might serve for them all? By no means: our very taste can discover a difference; so that they may have very different specific qualities. Were we at sufficient pains to discover these in simples, we might find remedies for diseases for which we now have none. And lastly, I observe.

‘ That we cannot make a right judgment of the operations of medicines, without being well acquainted with the simples themselves. What this *cognitio simplicium* is, and its usefulness, are well explained in Conringius, I mean, *Hermannii Conringii introductio in universam artem medicam*, especially the edition with Fred. Hoffmannus his preface, Halæ et Lipsiæ, in 1726; wherein, besides Schelhammer’s *additamenta*, and Hoffman’s preface, we have Bartholinus, Castellus, Rhodius, Van-Der-Linden, on the same subject. It is in 4to. Vid. c. 8. § 3. p. 259, &c. Briefly,

‘ The *simplicium medicamentorum cognitio*, includes, 1. The knowledge of the names of simples, i. e. not only of the medicinal names, but of such also as the most approved natural historians give them, in order sufficiently to distinguish the designed species from all others of the same genus. This is necessary in order to our consulting with, and understanding, foreign authors; to prevent dangerous mistakes, and ridiculous blunders. N. B. Armoracia, Carabe, Sandaraca, &c. This is the more to be insisted on now, as many of the most proper and common names are omitted in the Dispensatories. Neither are the etymologies to be neglected, because they often direct the right pronunciation, and sometimes discover the original of vulgar errors. e. g. Cynorrhodos κυων and ροδος; Cyperus, κυπειρος, a κυπαρος, vas rotundum; Cotyledon, κοτυληδων, a κοτυλη, cavitas; polygonum, propolis, pyrethrum, hydrargyrus, saxifraga, lithospermum, lysimachia, &c.

“Herbam hanc Lyfimachus rex ad sanguinis eruptionis cohibendas facere casu quodam comperit. Quum enim equus ejus vulnus acceperisset, sanguisque erumperet, hanc herbam, quæ erat ad manus, quamque rex ignorabat, vulneri admovit: ea eruptione sedata, omnes postea ad sanguinis eruptiones ea usi sunt, et ab inventore Lyfimachiam, herbam appellaverunt. Invenit et Lyfimachus herbam Lyfimachiam, quæ ab eo nomen retinet, celebrata Erasistrato. Vis ejus tanta est, ut jumentis discordantibus, jugo imposita, asperitatem cohibeat.” *Plin.* l. 25. c. 7. p. 636. and *Oribasius Collect.* l. 15. p. 502.—2. This knowledge ought also to include a distinct idea of the facies externa, consistence, weight, taste, smell, &c. of every simple; and in a word, whatever is necessary to distinguish one from one another; to know when it is fresh and good, and when not; or can any way assist in discovering its nature; and consequently to what kingdom, tribe, and family it belongs; where it is produced, how sophisticated, and the like.—And 3. as the most necessary branch of this knowledge, their use in medicine, which is not so easily acquired as is generally believed. For unless we are acquainted with the various ways of discovering the qualities of bodies, and how they act on one another, authors differ so widely about the virtues of simples, we shall never be able to acquire any certainty concerning them: but of this more afterwards.—And lastly, 4. The preparations and doses of simples must be known, if we would reap any benefit even by the knowledge of their virtues: for if we are ignorant how and in what quantity a medicine ought to be taken in order to a designed effect, we know nothing of it to any good purpose; and may as readily do ill as good by it. “Esculenta conservant, venena resistunt sanitatem. Alimenta a toxicis, uti medicamenta a venenis, non natura, sed dosis distinguit,” are two of the *canones* prefixed by C. Linnæus to his *Materia Medica*, p. 1. Amster. in 1749, in 8vo, which can be admitted only *cum grano salis*. If he can dose arsenic so as to be nourished by it, *erit mihi magnus Apollo.*’

There is one circumstance attending these lectures, which, though it may be regarded by some as a defect, yet discovers, in our opinion, the most ingenuous anxiety for the investigation of truth, and on that account ought to enhance the value of the more essential parts of the work. It is that the author confesses he has studied the matter of his prelections more than their elegance. ‘Be more careful, says he, to take the meaning than the words of the lectures, which I study no more than what is necessary to make myself understood.’ Hence we sometimes find him making use of a Latin expression without any apparent reason. But they would be malignant critics, indeed,

indeed, who would reprehend such trifling blemishes in a work of so great merit. A few instances, however, of this singularity will be found in the following quotation.

“Salt stimulates and strengthens the fibres, attenuates the fluids, resists putrefaction, provokes urine, and opens the belly: and is commended in indigestion, want of appetite, colic and nephritic pains, &c. and externally, as discutient, detergent, and drying for tumors, pains, inflammations, ulcers, and burnings, &c. The common salt is more used in food than medicine; in health than sickness; and the sal-gem almost only in clysters and in gargarisms.

“*Sal commune dicitur Basilio Monacho nobilissimum ac optimum aroma. Vires. Calefacit, exsiccant, abstergit, dissolvit, purgat, adstringit leniter, consumit superfluitates, penetrat, digerit, aperit, incidit, venerem stimulat, putredini venenisque resistit. Hinc convenit interne in cruditatibus ventriculi, appetitu prostrato, obstructionibus alvi et urinæ, colicis doloribus, &c. Externe in ulceribus putridis ac serpentibus mundificandis, in tumoribus simplicibus et pestilentialibus discutiendis, in combustionum ἐμπύρωσες extrahendo, in pruritu et scabie exsiccanda, in sugillationibus et sanguine extravasato, resolvendo ac discutiendo, in dolore dentium, colico, cephalico, arthritico et simul mitigando, in oculorum pterygio absumendo. Sal gemmæ etsi easdem vires cum sale communi obineat, substituique eidem queat, rarioris tamen usus est in praxi medica, crebrioris in chymica, ubi in solutionibus metallorum sali communi antecellit. Commendatur tamen peculiariter, *Foresti* experientia ad stercorea dura eliquanda, adeoque ad colica tormina arcenda, intus et extus.” L. 21. 5. *Schroder*, 467—473. Vid. *Diosc* l. 5. c. 126. p. 376. abridged by *Schroder*.*

‘1. It is pungent to the taste, easily dissolves and enters the lacteals, circulates perhaps per minima: yet is unalterable by the vis vitæ; and hence our blood, urine, tears, sweat, are all salt; though this is not perceivable in women’s milk. *Cur?* An in bile? 2. It preserves animal and vegetable substances, and even water too from putrifying; and is the most universal and common, therefore the most useful and necessary, antiseptic in nature. 3. It is poison to many insects; yet numberless animals cannot live but in the sea. Even salmon grow sick and putrescent, if kept too long in fresh water, 4. It cannot be called either an alkali or an acid; but is a neutral salt, and rather dilutes than thickens the serum; and mixed with fresh drawn blood it prevents, in a great measure, its coagulating. 5. It is of great use, and I believe always has been, to those who feed on animals; as it prevents the too great corruption or putrefaction of several kinds of food,

and the diseases consequent. An ancient physician, who attended a pest-house, told Mr. Boyle, that, besides his ardent prayers to God, and a very regular diet, his constant antidote was only to take every morning a little sea-salt in a few spoonfuls of fair water, which kept his body soluble, without weakening it, &c. Vid. *Insalub. and salubrity of the Air in Boyle's Works*, iv. p. 294. *folio edition*.

“ Ubi insalutis carnibus homines vesci coguntur, massa sanguinea malignam et venenatam induit qualitatem, ex qua scorbutus, febres malignæ pestelentiales, &c. progerminant. quemadmodum, an. 1673. in obsidione *Groeningiana*, a Gallis et *Moguntinis* facta experti sumus.” *Hoffman in Schroder*. p. 310. *edit. Mangeti*.

“ Sal marinus nec syrupum violarum, nec tinct. heliotropii mutat; cum oleo tartari non effervesceat, neque calcis aquam turbidam efficit. Leve tamen aciditatis signum præbet, si affundatur sp. salis ammoniaci, cujus pelluciditatem turbat. Infusionem gallarum etiam nonnihil obscurat. Alkalina quoque indolis videtur, cum solutionem mercurii albidam reddat, et calidam cum oleo vitrioli effervescentiam excitet.” *Geoff. i.* p. 102.

“ It has been the opinion of some, that salt is hurtful to persons afflicted with the stone; and of others, that it is rather beneficial to such. “ Imprimis sexagenarium (mihi a distillationibus) immunem a renum calculo servavi annos sedecem, cui alioqui obnoxius erat, largo salis marini usu. Quod deinceps in multis confirmavi.” *Helmont de Lithiast*, cap. iii. § 30. *vid. etiam*, § 18. p. 15. Mr. Geoffroy thinks salt innocent, but salted meat hurtful in the gravel. “ Quodcumque salis volatilis productionem in sanguine cohibebit, calculorum generationem præpediet. Verum id præstat sal marinus: è contrario muria, cum ad salis alcali volatilis naturam accedat, non modo hanc calculi causam non destruet, sed etiam illam magis ac magis fovebit. Licet igitur muria calculosis noxia sit, non idcirco salis communis usum noxium esse concludendum est.” *Vid. Geoff. i.* 103—104.—But certainly the salt *salforum muria* is more a *sal ammoniac* than a volatile alkali. And he says before, “ Sal marinus sales volatiles urinosos facile sibi consociat & in ammoniacum convertit;” which he does not say is hurtful in the stone. Besides, no sea-salt is found in the calculus; neither is sal ammoniac: and since fresh meat sooner turns alkaline and volatile than salt meat, it must be the meat that is hurtful, and not the muria, according to his reasoning.

“ Salt is blamed also for the sea-scurvies, at least salt meat; as also for the itch, scabies, and even the elephantiasis, *vid. Geoff. i.* p. 105. perhaps with as little reason. One would think that an antiseptic should rather cure than cause putrid

diseases.—

diseases.—In a word, considering that salt is unalterable by the vis vitæ, that it passes plentifully by the urine, and opens the belly (with what else is observed above); and also that salted meat has been used, even to excess (without any bad consequence) by many, there is little reason to condemn its use in any of these diseases.

“ *Mulier Darentriensis* imprægnata delectabatur tam impense halecibus salitis, ut ante partum comederit mille ac quadringentas. Attamen sine ventriculi offensa, ullove sanitatis dispendio. Fuit tamen ipsa bis noxia, in se, ac in infantem. In se quod nequiverit refrenare immodicum hoc salsamentorum desiderium. In infantem vero, quod ipsius appetitum mancipaverit, adeo stricte huic servituti, ut cum necdum posset verbis, expetierit tamen ejulatu haleces quibus se tam effuse dederat mater, plus æquo sibi indulgens. . . . Lege apud nos cautum est, ne quis salsamenta hæc venum exponat, ante decimum a salitura diem. . . . Debite namque saliri, & opportune dati, adeo non nocent, ut etiam summe profunt supino stomacho, juvando coctionem, detergendo pituitam, movendo alvum, & restituendo homini amissum cibi desiderium. Ac proinde non vane nostrates, ut a sole nebulas, sic ab halecibus dissipare morbos. Imo nunquam magis sterilem esse medicorum messem, quam sub horum adventum.” Vid. *Tulp. Obs.* b. ii. c. 24.

‘ N. B. Mr. Simon Kelly, Minister at Glenholm, aged about 77, has long lived on salt herrings and salted meat, and cannot eat fresh meat, without turning squeamish and uneasy; yet he is a very healthy strong man, neither troubled with scurvy nor stone.—However, salt, being acrid and diuretic, may increase if not exasperate nephritic paroxysms; though it no ways contributes to the generation of the calculus, but to its expulsion rather, like all stimulating diuretics.

‘ *Sal gem* is reckoned the heaviest and most acrid of the kind; next to that is the salt from salt springs; then salt made in the sun: the common salt being the lightest, and, in my opinion, the pleasantest. But here all are not agreed. *Sed parum refert.*’

The learned author has no doubt been pretty liberal in quotations from other writers, which seems to have been a method of composition he much favoured; but he extracts with great judgment, and intersperses many sensible remarks on the subjects under his consideration.

To give our readers an idea of the method in which this work is conducted, we shall lay before them the article on Camomile, which we select more on account of the common and

and extensive use of that herb, than for any observations concerning it.

C H A M E M Æ L U M.

S E C T. I.

‘ *Chamæmelum. Offic.* Chamæmelum nobile, sive leucanthemum odoratius. *B. P.* 135. *T.* 494. Chamæmelum odoratum. *Dod.* 260. *C.* odoratissimum repens. *J. B.* iii. 118. *R. H.* 353. *Syn.* 185. *H. Ox.* iii. 35. Chamæmelum. *Ger.* 755. quod describ. *Park. Par.* 289. *C. Romanum. Tab. Ic.* 19. *Anthemis, foliis pinnato-decompositis, laciniis setaceis. H. Cliff.* 415. Common camomile.

‘ It grows in great plenty on heaths and commons in England, in many places. “ In Cornwall so plentifully that you may scent it all along as you ride. . . . Supra Londinum sponte exit in planitie Richmondiana et Bransfordiana, omniumque copiosissime in Hounslowiana.” *R. Syn.* 185. It flowers in June, July, &c. The herb and flowers are used. *Folia, flores. Pb. Lond.* And of this sort only; although in foreign countries the chamæmelum, chamomilla, or camomilla, *offic.* be the chamæmelum vulgare, leucanthemum *Dioscoridis. B. P.* 135, “ Chamomilla est 1. Vulgaris; hæc usitatissima. 2. Romana seu nobilis odorata. Hæc itidem usualis. 3. Fœtida, hæc minus usualis. 4. Inodorata. Itidem minus usualis.” *Schrod.* 562.

“ Anthemidem, alii leucanthemon, alii eranthemon, quoniam vere floreat, alii chamæmelum, quoniam odorem mali habeat, nonnulli melanthemon, alii chrysothem, alii denique calliam vocant. Hujus genera tria, flore tantum distantia: rami dodrantales, fruticosi, aliis multis concavi: foliola parva, tenuia, numerosa: rotunda item capitula, intus quidem auri colore fulgentia, foris vero orbiculato ambitu floribus circumdata candidis, aut melinis, aut purpureis, magnitudine foliorum rutæ. Nascitur in asperis et juxta semitas. Colligitur vere.” *Dioscor.* l. 3. c. 154. p. 23—5.

‘ S E C T. II.

‘ It is attenuant, deobstruent, diuretic, and carminative; called stomachic and uterine, and is recommended internally in obstructions of the viscera, flatulent and nephritic colics, want of appetite, indigestion, agues, &c. and outwardly as emollient and anodyne, for inflammations, pains, contusions, tumors, &c.

‘ Calfacit et siccat, 1. Digerit, laxat, mollit, mitigat dolorem, menses et urinam ciet. Eapropter usus insignis est, in dolore colico, et hinc pedissequa paresi. Extrinsecus usitatissimus ejus usus est, in pareticis, emollientibus, maturantibus cataplasmatibus, clysteribus, &c. *Præpar.* 1. Aqua ex vulgari.

2. Aqua

2. Aqua ex Romana. 3. Aqua carminativa, seu composita. 4. Oleum stillat. ex vulgari. N destillant alii cum terebinthina, unde oteum cæruleum. 5. Oleum stillat. ex Romana. 6. Oleum infusum ex vulgari. 7. Sal com. ex cinere. 8. Syr. de succo camomillæ” *Schrod.* 562.

1. It is of a very bitter taste, and fragrant (as it were acidulous) smell, resembling that of some apples, or quinces rather. “Folia amabili odore prædita.” *J. B.* “Odorem spirat suavem unguenti.” *R. H.* “Chamomilla vulgaris saporis est valde armari et calidi, odoris aromatici. Romana odoris et saporis fortioris, et magis grati.” *Nucl. Belg.* 75. “The leaves and flowers have a strong, not unpleasant scent, and a very bitter taste.” *Miller Bot.* 130. “Referunt folia et flores pergratum ac jucundum cum gravitate quadam odorem aromaticum. In hortis colitur.” *Geoff.* iii. 300.—2. Herba floridæ thea is of a beautiful transparent orange colour, very bitter, and smells like the plant; but not in the least viscid. It only dilutes syr. violarum et soluti heliotropii: ol. tartari does not make it fetid. Solutio vitrioli makes it turbid, and of a brownish black; and with it precipitates plentifully, becoming transparent, but brown still above. Spirit of vitriol dissolves this sediment, but the brown colour remains, and a dark grey mucus is again precipitated.—3. It is much used externally in baths, fomentations, cataplasms, clysters, as emollient, discutient, and anodyne; for tumors, inflammations, pains, &c. as for durities mammarum a lacte coagulato; (*R. H.*) colic pains, obstructions of urine, &c.—4. Internally it dilutes, dissolves, and gently stimulates; and is one of the safest, and least heating strong bitters; and commended in the cardialgia, jaundice, hysteric fits, king’s-evil, intermitting fevers, dropsy, &c. “Nonnulli iis (leucanthemo et chrysanthemo) in farinam tritis cum oleo utuntur ad illitiones, idque ad febres periodicas abigendas.” *Dioscor.* l. c. “Chamæmelum . . . Febres, quæ citra visceris alicujus inflammationem infestant, solvit: ac præsertim quæ ex humoribus biliosis, aut cutis densitate proveniunt. Qua de re ab Ægyptiorum sapientissimus foli consecratum esse, febriumque omnium putatur remedium.” *Galen Simpl.* l. 3. c. 10. p. 18. H. And in that country the flores camomillæ are used still in their febrifugal epithemata. *Alp. M. Æg.* l. 4. c. 15. p. 146. 2. “Succi chamæmeli expressi cochl. ij vel iij. cum guttulis aliquot spiritus vitrioli, in juscule exhibita, in febre quacunque intermittente, paulo ante accessum, instantem paroxysmum plerumque avertunt, et febrem ipsam curant.” *R. H.* Dr. Elisha Coynsh often found florum pulvis, in sufficient quantity, as effectual in agues as the bark itself. Vide *Morton de Feb.* c. 6. p. 43, and

44. Where he also gives the three instances in which only the cortex ever failed him in agues, and which he cured however by an arcanum of his own in the space of two days. This arcanum he does not conceal, but gives it thus. “ R Florum chamæmeli, subtilissime pulverisat. (plus minus pro ætate) ʒi. antimonii diaphoret. salis absinthii ana ʒß M. F. Pulvis sumendus in haustu possentalæ, vel cujuscunque julapii temperati; aut in formam boli, cum syrupo cariophyllorum; vel in formam pilularum cum mucilagine gum. tragacanthi redactus; sexta quaque hora per biduum aut triduum repetendus.” N. B. *Here no astringency is mentioned.* “ Dr. Strachey M. D. hujus herbæ decoctum, felici successu ad scrophulas propinare solet.” R. H. Mr. Geoffroy's analysis I reckon an imaginary one. iii. p. 300.

S E C T. III.

“ It may be given in powder to ʒi. and this repeated several times in a day; in infusion to ʒij. or ʒß. The preparations are aqua simplex, oleum stillatitium or essentielle, et oleum chamæmelinum, all from the flowers; but the herb will do as well. The flowers are much used by way of tea. They are used in the the tinctura ad stomachicos, decoctum commune pro clystere, decoctum emolliens pro fotu, cataplasma discutiens, and the oleum chamæmeli (for chamæmelinum) in the cataplasma suppurans.

“ Oleum chamæmelinum duplex in officinisprehenditur, scilicet vulgatissimum, quod per infusionem, alterum elegantissimum, quod, per versicam arte chymica paratur, coloris cærulei elegantia et amœnitate ipsi sapphiro non cedens. Primum tumores duros emollit... Posterius oleum arte chymica ex chamæmeli Romani floribus, calidioribus præsertim in regionibus collectis, elicatum, et eorum dotibus instructum, illis qui decoctum fastidiunt, contra colicos dolores et calculum propinatur ad guttas aliquot.” *Geiss.* iii. 303. See *Elshollius* (*John Sigismundus*) his *Destillateria curiosa*, &c. *Berolini* 1674. in 8vo. or his ten experiments quoted in *Mangeti Pharmacop. Schrodero-Hessmanniana*, (Genevæ 1687. in folio) p. 383. by which it appears that it is the flowers of the chamæmelum vulgare, or dog's camomile, that yields the sapphirine oil; that it communicates this colour, if distilled with summitates pini, or abietis, baccæ juniperi, &c. to the oils thus obtained; and that the flores chamæmeli Romanæ do not yield a blue, but a yellow oil. “ Substituimus etiam flores chamæmeli Romani, says he, sed oleum accepimus flavescens, non sapphirinum.” Which is certainly true of the oil distilled here from our camomile. These two plants therefore may differ more in their virtues than is commonly observed: as Linnæus makes the
dog's-

dog's-camomile a species not of the anthemis, but of the *matricaria*, and calls it *matricaria foliis supra-decompositis, setaceis, pedunculis solitariis.*" *H. Cliff.* p. 415.

However on occasion of the mentioning the use of this oil, Mr. Geoffroy (iii. 304.) says, "Simon Pauli observat, post C. Hoffmannum olea essentialia stillatitia ventriculo esse infesta. Reipsa hæc olea usu diuturno & intempestivo, ardorem accendunt in ventriculo et in renibus, hepatis obstructions pariunt, sanguinem inflammant, in quibusdam sitim perpetuam excitant, in aliis cachexiam biliosam, in aliis calidum hydropem inducunt. Quapropter non nisi maxima cautione eorum usus præscribendus est, et calidis naturis atque biliosis interdicens." Whether in fact, and how, these come to be the effects of the too liberal and improper use of essential oils, I shall not enquire; but the caution concerning some of them is not to be contemned. The proper and specific spirit, on which depend the virtues of many simples, especially of the aromatic kind, being concentrated in their essential oils, if not sufficiently diluted, stimulate and irritate the stomach more violently than the nature of its nerves can bear, and so may cause convulsions and other bad symptoms, yea prove poisons, however salutary the simples are whence they are drawn; in the use therefore of these simples themselves there is far more safety, than in their more acrid oils. I might instance cinnamon, cloves, mint, hyssop, &c. I say acrid oils, because all essential oils are far from being equally acrid. *Oleum anisi, terebinthinæ, juniperi, &c.* are milder than the former, yet still the natural concretes themselves are safer; and sometimes contain virtues, which their oils want; as is manifest in the *chamæmelum*. The sun's rays diffused, warm and comfort; but concentrated, scorch and consume.'

After the specimens we have exhibited, we shall conclude with briefly observing, that these Lectures are both a valuable selection of, and commentary on the writings of the various pharmaceutical authors, and contain a system of the materia medica much superior to any other on the subject.

II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIX. Part I. For the Year 1769. 4to. 10s. Davis.*

THE first article in this publication; is a letter from Mr. J. Moulton to Dr. Percival, of Manchester, containing a new manner of preparing saffron from the roots of the common orchis,

chis, so as perfectly to resemble what is imported to us from Turkey. As therefore such a method would greatly reduce the present high price of that nutritious commodity, we shall extract it for the benefit of our readers.

‘ The roots I have hitherto made use of, are those of the *orchis morio mas foliis maculatis* of Parkinson, the *cynosorchis morio mas* of Gerard, and the *cynosorchis major*, vulgo dog-stones: though, from a specimen of the *orchis palmata major mas* of Gerard, which you have among the salep, that root likewise appears capable of being made to answer the same purposes as the others. The best time to gather the roots is when the seed is formed, and the stalk going to fall; for then the new bulb, of which the salep is made, is arrived to its full size, and may be known from the old one, whose strength is then spent by the preceding germination, by a white bud rising from the top of it, which is the germ of the plant of the succeeding year. This new root, being separated from the stalk, is to be washed in water, and a fine thin skin, that covers it, to be taken off with a small brush; or, by dipping in hot water, it will come off with a coarse linen cloth.

When a sufficient quantity of the roots is thus cleaned, they are to be spread on a tin plate, and set into an oven, heated to the degree of a bread-oven, where they are to remain six, eight, or ten minutes; in which time they will have lost their milky whiteness, and have acquired a transparency like that of horn, but without being diminished in size. When they are arrived at this state, they may be removed to another room to dry and harden, which will be done in a few days; or they may be finished in a very slow heat, in a few hours. I have tried both ways with success.’

The second article is an account, in Latin, of the structure and effects of some machines of the nature of burning-glasses, invented by the late Mr. Hoefson of Dresden. These machines are sections of a parabola, formed of timber, and lined in the concave part with brass. The dimensions of the largest are as follows. Perimeter, 29 feet 4 inches; diameter, 9 feet 7 inches; depth, 1 foot, 4 inches; distance of the focus from the vertex, 4 feet. These measures are taken with the Dresden foot, of which the proportion is to that of London, as 13 to 14. Among other effects which are related of the power of these machines, a bar of iron, placed in the focus, was reduced into fusion in three seconds of time. It is highly probable, that the celebrated specula of Archimedes were of a similar construction with those here described.

The next contains an extraordinary case of three pins swallowed by a girl, and discharged at her shoulder.

The

The succeeding article is a letter from the honourable Mr. Hamilton, his majesty's envoy extraordinary at Naples, containing some farther particulars on Mount Vesuvius, and other volcanos in the neighbourhood. As the observations in this letter may be of consequence towards ascertaining some curious points in natural history, we shall give an extract from it.

‘ It would require many years close application, to give a proper and truly philosophical account of the volcanos in the neighbourhood of Naples; but I am sure such a history might be given, supported by demonstration, as would destroy every system hitherto given upon this subject. We have here an opportunity of seeing volcanos in all their states. I have been this summer in the island of Ischia; it is about eighteen miles round, and its whole basis is lava. The great mountain in it, near as high as Vesuvius, formerly called Epomeus, and now San Nicolo, I am convinced was thrown up by degrees; and I have no doubt in my own mind, but that the island itself rose out of the sea in the same manner as some of the Azores. I am of the same opinion with respect to Mount Vesuvius, and all the high grounds near Naples; as having not yet seen, in any one place, what can be called virgin earth. I had the pleasure of seeing a well sunk, a few days ago, near my villa, which is, as you know, at the foot of Vesuvius, and close by the sea-side. At 25 feet below the level of the sea they came to a stratum of lava, and God knows how much deeper they might have still found other lavas. The soil all round the mountain, which is so fertile, consists of stratas of lavas, ashes, pumice, and now-and-then a thin stratum of good earth, which good earth is produced by the surface mouldering, and the rotting of the roots of plants, vines, &c. This is plainly to be seen at Pompeii, where they are now digging into the ruins of that ancient city; the houses are covered, about 10 or 15 feet, with pumice and fragments of lava, some of which weigh three pounds (which last circumstance I mention to shew, that, in a great eruption, Vesuvius has thrown stones of this weight six miles, which is its distance from Pompeii, in a direct line); upon this stratum of pumice, or *rapilli*, as they call them here, is a stratum of excellent mould, about two feet thick, on which grow large trees, and excellent grapes. We have then the Solfaterra, which was certainly a volcano, and has ceased emptying, for want of metallic particles, and over-abounding with sulphur. You may trace its lavas into the sea. We have the Lago d’Averno and the Lago d’Agnano, both of which were formerly volcanos; and Astroni, which still retains its form more than any of these. Its crater is walled round, and his Sicilian majesty

takes the diversion of boar-hunting in this volcano; and neither his majesty, or any one of his court, ever dreamed of its former state. We have then that curious mountain, called Montagno Nuovo, near Puzzole, which rose, in one night, out of the Lucrine Lake; it is about 150 feet high and three miles round. I do not think it more extraordinary, that Mount Vesuvius, in many ages, should rise above 2000 feet; when this mountain, as is well attested, rose in one night, no longer ago than the year 1538. I have a project, next spring, of passing some days at Puzzole, and of dissecting this mountain, taking its measures, and making drawings of its stratas; for, I perceive, it is composed of stratas, like Mount Vesuvius, but without lavas. As this mountain is so undoubtedly formed entirely from a plain, I should think my project may give light into the formation of many other mountains, that are at present thought to have been original, and are certainly not so, if their strata correspond with those of the Montagno Nuovo. I should be glad to know whether you think this project of mine will be useful; and, if you do, the result of my observations may be the subject of another letter.

‘I cannot have a greater pleasure than to employ my leisure hours in what may be of some little use to mankind; and my lot has carried me into a country, which affords an ample field for observation. Upon the whole, if I was to establish a system, it would be, that *mountains are produced by volcanos, and not volcanos by mountains.*’

We are afterwards presented with a letter to Dr. William Watson, from the honourable Daines Barrington, F. R. S. on the trees which are supposed to be indigenous in Great Britain. In this letter the honourable gentleman certainly pays too much regard to the tradition of his old man at Ranoch-bridge, where he says, ‘I was, indeed, informed by an old man at Ranoch-Bridge, that his grandfather used to mention a tradition of the fir wood in that neighbourhood having continued burning for a considerable time, and that the Irish came over to see the conflagration.’

That the Irish should ever have come over to see a conflagration in the interior parts of Scotland, is a tradition which would require very authentic testimony to support it.

Next follows an account of a case in which the upper head of the *os humeri* was sawed off, a large portion of the bone afterwards exfoliated, and yet the entire motion of the limb was preserved.

The seventh article contains two letters, giving an account of a specimen of native tin found in Cornwall, and now deposited in the museum of the Royal Society.

The subsequent article is an account of an essay on the origin of a natural paper, found near the city of Cortona in Tuscany, in August 1763, in some low grounds which had previously been flooded. It appeared upon examination, that this substance, which so much resembled a finer sort of common brown paper, consisted of the filaments of the common species of *conserua*, which had been left upon the surface of the ground at the retreat of the waters.

The two following numbers contain electrical experiments, by Joseph Priestly, LL. D. F. R. S.

Article XI. presents us with an account of an earthquake at Macao, and a short description of a singular species of monkeys without tails, found in the interior part of Bengal.

The XIIth contains a demonstration of a law of motion, in the case of a body deflected by two forces tending constantly to two fixed points.

Number XIII. is a letter from the reverend Mr. Paxton, rector of Buckland Brewer, in the county of Devon, to Dr. Milles, dean of Exeter, giving an account of a storm which happened on the 2d of March 1769.

The subsequent number is an abstract from a Meteorological Register, kept at the Royal Hospital near Plymouth, during the year 1768, by W. Farr, M. D.

The next is an account of a remarkable Aurora Borealis, observed at Paris, by M. Messier, of the Royal Academy of Sciences.

The XVIth article contains, observations on the expectations of lives, the increase of mankind, the influence of great towns on population, and particularly the state of London with respect to healthfulness and number of inhabitants. We should be inclined to give our readers some idea of this essay; but as it depends upon principles which are not generally understood, and cannot suffer any abridgement, we must refer to the treatise itself.

Number XVII. is a Latin dissertation on the bones and teeth of elephants, and other large animals found in North America, and other northern countries, in which the author, Mr. Raspe, counsellor to the landgrave of Hesse, attempts to prove those animals to be indigenous. His reasons for this opinion are, that the bones of these animals are never found deep under the ground, nor mixed with marine substances, which would naturally have been the case, had they been carried to that country by the deluge of Noah; and that it never can be supposed that those animals were exported into America by the ancients, as they were intirely unacquainted with that continent. That such bones are commonly found in

marshy places, abounding with salt, Mr. Raspe imagines, is owing to the animals having perished in these bogs, into which the taste of the salt, which might be grateful to their palates, had allured them to venture too far.

The next number contains some observations on a particular manner of increase in the animalecula of vegetable infusions, with the discovery of an indissoluble salt, arising from hemp-seed put into water till it becomes putrid.

The XIXth article is on the computation of the sun's distance from the earth, by the theory of gravity, in a letter from the rev. Mr. Horsley.

Next follow Meteorological Observations for 1768, made at Bridgewater in Somersetshire, and at Ludgvan in Mounts-bay, Cornwall.

Number XXI. contains the proposal of a method for securing the cathedral of St. Paul's from damage by lightning; in consequence of a letter from the Dean and Chapter of St. Paul's to Mr. West, F. R. S. For the satisfaction of the curious part of our readers we shall here present them with an extract from the report of the committee who were appointed to take the above object into consideration.

' As all metals are now known readily to conduct or transmit the electric fluid, or, which is the same thing, lightning, through them; the large quantity of lead, and some iron, disposed in different parts of St. Paul's church, will, by having its several parts connected, where there is at present no such connection, prevent the erecting a considerable part of the apparatus, which otherwise we should judge absolutely necessary.

' We are of opinion that, *cæteris paribus*, all buildings upon the same level are liable to be injured by lightning in proportion to their height: and that the danger is increased by crosses, weather-cocks, or pieces of metal, in any form, placed upon or near their tops, unless there is a complete metallic communication from these to the bottom of the building, which metal should terminate either in water, or moist ground.

' In St. Paul's church, the objects of our more particular attention were the dome and its lantern, and the two towers at the west end. The roof over the body of the church, being completely covered with lead, will, we conceive, prevent mischief thereto from lightning; and the more so, as the lead on the roof joins to that of the several leaden spouts, which come down the sides of the building, and terminate in the ground at a considerable depth. For our more certain information, one of these spouts was examined; and it was found to descend perpendicularly about three feet under the surface

of the earth: and then, after being laid about seven feet in an inclined direction, it ended in a brick drain, which communicates with the sewer. These circumstances induce us to conclude, that what has been just now described is a sufficient metallic communication between the roof of the church and the ground.

‘ No part of this whole fabric seems to be in so dangerous a situation of being injured by lightning, as the stone lantern placed above the dome. This danger arises not only from its height, but from the different pieces of metal in different parts of it, being at present detached and separated from each other. This stone lantern is supported by a truncated cone of brick-work, of no more than eighteen inches, or two bricks, thick. To the honour, however, of the architectural sagacity of Sir Christopher Wren, who was formerly our president, this support of the lantern, which has already stood much above half a century, has not in the least given way in any of its parts. How far it would sustain the violence of a stroke of lightning will, it is to be hoped, never be tried: and what we have now to propose will, we flatter ourselves, lessen the probability of its being injured by it. The first object of our attention, therefore, was to make a complete metallic communication between the cross, placed over this lantern, and the leaden covering of the great dome; as from its height, if any lightning was in its neighbourhood, it would probably affect the cross.

‘ This cross with the ball, both composed of metal, are supported by, and connected with, seven iron rods. These descend perpendicularly through the small leaden dome, which covers the lantern, and are inserted into and pass through a strong frame of timber, and placed horizontally under that dome. The lower extremities of these iron rods are fastened to the under surface of this timber frame with iron nuts and screws.

‘ From this timber work, several large iron bars, placed at some distance from the ends of the above mentioned iron rods, descend obliquely, and are fixed in the stone-work of the lantern. The upper ends of each of these oblique iron bars pass through the frame of timber before-mentioned, and are fastened to its upper surface with iron nuts and screws. Between these iron bars and the leaden covering of the great dome, there is at present no metallic communication. To this arrangement, therefore, is owing the danger from lightning, which the committee apprehends that this part of the building is liable to. To obviate which, we are of opinion, that four additional iron bars, each not less than an inch

square, should be securely placed over the frame of timber before mentioned in such a manner, that one end of each of these four additional iron bars may be in contact with one of the perpendicular iron rods, and the other end of each be in contact with one of the iron nuts and screws, which fasten the obliquely descending iron bars to this frame of timber. At the bottom of these oblique iron bars, just above where they are inserted into the stone-work, the committee recommends, that a ring, made of bar iron, of about an inch square, should be placed so as to be fastened to, and be in contact it, these iron bars.

‘ From this proposed ring to the upper part of the lead which covers the great cupola, the distance is about forty-eight feet. In this space, we are of opinion, that four iron bars should be placed, each not less than an inch square. These should be fixed within the lantern in such a manner, that the upper end of each should be fastened to, and in contact with, the iron ring before-mentioned, and their lower ends in contact with the lead on the upper part of the cupola; from which the metallic communication is compleat to the lower end of the pipes, that discharge the water from the circular part of the great cupola, upon the floor of the stone gallery.

‘ From the bottoms of these pipes, which terminate with a shoe of lead within half a foot of the floor of the stone gallery, the metallic communication is again interrupted to the top of the leaden pipes, which convey the water from thence. Here it is proposed, that conductors of lead, not less than four inches in breadth and half an inch in thickness, should be placed so as to be in contact with the bottom of four of the pipes that come from above, and with the top of four of those that descend. Lead is recommended to be employed here, as more readily adapting itself to the various curvatures it must meet with in the now proposed arrangement.

‘ These last pipes, after descending below the colonade, near the circular stair cases, make their appearance upon the outside of the drum-part of the cupola; where they are bent at obtuse angles, and discharge their water upon the roof of the church. From these angles to the roof the distance is about five feet. Here then is another interruption to the metallic communication. This is proposed to be compleated by conductors of lead, similar to those before mentioned, which should be so placed as to be in contact both with the bottom of the pipes and the adjoining roof.

‘ From the roof, as has already been mentioned, the leaden pipes are continued below the surface of the earth, and ter-

minate in a drain; and thus, by the method now directed, the metallic communication will be completed from the cross on the top of St. Paul's church to some feet below the surface of the ground.

' The committee then turned their thoughts towards the two towers at the west end of the church; and here they beg leave to observe, that in one of these towers, between the pine apple and the leaden bell-shaped covering near it, placed at the top of each of these towers, there is no metallic communication deserving notice, till you come to the lead on the roof of the church. This distance is eighty-eight feet. To this tower, therefore, it is proposed to adapt a rod or bar of iron, not less than an inch and a quarter square, in such a manner that one end of the bar should be in contact with the metal communicating with the pine apple on its top, which is of copper, and the other end with the lead on the roof of the church.

' In the middle of the other tower, in which the great bell is hung, there is an iron stair-case of considerable height, which is placed in the middle of it, in order for the more conveniently coming at the clock-work. The top of this stair-case is at no great distance from the leaden covering upon the top of the tower: but from the bottom of this stair case to the roof of the church, between which there is no metallic communication, the distance is considerable, not less than forty feet. The committee recommend, therefore, that a bar of iron, of an inch and a quarter square, may be placed between the pine apple, or the lead in contact with it, and the upper part of this stair-case; and that another iron bar, similar to this last, may be adjusted so, as to pass from the bottom of the stair-case to the lead on the roof of the church. The roof, as has been already mentioned, communicates with the leaden pipes, and these with the ground.

' These towers, from their near situation to the cupola, which is a building so much higher, may possibly be less liable to mischiefs from lightning than if they were erected at a more considerable distance. As the direction of the lightning is, however, uncertain, from a variety of causes, as also to what extent one building will protect another, the committee are of opinion, that this apparatus to the towers will be expedient.

' It is to be remarked, that wherever iron is employed as a conductor of lightning, especial care must be taken to prevent its becoming rusty; as, from being long exposed to the moist atmosphere, it will be corroded to a considerable depth: and so much of the iron as is corroded ceases to be of use as a con-

ductor; the committee therefore have, in directing the size of these iron bars, made some allowance for the waste of the iron by rust.

‘ The size, as well as number, of the iron bars recommended here by the committee, are only to be considered as applicable to St. Paul’s, and not as a standard for any church or building of less dimensions; as in these last, conductors of a smaller size, and fewer in number, may answer the purpose as securely as the larger. But St. Paul’s church is particularly circumstanced: it is an edifice not only of great height, but its cupola, to say nothing of the lead on the body of the church, presents a large surface of metal to the clouds; on which account it is very liable to receive greater quantities of the electric fluid; and, from large quantities of such an elastic power, great mischiefs may arise to this magnificent building, in consequence of obstructions the fluid may meet with in passing through it. For these reasons we have recommended very large conductors, that it may pass through them into the ground, as readily as it enters.’

The five succeeding numbers are observations on the transit of Venus.

The XXVIIth is an account of several sepulchral inscriptions and figures in bas relief, discovered in 1755, at Bonn, in Lower Germany.

The articles XXVIII. and XXIX. contain an account of the lymphatic system in amphibious animals and fishes, by Mr. William Hewson, lecturer in anatomy.

Number XXX. relates to the solubility of iron in simple water, by the intervention of fixed air.

The two next articles contain farther observations on the transit of Venus.

Number XXXIII. is a letter from John Hope, M. D. F. R. S. Professor of Physic and Botany in the University of Edinburgh, concerning a rare plant found in the isle of Skye, of which the following is the doctor’s account and description.

‘ It was found, September 1768, in a small lake in the island of Skye, by James Robertson, whom I had sent there in search of new or rare plants. The whole of it, except the head and top of the stalk, was under the surface of the water. Wherever the water was shallow, the bottom of the lake was covered with this plant, whose roots were so closely interwoven, that in some places large patches were torn up by the agitation of the waters, or other violence, and found floating on the surface, matted together.

‘ The plant, when seen without its flowering stem, resembles somewhat the *Calamaria* Dill. *Hist. Musc. Tab. 80.*

At

At first sight I fancied it to be the same, and that the *Calamaria* had not been found with its flowering stem: more careful comparison convinced me they were different plants.

‘ Although it differs, in many circumstances, from the generic characters of the *Eriocaulon*, yet I am inclined to think it is the *Eriocaulon decangulare*, which has never yet been described, or properly figured.’

ERIOCAULON DECANGULARE.

- ‘ **RADIX** perennis, solida, interne alba, ex cujus parte inferiore oriuntur plurimæ radiculæ teretes, simplicissimæ, pennæ passerinæ crassitudinis, albæ, fere pellucidæ, per totam longitudinem dissepimentis opacis, transversis, sive articulationibus interceptæ, in centro harum per totam longitudinem est linea quædam opaca. Extremitates describere non audeo, quia in singulis speciminibus mihi oblatis, omnes radiculæ ruptæ fuerunt. Sapor radicularum primo insipidus est, levi postea cum acrimoniâ.
- ‘ **FOLIA RADICALIA**, ex parte superiore radice oriuntur plurima, sub-erecta, similia quod ad figuram externam, et simili modo disposita ac in *Agave Americana*: sesqui-unciam longa, lata basi, margine integerrimâ, sensim attenuantur in apicem acutum, pagina inferiore convexa; superiore concava, nervosa; et spatia, his nervis longitudinalibus definita, iterum dividuntur dissepimentis transversis, singulis propriis, ut in figura.
- ‘ **TRUNCUS** scapus erectus; e centro foliorum oritur, vagina tenui membranacea, apice bifido, duas uncias longa, respectu nervorum et dissepimentorum foliis simili, inclusus, subteres, fistulis septem in ambitu conflatus, supra vaginam nudus, contortus.
- ‘ **FRUCTIFICATIO** androgyna in capitulo terminali, globofo, imbricato.
- ‘ **CALYX** communis, squamis plurimis, nigris, subrotundis, concavis, membranaceis; parte superiore ciliatis; duæ sunt series florum fœmineorum in radio.

FLOS FŒMINEUS IN RADIO.

- ‘ **SQUAMA**, ovata, nigra, superne ciliata sensim deficiens in unguem brevem, externe adstat singulis flosculis.
- ‘ **CAL. PROP.** perianthium diphyllum, foliolis ovatis, concavis, nigris, superne ciliatis, in unguem angustam sensim definentibus. Not. cilia squamarum sunt alba.
- ‘ **COROLLA** dipetala, petalis albis, oblongis, concavis, sensim definentibus in ungues angustos, apice et dorso ciliatis, et macula nigra in medio fere laminæ notatis.

- * *PISTILLUM* germen compresso-subrotundum, stylus brevis, stygmata duo longa, filiformia.
- * *PERICARPIUM* capsula compresso-subrotunda, nigra, bilocularis.
- * *SEMEN* in singulis loculis unicum, læve, dissepimento affixum citrini coloris, ad apicem umbilicatum.

FLORES MASCULI IN DISCO PLURES.

- * Squama adstat flosculis masculis, ut in fœmineo flore.
- * *CALIX* perianthium diphyllum foliolis cuneiformibus, concavis, ciliatis.
- * *COROLLA* monopetala infundibuliformis, ore bilabiato, fimbriato.
- * *STAMINA* filamenta (quatuor?) filiformia, longitudine, corollæ, vel longiora. Antheræ nigrae, oblongæ.

The four subsequent numbers contain astronomical observations made near Quebec, the island of Hammerfort, the North Cape, and the isle of Coudre.

Article XXXVIII is an extract of a letter from Mr. B. Gooch, surgeon, of Shottisham, near Norwich, giving an account of an intire separation of the cuticle of the hands, in the manner of exuviae.

* History of the Case relating to the Cuticular Glove.

* Mr. William Wright, of Saham Tony, in the county of Norfolk, attorney at law, about fifty years of age, rather of a weak and lax constitution from his youth, was first seized, about ten years ago, with the following singular kind of fever. The physical gentlemen he at different times consulted were at a loss to know what name or character to distinguish it by. It has returned many times since; sometimes twice in a year, attended with the same symptoms and circumstances; but not to so great a degree since the year 1764 as before; and it has been generally observed to come on upon obstructed perspiration, in consequence of catching cold, to which he is very subject.

* Besides the common febrile symptoms upon the invasion of this disease, his skin itches universally, more especially at the joints; and the itching is followed by many little red spots, with a small degree of swelling: soon after his fingers become very stiff, hard, and painful at their ends, and at the roots of his nails. In twenty-four hours, or thereabouts, the cuticle begins to separate from the *cutis*, and, in ten or twelve days, this separation is general from head to foot; when he has many times turned the cuticle off from the wrists to the fingers ends, completely like gloves; and in the same manner also to the

the ends of his toes ; after which his nails shoot gradually from their roots, at first attended with exquisite pain, which abates as the separation of the cuticle advances ; and the nails are generally thrown off by new ones in about six months.

‘ The cuticle rises in the palms of his hands, and soles of his feet, resembling blisters, but has no fluid under it ; and when it comes off, it leaves the subjacent skin very sensible for a few days. Sometimes, upon catching cold, before he has been quite free from feverish symptoms, he has had a second separation of the cuticle from the *cutis*, but then it is so thin as to appear only like scurf, which demonstrates the quick renewal of this part.’

[*To be continued.*]

III. *Brevis ad Artem Cogitandi Introductio : ad instituendum Judicium ornandumque Ingenium studiosæ Juventutis accommodata.*
8vo. 3s. Law.

THE author’s preface is a short one ; we shall translate it, to give a more comprehensive view of his plan.

‘ In an age, in which arts and sciences flourish, I flatter myself that a short Introduction to the Art of Thinking, which has a new plan, and a new arrangement of principles to recommend it, will be a work no less instructive than agreeable to the young student. We all think, and judge, and reason ; but many of us, how falsely ! This deviation from truth is to be attributed, partly to the fallibility of our understanding, partly to the depravity of our inclinations, and sometimes to both. Hence arise the numerous prejudices, which haunt mankind like so many phantoms, both in private and in public life. Hence the pernicious and complicated sophistry, with which moral, political, and religious subjects are perplexed.—It is the province of ethics to influence the will ; of logic, to direct the understanding.

‘ The investigations which I have made into the operations of the human mind, and the rules I have laid down in this short Introduction to the Art of Thinking, will very much conduce, not only to enlarge the understanding, but likewise to form the judgment, and conduct the fancy : for it contains the principal elements of rhetoric, of jurisprudence, of history, of criticism, and of taste. As the geographer is led through a country by the draft of it in a map, so is the young student guided by this delineation of the human intellect, in his severer or politer speculations. In this treatise I have studied brevity and perspicuity of method : prolixity is apt to confound and disgust.’

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The author will have no reason to complain of injustice done to his Preface in this translation. If we have at all deviated from a faithful rendering of his words, we did so, to make him speak distinctly and properly. Let him not then rashly accuse us of ignorance of the Latin. How he might express himself in English we know not: but his Latin style is often uncouth, perplexed, and ungrammatical. The following specimen from the Preface will corroborate our assertion.

‘Sive sit error intellectûs, sive corruptio voluntatis, sive utrumque simul, præjudicia utriusque generis, tanquam totidem idola, comitantur homines latitantes in vastis, etiam et angustis mundi hujus aspectabilis recessibus.’

It is odd that a man should pretend to write a book in Latin, who possesses not even the elementary knowledge of the language. He makes the deponent verb *effatur*, a passive; he makes *unum* signify *once*. The phrase, *ferre præ se*, imports with him, *to give proofs of a quality which we actually possess*; though in its true acceptation, it only means, *to pretend to, to arrogate what we actually have not*. He makes use of *modalitas* metaphysically, which is no Latin word; and the Roman *gustus* is a very gross, monkish substitute for the English word *taste*, when that word is applied to polite literature. Many solecisms, even more palpable than these, are to be found throughout this book. Precision, perspicuity, and propriety of expression should be observed with a particular care in abstruse subjects, where the vigorous and unbroken attention of the mind is required, to comprehend subtle and abstracted ideas.

We should like to know what necessity there is for writing a book in Latin, in this intelligent and polite age? Our own language seems to be brought to its utmost perfection; and is much fitter to convey the ideas of an English author than the Latin. He may be supposed to understand it better; it contains a greater variety of terms, and is better adapted to modern use. Literary communication betwixt the different parts of Europe is now easy and universal. A good book written in English, will be understood, in the original, by many learned foreigners; and will soon be translated into different languages. A Roman dress will not introduce a poor performance into good company, nor procure it an extensive and lasting credit. It may, indeed, give it weight with a few academical greybeards; with whom Latin implies some hidden and magical virtue; but it will not atone for want of sterling worth; it will rather make it appear more contemptible in the opinion of the sensible and spirited critic, who hath never suffered his mind to be over-run with the dust and cobwebs of the schools.

The Latin tongue is little obliged to this gentleman; let us see what he hath done for philosophy and criticism.

This work is divided into two parts. After an introductory view of the human understanding, he thus begins his first part.

How does the mind think?—Here is a riddle which the author of nature hath proposed to every one of us to solve. Many have used their utmost endeavours to explain it; but it never hath, as yet, been thoroughly explained by any one. I will not presume to think that I can solve this enigma determinately and evidently; but I will undertake to give it a very probable elucidation.

It was worthy of Mr. Locke to inquire into the essential properties of the mind; for his inquiry was beneficial to society. It banished from the world many errors of barbarous systems, which were derogatory to the wisdom of God, and the nature of man; and had introduced hurtful prejudices into subjects of the last consequence, into matters of morality and religion. But why will you, Sir, remove us a hundred years back in the improvement of our faculties? Why will you overwhelm us again with the rubbish which that great man had cleared away? Why need you now recapitulate, and combat the reveries of the Scotists, and the Thomists, of the disciples of Malbranche, and of Descartes? Nothing remains now of those old fashioned philosophical sectaries in the minds of the truly learned, except their titles. The constitution of the human understanding we know as far as it can be known, and we trouble ourselves about it no more. It is not now our ambition to discover by what original means the soul acts, but to make it act to noble purposes; to call forth its powers in the useful, and ornamental arts; not to spin metaphysical webs, of flight and useless, though of laborious and ingenious texture.

By this exordium the reader may judge of the strain of the author's performance.

It is written in question and answer. Many queries are in this book formally stated, and answered, which we should hardly have expected to see offered to the publick now-a-days, and which should be only agitated by a professor of Logic in a college, who must have some plea for receiving his salary. Let us take a short view of some of his academical crotchets.

Q. Does the human mind always think?

A. No: that is a dream of the Cartesians. Are we conscious that we think while we sleep?—Will any man presume to say that his mind revolved a series of ideas when he was in his mother's womb? Let us remember then, that poets and
painters

painters have a licence to form chimeras; but chimeras are prejudicial, and disgraceful to the philosopher.'

Now this point, we apprehend, can neither be proved, nor disproved. The gentleman begs the question instead of carrying it by argument. We are often conscious, very distinctly conscious, that we have thought while we slept. When we first awake, we have often a confused idea of the objects which have employed the mind during our preceding sleep; immediately after this imperfect recollection, we fall, perhaps, into a short morning nap; from which, when we awake, it may not be in our power to recal a single circumstance of the dream which we so lately remembered by halves. Does all this prove that the mind often rests, that it is often totally inactive; or, may it not be the property of sleep commonly to draw an impenetrable veil betwixt the mental operations of the sleeping and the waking man? That we live and move in the womb is certain; why may we not then have ideas there? They must undoubtedly be very few and imperfect; but that we have no ideas in that state can never be proved. It is not proved by our not remembering that we had any ideas before we were born. We all forget many ideas which actuated our minds, many remarkable occurrences which happened to us in our tender years. The mind exchanges thousands of images every day. Many objects which yesterday engaged our attention for awhile, to-day have escaped us for ever.

This, in short, is an insuperable enigma; nor is it of any consequence to us that we cannot solve it. We should not gain any interesting knowledge by the solution of it; we should neither be more virtuous, nor more happy. Alas! Sir, poets and painters are equalled in extravagance by a certain class of philosophers!

'What ideas, he asks, do we gain by touch, and what by sight?—If an organ of sense is injured, will the sensible quality, peculiar to that organ, be defective?—What ideas follow the sensations of infancy?—Does the genuine report of the senses afford any certainty? &c.'

We shall now beg leave to interrogate in our turn.—Are these questions of any consequence? Do they, or the most elaborate answers to them, deserve any attention? 'In his omnibus (to use the author's words on a different occasion) nugæ multæ; nihilque vel momenti, vel utilitatis positum est. These are trifling subjects of disputation; of no moment, and of no use.'

He is the same echo of the schools when he treats of polite literature. Were not his censure of little weight; one would be vexed at his contempt of Lucan.

* In the beginning of an epic poem, the subject of it should be proposed with brevity, and modesty. So Virgil opens his *Æneid*.

Arma virumque cano————

a poet should promise no more than he can perform. Lucan promised great matters; but—

*Quid dignum tanto feret hic promissor hiatus?
Parturiunt montes, nascetur ridiculus mus.*

Had he not been a mechanical critic, he would have been loth to apply the story of the mountain and the mouse to Lucan. Lucan *did*, as well as *promised* great things; for he showed himself a great poet in his *Pharsalia*, though he is inferior to Virgil in correctness and majesty.

He whose mind, is, by nature stupid, and inelegant, will not acquire acuteness and taste by the study of this book. And he whose quick understanding, and fine sensibility are cultivated by application, will not find it worthy of his perusal; for none of its objects are such as engage the attention of reason, or excite the ardour of sentiment.

To make some atonement for the length of this dry, Aristotelian article, we shall conclude it with the *one* diverting anecdote with which our author indulges his reader.

‘ I must here observe, says he (page 13.) that a member of the academy of Berlin is most egregiously mistaken, and certainly does not understand Locke.—Locke, he says, in a speech pronounced before the academy, on the 12th of February, 1764, is a vile sophist; destitute of genius, and judgment; a disingenuous philosopher. He hath condemned the works of Descartes, because he did not understand them. I have read Locke over and over with the utmost attention; and I have found, with great regret, that his merit is far inferior to his reputation.’

Had the king of Prussia made a proper use of his arbitrary power on this occasion, and treated this impudent fellow as he deserved, he would not have impaled, or hanged him for his presumption; but he would have ordered him to be expelled from his academy in the most ignominious manner, and condemned him to wear a pair of asses-ears for life.

IV. *Georgical Essays: in which the Food of Plants is particularly considered, several new Composts recommended, and other important Articles of Husbandry explained, upon the Principles of Vegetation. Vol. I. 8vo. Pr. 3s. Durham.*

THIS volume contains nine Essays, chiefly on the theory of husbandry, four of which were first published about a twelve month ago *, but are now republished with considerable additions. The author's intention is to form a just theory of agriculture; and should his researches be favourably received, as the perspicuous manner in which he treats the subject, leaves no room to doubt, he proposes to continue them.

The following extract from the seventh Essay on Vegetation, and the motion of the sap in plants, we are persuaded, will not be unentertaining to the curious reader.

‘ Animal bodies, from the nature of their structure, are liable to diseases. Vegetables, being less complicated, have fewer maladies. The laws of the animal œconomy are discovered by anatomical inspection. The vegetable œconomy has the same foundation.

‘ Malpighi and Grew, unknown to each other, undertook the anatomy of plants nearly about the same time. The engravings they have left us are lasting monuments of their industry and attention. Many things, however, have been found out since their days. Many things remain yet to be discovered.

‘ The general and obvious parts of a plant are five. The root, the stem, the branches, the leaves, the flower. The component parts of these divisions are simple in comparison to the animal body. The offices of a vegetable being only increase and fructification, there was no necessity for a complicated structure.

‘ A good microscope discovers the constituent parts of a plant to be, 1. A very thin outer rind. 2. An inner rind, much thicker than the former. 3. A blea, of a spongy texture. 4. A vascular series. 5. A fleshy substance, which answers to the wood of a tree, or shrub. 6. Pyramidal vessels contained within the flesh. And, 7. A pith.

‘ Whatever part of the plant we examine, we observe these, and no more. The root, its ascending stalk, and descending fibre, are one, and not three substances. This reduces the entire vegetable to one body, and what appears in the flower to be many parts, are only the extremities of the seven above-mentioned. The cup terminates the outer bark. The inner

* See Vol. xxviii. p. 124.

rind ends in the outer petals. The blea forms the inner petals. The vascular series ends in the nectaria. The flesh makes the filaments. The pyramidal vessels form the receptacle. The pith furnishes the seeds and their capsules.

‘ As words cannot convey an adequate idea of these parts, I must beg leave to refer the reader to the excellent engravings of Dr. Hill, as published in his *Vegetable System*.

‘ As I apprehend that his researches into the vegetable creation are more minute than those of his predecessors, I have followed him in the enumeration of the constituent parts of a plant. He has justly recommended the black hellebore as the properest subject for dissection. It is a perennial plant of a firm texture, and not too complex, consisting only of a root, radical leaves, and a flower stem.

‘ A careful maceration of the parts, a good microscope, and a most delicate touch, are essentially necessary towards investigating the structure of vegetable bodies.

‘ Trees, shrubs, and herbs are organized in the same manner; but the colour and thickness of their component parts are different, according to their respective natures.

‘ The outer bark is the first thing that presents itself to our view. It has the appearance of a fine film full of irregular meshes, though in reality it consists of two membranes, with a series of vessels between them. These take their course upwards, and as they advance towards the cup of the flower inosculate with the small vessels, of the inner bark, into which they pour part of the juices they have received from the earth and the atmosphere. The fine meshes serve the purposes of inhalent or exhalent pores, according to the circumstances of the weather.

‘ The inner bark is much thicker than the outer. It is made up of several flakes laid evenly upon one another, each of which consists of two membranes, inclosing a series of vessels. These communicate freely through the whole substance of the rind, and as they inosculate with the vessels of the outer bark, so they also communicate with those of the blea.

‘ The blea lies immediately under the inner bark. It is one compleat and single substance, uniform in its structure. It is of a considerable thickness, and is made up of beds of hexagonal cells. In the angles formed by these cells, we observe the vessels of the blea. They pour their contents into the cells, which appear to be reservoirs for the water imbibed by the plant.

‘ Underneath the blea, lies the fourth substance called the Vascular Series. Its structure is extremely simple, being a single course of greenish vessels lodged between two membranes.

It

It terminates in the nectaria. At a certain season of the year, the juices of the vascular series are very mucilaginous. They are particularly so in the holly, and seem to be more elaborated than those of the blea. Its vessels have a free communication with the wood and blea.

‘ The favourers of a circulation assert, that, through these vessels, the returning sap descends; but by the most accurate experiments of Dr. Hales, it appears that the vegetable juices do rise and fall in the same series of vessels, and consequently have no circulation.

‘ The wood, or fleshy part of a plant, comes next to be examined. In this the life of the vegetable seems to be placed. It is universal in the plant, and is made up of strong fibres. From it all the other parts are produced. It shoots a pith inwards, and a rind, blea, and vascular series outward. The filaments in the flower, which are essential parts in the production of new plants, are continuations of it. And as the seed vessels are portions of the pith, so are the petals and nectaria continuations of the rind, blea, and vascular series; all which the plant shoots outward. Through every part of the wood, or flesh, there are vessels that carry a juice highly elaborated, the greatest part of which has undergone the concoction of the rinds, blea, and vascular series. The woody fibres constitute an order of vessels which are named *Trachæ*. These are filled with elastic air, and may be discovered, by the eye, in the wood of all trees. The *Trachææ* make up an arterial system, and supply the place of the heart in animals. Being filled with air, they become subject to the alternacies of heat and cold. Their use shall be explained hereafter.

‘ The pyramidal vessels are spread through all the substance of the flesh, and, as they advance upwards, their ramifications inosculate, so as to prevent any possible obstruction of the sap. Their juices, as I have observed, are highly elaborated, having passed through all the orders of sap-vessels. It will here be necessary to remark, that the sides of these vessels are constantly in contact with the *trachææ*; so that, from the nature of their situation, they must at all times be subject to the vicissitudes of the weather. The pyramidal vessels communicate with the pith, which remains to be described.

‘ The pith is to be found in all trees, shrubs, and plants. It occupies the center, but is not always regularly continued. When examined by a microscope, it has the appearance of a number of vesicles, and is of an uniform structure. It does not appear to be absolutely necessary to vegetation, as we often observe elms, and other trees, to live and thrive without it. In trees it is found in the branches, being obliterated in the trunk.

trunk. The vessels of the flesh communicate with it. From them it receives a fluid; and probably it is the receptacle of some part of the sap. In extreme dry weather such a store may be necessary.

‘ Transverse sections of the ribs of leaves discover it. When minutely traced, it is found to run up to the ovarium, where it forms the seeds and their capsules.

‘ From this survey of the anatomy of a plant, it is evident that there is a correspondence between all its parts. By means of a variety of strainers, different juices are prepared from the same mass. Matter, considered as matter, has no share in the qualities of bodies. It is from the arrangement of it that we have so many different substances in nature. We may eat the earth, and we may drink the water that moistens it, and yet, from the modification of its part, it is capable of producing both bread and poison.

‘ We reason improperly, when we say that every plant takes from the earth such particles as are natural to it. A lemon, ingrafted upon an orange stock, is capable of changing the sap of the orange into its own nature, by a different arrangement of the nutritive juices. A mass of innocent earth can give life and vigour to the bitter aloe, and to the sweet cane; to the cool house-leek, and to the fiery mustard; to the nourishing grains, and to the deadly night-shade.

‘ The fibres of a root are supposed to be simple capillary tubes: but, upon a minute inspection, we discover them to consist of the seven component parts of the plant. At their extremities we observe a spongy kind of excrescence pierced with innumerable small holes. Through these the nutritive juices of the earth are absorbed. When a plant has been pulled up, it will be retarded in its growth, until nature has renewed that spongy nipple.

‘ The bark and leaves of a plant imbibe, at proper seasons, the moisture of the atmosphere. At other times they perspire the superfluous nourishment. This opens to our view an extensive prospect of the vegetable œconomy.

‘ We have already seen that all the parts of a plant are the same. They only differ in shape. The roots are formed sharp and pointed, to make their passage easier through the earth. The leaves are made broad, to catch the moisture of the air with more readiness. When the root of a tree happens to be elevated, instead of being retained within the earth, it assumes the appearance of a perfect plant, with leaves and branches. Experiments shew us that a young tree may have its branches placed in the earth, and its roots elevated in the air; and in that inverted state it will continue to live and grow.

'The air contains, especially during the summer months, all the principles of vegetation. Oil for the perfect food, water to dilute it, and salts to assimilate it.* These are greedily absorbed by the vessels of the leaves and bark, and conveyed to the innermost parts of the plant for its growth and fructification. When the air is cold and moist, this absorption takes place. When hot and dry, the same vessels throw off the superfluous moisture by perspiration. In animals, the kidneys and pores of the skin carry off the superfluity. The vegetable, not having kidneys, perspires more than the animal.'

V. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. Four Vols. 8vo. 16s *. T. Davies.

MEN of the most generous and enlightened minds entertain ill-grounded prejudices in favour of their own country, which no length of time can eradicate:—an Englishman, tho' perhaps in other respects dispassionate, sensible, and well-informed, will think you guilty of the highest absurdity, if you pretend to compare any part of the world with the island of Great-Britain, the parent of modern valour, learning, and liberty: and a Frenchman, though perhaps a rational, and intelligent being, in subjects wherein he is not concerned as a Frenchman, will insist, that true politeness, honour, and heroism are only to be met with in France; and that Louis XIV. was a monarch of as great courage and abilities as Cæsar, or Alexander the Great.

Our affection for our country is strong; because it is founded in nature. The scenes of our puerile and innocent amusements; the care and tenderness of our parents; the first exertion of reason, and imagination; in short, a train of the most engaging ideas, form this affection.—It is strengthened, and confirmed as we grow up; as our observation becomes more extensive; as we remark the antipathies, and hostilities of different countries against ours; for our passions are rendered more active and warm by opposition.—Hence a fond partiality for our native soil; hence the mistake of the Englishman, and Frenchman.—The judgment of each is precipitate, and erroneous; for it is not the result of cool, and impartial examination, but of hasty and uncorrected sentiment.—A philosopher, if they would hear him, would rectify their opinions of England, and of France.—He would tell the English-

* An elegant edition of this work is printed in 2 vols. royal quarto. Pr. 2l. 2s.

man, that, though Britain, upon the whole, may be preferable to any known country, for the real conveniencies, and blessings of life; yet many countries have material advantages which Britain wants; and that therefore it is not absurd to bring them and it to comparison; that we ought to make a proper allowance for the habits of mankind, and to judge of any country relatively, as well as absolutely.—We should conclude, for instance, that though England be the most agreeable spot on the globe to an Englishman, yet that Spain will in general be more agreeable to a Spaniard, and Portugal to a Portuguese.—The same philosopher will tell him, that literature and the fine arts have made a great progress in other countries as well as in England; that there are many brave and warlike nations as well as that of Britain; and that there are few districts of the world in which a prudent, and virtuous man will not find himself sufficiently free.

This impartial and penetrating sage would likewise endeavour to remove the prejudices of the Frenchman.—He would tell him, that though the manners of the French are extremely refined, yet that other nations understood and practised politeness as well as they.—That, in fact, politeness in France is carried too far; it defeats its purpose, it is ridiculous and troublesome.—That they have, indeed, a specious, and political, but not a true, and a virtuous honour.—They have honour enough to be respectable in their own country, but not in the eyes of Europe; for with regard to their honourable conduct towards other nations, French faith is now as common a proverb as Punic faith was of old.—As to their heroism, they are certainly a brave, and a warlike people, and remarkably generous, and humane to the vanquished; but it is evident from the many defeats they have sustained, that they have no right to arrogate the martial palm from the rest of Europe. He would tell him that Louis XIV. was so far from being the equal of Cæsar, or of Alexander, that lord Bolingbroke gives us his true character, who says of him, that ‘he was not a great king, but perhaps the best actor of majesty that ever filled a throne.’

The book upon which we are now going to make our observations, brought to our minds these prejudices, and many more, which the different countries of Europe are apt to entertain in their own favour. An inquisitive, sensible, and impartial traveller, who favours the public with the remarks he made while he was abroad, is very instrumental in eradicating these prejudices, and therefore a benefactor to society. A book of travels, in which the materials are in general important, and well managed, is one of the most entertaining and

instructive of literary productions. There is a happy mixture in it of the *utile* and the *dulce*; it amuses and captivates our fancy, without the fiction of romance; it gives us a large proportion of moral and political information, without the tediousness and perplexity of system. It promotes and facilitates the intercourse of countries remote from each other; it dispels from our minds unreasonable and gloomy antipathies against those manners, customs, forms of government, and religion, to which we have not been bred: it makes man mild, and sociable to man; it makes us consider ourselves and all mankind as brethren, the workmanship of one Supreme benign Creator; a truth as obvious to reflection as neglected in conduct.

It must be owned that Mr. Baretti's travels are both entertaining, and improving. His articles are seldom trifling; they are well arranged; and in general distinctly, and spiritedly related.—Here are objects for men of all tastes; for the antiquary, the philologist, the poet, and the politician. Instead of pedantically censuring some inaccuracies of language which have unavoidably escaped him, we must observe that to such English as he writes it is but rare that a foreigner can attain: he has indeed seldom discredited his book by weakness of intellect; but he has hurt it by want of temper, on many occasions; by a peremptory, and magisterial tone, which makes a writer of middling parts contemptible, and even the greatest genius less respectable. He decides in a moment, and in an Aristotelian tone, questions, in their nature controvertible; questions which have agitated the minds of men infinitely superiour to him in learning and penetration, and whose *opinion* likewise has been different from his *decree*. But this circumstance is rather disadvantageous to himself than to his reader; whenever it comes in the way, it will be superseded by common candour and sagacity.

Good books of this kind do not always meet with the favourable reception which they deserve. Because there have been lying travellers, the veracity of almost every traveller is suspected. If we read any thing very extraordinary of a foreign country, we withhold from it our belief, and conclude, that it never existed but in the sportive and imposing imagination of the narrator: yet if he relates to us nothing to excite our amazement, we pronounce his work dry and unenterprising. Here it is the business of judgment to discriminate betwixt appearance and reality; to reflect that there are throughout the world many phenomena in nature and in art, which to people confined to one spot, may appear, at first sight, incredible; and that many anecdotes and circumstances,

stances, insignificant on a superficial view, may, if well examined, and meditated upon, make us better acquainted with the policy of a country, and the dispositions of its inhabitants. Thus a reader, more cavilling than acute, may say, what have we to do with such a frequent repetition of the straw-bag on which Mr. Baretti slept, and of the borracho which contained his wine? But the mention of the straw-bag introduces us to a knowledge of the accommodations in the different Spanish and Portuguese inns where Mr. Baretti lodged; and by the emptiness or fulness of the borracho, we know whether the tract of country, through which he is passing, abounds with wine, or not.—This is information worth learning, by whatever object it is communicated.

Besides, we must put up with real faults in this, as in every other species of writing. One man is of a different turn from another; and the same man is very differently disposed at different times. Mr. Baretti's book would certainly have been more agreeable to an English taste, if he had not so often affected to be witty; for his wit is not sterling, it is not Attic; but it may recommend his performance to a Dutchman, a German, or even to a Piedmontese. We can all recollect some little circumstances of our lives, which from the gay humour, and the agreeable company we were in when they beset us, have pleased us more, and are yet fresher in our memory, than occurrences of importance and advantage. Thus Mr. Baretti sometimes relates minutenesses, which may have impressed him strongly, but must be insipid and uninteresting to the reader. None but the morose, indeed, will find fault with him for dwelling with such raptures upon the fair Paolita. To lay before us the emotions of the human heart, is to give us a philosophical entertainment, on whatever occasion they are excited. He, who through four volumes is attentive in general, to write what may be worthy of publick perusal, is excusable if he sometimes relaxes and amuses himself.

We should but ill consult the entertainment of our readers, if we were sparing of quotations from this work. It gives an account of countries as yet but little examined by English curiosity; therefore it's novelty will invite attention. We shall not, however, extract at random: we shall carefully select the most striking passages, the most judicious, animated, and descriptive.

In the year 1760, Mr. Baretti went from England to Piedmont, his native country, by Portugal, Spain, the South of France, and Genoa. He took this circuit to make himself acquainted with those countries. And he made such good use of his time, and of what he saw; he hath showed himself so ac-

tive and observing a traveller, that if he had stayed long enough abroad, if he had been introduced to a general foreign acquaintance, if he had taken a deliberate and accurate survey of the kingdoms and provinces of Portugal and Spain, we should certainly have had from him as satisfactory an account of those parts as we could have wished for.

He embarked at Falmouth on board the King George packet for Lisbon; in his road to Falmouth he gives a description of Exeter, Plymouth, the light-house there, Mount Edgecombe, and other curiosities in that part of the country.—These particulars, however, we shall pass over, without further notice, as many of our readers are already acquainted with them.—Let us then suppose him safely landed at Lisbon, and after a little rest there, set down in Campo Pequeno to see a bull-feast; his distinct account of which inhuman diversion we shall here transcribe.

‘After dinner I went into a place called Campo Pequeno, which is about four miles (perhaps five or six) from the town, where I was to see what they call the bull feast or bull-hunting. But before I attempt to describe it, I must premise that being just come from a country where the Lord’s day is not openly profaned, I could not help being shock’d to see so many Christians, and especially so many priests and friars, present at such a diversion, which to me seem’d the most inhuman that ever could be invented by men, next the combats of the gladiators in ancient Rome.

‘At Campo Pequeno a wooden edifice has been erected for the only purpose of exhibiting these barbarous entertainments. The edifice is an octagonal amphitheatre consisting of two rows of boxes, one row over the other, and the diameter of its area is, as I take it, about two hundred common steps.

‘None of the boxes has the least decoration, except those of the royal family which are hung with silken stuff. The row above is for the better sort, and that of the ground floor for the populace, who are likewise admitted into the area, though their danger is not small of being gored or trampled by the bulls, whose marches and evolutions I take to be quite as rapid as those of the Prussian troops.

‘In the box where I took my seat there were but three people besides myself, though the box could contain ten or twelve. Two of the three had the appearance of gentlemen; the other was a Dominican friar as lean as a lizzard.

‘Before the entertainment began I attempted some converse with them; but even the humble religioso seem’d to look upon me with disdain and contempt. They all answer’d m

first words with so churlish an air, that I gave over presently, and like them kept silent the whole time.

‘ How I came to disgust them thus at once, I cannot guess : but by their frequent and affected glances upon my coat, which I held up at last to the friar, not without some resentment, that he might inspect it nearer, I suspected that they conceived a very low opinion of me for not being dress’d in silk like other gentlemen. Yet it was not my fault, having not yet had time to do what I must do in this hot weather.

‘ The king, whose box was not far from that in which I sat, was dress’d in a plain sky-blue with some diamonds about him. He had with him his own brother the Infant Don Pedro, who has lately married the king’s eldest daughter call’d the princess of Brasil.

‘ The queen was in another box with that princess and her three other daughters all sparkling with jewels.

‘ In the area and just under the queen’s box there was a man on horseback ; a kind of herald, I thought ; dress’d somewhat like one of our Neapolitan Coviello’s in our plays, who held a long rod in his hand.

‘ As the king came in, two triumphal cars very meanly adorned entered the area, each drawn by six mules. Eight black Africans were upon one, and eight copper coloured Indians upon the other. They made several caracols round ; then all leapt from the cars and bravely fought an obstinate battle with wooden swords one band against the other. The Indians were soon slain by the Africans, and lay extended a while on the ground, shaking their legs in the air as if in the last convulsions, and rolling in the dust before they were quite dead. Then, like Bays’s troops in the Rehearsal, both the dead and the living went to mix with the croud, while the cars drove away amidst the acclamations of the multitude, and made room for the two knights that were to fight the bulls.

‘ These knights came in, both on horseback, dress’d after the ancient Spanish manner, made fine with many ribbons of various colours, with feathers on their hats, each brandishing a long and thin spear. Their horses were beautiful, mettlesome, and gallantly accoutred. One of the hero’s was clad in crimson, the other in yellow. Both look’d very brisk, and both paid their obeisance to the king, queen, and people, making their horses kneel three times : then, clapping spurs, made them caper and vault a while round the area with a surprising dexterity.

‘ When all this was over, the yellow champion placed himself over against the gate at which the bulls were to come

out, and the crimson stood at some distance from him in the same direction. A man from without open'd the gate, and cover'd himself with it by getting behind. The bull bursts out and makes to the yellow knight who stands ready to receive him with his spear lifted high. The bull's horns had wooden knobs on their tips, that they might not gore the horse if they should reach him. The courageous yellow-knight push'd his spear at the beast, left half of it in his neck, and made his horse start aside in a moment. The wounded bull ran bellowing after him; but the knight wheeling round and round stuck two or three more spears into his neck and shoulders. The bull's rage, as you may imagine, encreased to a degree that impressed horror: and now the crimson-knight had his turn; for the beast made at him, but got nothing by changing his attack, except some more spears into several parts of his body, so that his blood spouted out in several rills.

' When the bull began to remit his fury by loss of blood, one of the champions drew a heavy broad-sword, and gave him such a cut on the back between the ribs, as almost cleft him to the middle. Down the poor beast fell with such roaring as I think was heard at Lisbon. Then the man in the Coviello's dress, seeing the final blow, galloped straight to the gate at which the triumphal cars had entered, and order'd in four mules which dragg'd the dying beast out of the amphitheatre, together with some of the populace who had got astride upon the bloody and mangled carcase. The applause of the spectators was very clamorous.

' But I must not omit to say, that the two knights were not the only enemies the poor bull had to encounter. There were two other cavalleiro's on foot, holding fast the tails of the two horses, running as they ran, or stopping as they stopp'd, each shaking a red silken cloak to frighten or rather exasperate the bull, while some others, on foot likewise, slyly wounded him with daggers in the side and buttocks.

' The agility of these foot-champions is beyond all belief. When the furious beast made at any of them, they hopp'd aside and were out of danger. One of them seizing one of the bull's horns, suffered himself to be dragg'd a while before he would let go his hold; gave him several cuts with a knife while he was thus dragg'd; then let himself fall, got on his legs in an instant, and escaped. But a little negro did still a bolder thing. He stood full in the bull's way while running with the utmost fury, and just as I thought he was going to be lifted on his horns, took a spring on the bull's back and jump'd clean over him.

‘ Eighteen were the bulls slaughter’d in this feast or hunting, and each with some variety of wanton cruelty. Spears were stuck into some of them that carried squibs and crackers, whose fire and noise was more troublesome than the wound. One of the most fierce leapt over the barrier of a box just under mine, and I expected him to do some mischief; but the Portuguese are well aware of such accidents, and the people in that box were quick to quit their seats, some throwing themselves over the barrier into the area, and some over the partitions into the next boxes. The bull embarrassed in the benches was presently dispatched by many swords.

‘ The last bull however was very near revenging all the rest upon the crimson-knight and his horse. He ran them both down with a terrible shock; and had it not been for the knobs on his horns, the horse at least would have been sadly gored. Both the horse and the knight were within a hair of being trampled upon, when the other knight gave the bull a great cut across the neck, while all the fighters on foot thrust their daggers, some into his mouth and some into his eyes. The horse got up, ran frightened through the croud, and threw several of them down, while his unlucky rider, who was no great gainer by his tumble, stood cursing and swearing at the horse, at the bull, and at himself.

‘ Thus ended the massacre of those noble animals: a massacre encouraged as long as it lasted by a most outrageous uproar, and concluded with a most thundering clap of universal approbation.

‘ What effect these cruel spectacles (repeated almost every Sunday, as I am told) may have upon the morals and religion of this people, better speculatists than myself may determine. To me indeed they appear most brutal and most unchristian. However, they have the sanction of the law of the country; and the government that permits and countenances them, may have reasons for so doing out of the reach of my intellects. Therefore, instead of yielding to the temptation of blaming what appears to me very blameable, let me go on with matter of fact, and relate an incident that suspended for about half an hour this horrible entertainment.

‘ The seventh or eighth bull had been just slain and dragg’d out, and the man at the bull’s gate was going to let in another, when the people in the ground-floor-boxes, opposite to that where I was, rose at once one and all with the most hideous shrieks, leapt precipitously into the area, and ran about the place like madmen.

‘ This sudden disorder terrified the assembly, and few were those who had any sang-froid left. All wanted to know what

was the matter, but the noise of a cataract could not have been traced through the cries of such a multitude. The king and the queen, the princesses and Don Pedro raised their hands, fans, and voices, as I could see by the opening of their mouths, but it was a considerable while before a word could be heard about the cause of so violent a commotion. Yet at last the impatience of universal curiosity was satisfied, and a report went round that some people, where the uproar began, had cried out earthquake, earthquake!

‘ In a country where people have still fresh in their minds the effects of an earthquake, it is no wonder if such a cry, that came at once from several quarters, proved terrifying; and if those who heard it, without giving themselves an instant to reflect, sprung over the barriers into the area, to escape being crush’d by the fall of the edifice.

‘ However, the fact is that not the least shock of an earthquake had been felt by any body. The cry had been raised by a gang of pick pockets in order to throw the people into confusion, and gain an opportunity of stealing. The scheme took to a wonder. Many men lost their handkerchiefs and many women their caps, not to speak of swords and watches, necklaces and ear-rings.

‘ To frame such a scheme and to carry it into execution so undauntedly as it was carried, appears to me as valiant an achievement as any of Orlando’s. I used often in London to admire the boldness and intrepidity of the British pick-pockets, and thought them the very cleverest in the whole creation. But, away with them! They must not pretend to attempt competition with the heroical pick-pockets of Lusitania.

‘ It is needless to tell, that on being apprised of the true cause of that disorder, the whole assembly sat down again in quiet; that the greatest part, who had not been sufferers by it, laughed at the thievish ingenuity; and that a new bull was let loose in the area.’

Mr. Baretti is as remarkably candid on some occasions as he is severe on others; it is absurd to imagine that taste, and literature can be prevalent in Portugal, and Spain, in which countries people of all ranks flock to this brutal entertainment. Polished minds may be guilty of cruelty, but they must have some other motives for their cruelty, than to enjoy the sight of gashes, and bloodshed. Their imaginations are too refined for such horrid spectacles.—Cock-fighting may be retorted upon the English; a cruel diversion it is, and therefore a criminal one: but no man will assert that it is so shocking to the senses as the toros.

In the first volume he gives a circumstantial and affecting account of the dreadful earthquake at Lisbon. Two remarkable accidents which it occasioned we shall here insert.

‘As I was thus rambling over those ruins, an aged woman seized me by the hand with some eagerness, and pointing to a place just by : here, stranger (said she) do you see this cellar ? It was only my cellar once ; but now it is my habitation, because I have none else left ! My house tumbled as I was in it, and in this cellar was I shut by the ruins for nine whole days. I had perished with hunger, but for the grapes that I had hung to the cieling. At the end of nine days I heard people over my head, who were searching the rubbish. I cried as loud as I could ; they removed the rubbish, and took me out.

‘I asked her what were her thoughts in that dismal situation ; what her hopes, what her fears. Fears I had none, said she. I implored the assistance of St Anthony who was my protector ever since I was born. I expected my deliverance every moment, and was sure of it. But, alas ! I did not know what I was praying for ! It had been much better for me to die at once ! I came out unhurt : but what signifies living a short while longer in sorrow and in want, and not a friend alive ! My whole family perished ! We were thirteen in all : and now—none but myself !

‘Hear of another deliverance no less uncommon. A gentleman was going in his calash along a kind of terrace, raised on the brink of an eminence which commands the whole town. The frighten’d mules leap’d down that eminence at the first shock. They and the rider were killed on the spot and the calash broken to pieces, and yet the gentleman got off unhurt.

‘But there would be no end of relating the strange accidents that befel many on that dreadful day. Every body you meet has twenty to tell.’

In the twenty-first letter we have a description of the pompous procession, when the king of Portugal went to Bellem to lay the foundation-stone of a church, which was erected there to the Virgin Mary on the spot where an attempt was made upon his life by the duke D’Aveiro, and the other assassins. How opposite often are the sentiments of the instructors of mankind, and how shall we be able to distinguish betwixt wisdom and folly ! John James Rousseau makes it a test of philosophy to despise magnificence ; but Mr. Baretti is in the other extreme, and counts it the part of a philosopher to be delighted with feasts, cavalcades, and splendour. Perhaps, if

we take the medium betwixt these two gentlemen, we shall be in the right. It seems neither meritorious to be delighted with grandeur, nor to be hurt with the sight of it. He appears to be the true philosopher, who can easily adapt himself to the various modes, and situations of life, as far as his compliance is consistent with rectitude of conduct; who can enjoy simplicity and plainness, and retain his virtue while he is pleased with elegance, and luxury. 'In speaking of the procession to Bellém, he says, 'Was I pleased with so magnificent a show, or was I disgusted by so vain a parade? I was pleased, because I am no morose philosopher. Such sights are naturally delightful, and I never found my account in counteracting nature. I overheard an Englishman damn the puppet-show, and thought him ill-natured or discontented.'—It is not inherent in human nature to be delighted with such sights, because many men of sensibility and taste are not delighted with them. They are the freaks, and extravagance of art; how then can they be naturally pleasing? The truth is, to be very fond of glittering shows, argues the corruption of habit, and a levity of mind. Mr. Baretti says, 'he never found his account in counteracting of nature.'—If Mr. Baretti aspires to the character of a philosopher, he should be more guarded in his expressions, where inaccuracy of expression may be attended with fatal mistakes. These words, indeed, may bear an interpretation not at all to our author's discredit; for to live agreeably to reason may be termed the natural life of a moral agent:—But is this the obvious and easy interpretation of the words?—Mr. Baretti in one part of his book insists that man has from his cradle a strong propensity to cruelty;—God forbid! If it be so, do we never find our account in counteracting nature? Counteraction, or a conflict with inclination, with nature, is a leading idea in the word virtue.—This observation of yours, Mr. Baretti, is neither sound religion, nor sound morality. Nor had you any reason to pronounce the Englishman discontented, who damned the puppet-show: if a British tar had been viewing that procession, it would have been very characteristick of *him* to have damned the puppet-show; and the English sailors are the very reverse of ill-natured, discontented people.

His account of the English nunnery, and his history of lady Hill, the abbess of it, are extremely curious, and entertaining; for which we must beg leave to refer the reader to the work itself.

In the remainder of his first volume, we have an account of his excursion to Mafra, Cintra, and Cabeza, three villages in
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the neighbourhood of Lisbon; he gives us likewise a very amusing description of the Cork convent on the top of the Rock of Lisbon. It is, however, too long to be extracted.

Europe has long been of opinion, that the Jesuits are a learned body of men; and that they are artful, and adventurous politicians. This opinion is combated by Mr. Baretti; in our humble judgment, with more positiveness than argument. He treats the Jesuits as a weak, illiterate, pusillanimous society. What sort of men the Italian Jesuits are, he ought to know better than we: but we are well convinced by the literary labours of the Jesuits, (we speak of them collectively) that Mr. Baretti cannot point out one order of men in all Italy so eminent as they have been for letters and for genius. With regard to their turn for politicks, he seems to contradict himself. He allows that they have been very assiduous and active in the different courts of Europe; a concession which but ill agrees with his insisting, that they are unambitious, weak, and feminine; not artful, bold, and enterprising.

The first volume concludes with a comparison betwixt England and Portugal, in which he does not do our country the honour which it deserves from him.—By his account of England, one would imagine, that the English were always chafed, and heated with politicks and party. That politicks must often be the topic of a free people, we shall readily grant; but this topic is discussed by the reputable people of England with coolness and reason; not to gratify opposition and animosity, but to pass a vacant hour: political anxiety and heat are confined to the virulence of party, to the venal, and the fanatical, of whom, we hope, the majority of our island is not composed.—Mr. Baretti might have formed a juster idea of the English nation, by marking the characters of those with whom he has the honour to converse.

He doubts whether the English or the Portuguese are the happier people. If the English are not happier than the Portuguese, they are the most stupid and perverse people under the sun. For is not liberty, knowledge, and rational religion, more favourable to happiness than despotism, ignorance, and superstition?

We shall temper this grave discussion with exhibiting to our readers a merry scene which our author enjoyed at the inn of Elvas in Portugal: the extract is made from Chap. XXXVII. towards the beginning of the second volume.

‘I was shewn up stairs into a kind of gallery, which opened into several rooms full of people. This gallery was spread with men who slept wrapped up in their cloaks. As I advanced among them I felt the floor shaking: and as my head

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has been filled with earthquakes ever since I reached Portugal, it occurred on a sudden that the ground was shaking; but presently was sensible that the concussion was caused by my moving along that ill constructed floor:

‘ As I was walking and waiting for my supper, some young muleteers came out of the side-rooms. One of them began to tickle his guitar, and another produced a song to the tune. They had scarcely gone on three minutes with their performance, when the sleepers started up, while more than thirty people came out of those side-rooms; and a dance was begun. A man cut a caper by way of reverence to a woman, and the woman advanced immediately to dance the Fandango with him. There is no possibility of conveying to you any just idea of their hilarity, nimbleness, and elasticity. There were four Spanish and six Portuguese females. Out of the ten I took only notice of three. One was a brownish girl called Terefuella, whom I soon found to be the best singer of them all. The other two were sisters; the younger so renowned in the towns around for a beauty, that she goes under the appellation of *la bella Catalina*. The eldest is not so handsome, but has such eyes! What a pity the comparison of the stars is no more in fashion!

‘ The dresses of these women were all gaudy, especially the Spanish, who are come from Badajoz with some male friends to see Elvas fair. I must repeat it, that I have seen various dances from Parenzo in Istria to Derby in England; but none of them is comparable to what I saw here to-night. It is true that their gestures and attitudes are sometimes not so composed as one could wish: yet, if I was possessed of the abilities of Martial, instead of running down the Fandango and the Seguedilla, which I suppose were the dances he satyrized, I would write a thousand epigrams in praise of them, of Terefuella, of Catalina, and most particularly of Paolita, who has those eyes I mentioned! Oh this Paolita!

‘ Both the Fandango and the Seguedilla are danced either at the sound of the guitar alone, or the guitar accompanied by the voice, which is an advantageous addition when the guitarist happens to have a good voice. Both men and women, while dancing, give a double clap with their thumbs and middle-fingers at every cadence, and both dances (the Fandango especially) are rather made up with graceful motions and quick striking, of their heels and toes on the ground, than with equal and continued steps. They dance close to each other, then wheel about, then approach each other with fond eagerness, then quickly retire, then quickly approach again, the man looking the woman steadily in the face, while she keeps her head down,

and fixes her eyes on the ground with as much modesty as she can put on.

‘ I had slept but poorly for three nights together, and was so much tired with this day’s journey, performed a-foot for the greatest part, that I was just debating whether I should, or not, go supperless to bed. But this unexpected feast changed my thoughts instantly, and instead of going to rest, I stood there gazing with my whole soul absorbed in delight.

‘ The fellows who but a moment before were sleeping on that floor, without the least ceremony, or the least shame of their rags, danced away with the gaudy, as well as with the dirty women (for some of them were dirty enough); nor did any of the company show the least partiality to age, to dress, or to beauty, but all seem’d to dance merely for dancing-sake. I was a little surpris’d to see a shabby rascal take up so clean a girl as Terefuella, who was the finest of them all, and look sweeter upon her than any petit maître would at Paris upon a rich and tender widow. This would not have been allowed in any of the countries I have visited, where the ill-dressed keep company with the ill-dressed, and the fine with the fine, without ever dreaming of such mixtures as are practis’d in this part of the world.

‘ In a corner of this gallery there is a large table. Upon the table the cloth was laid, and my supper placed. There I sat down to eat without ceremony or shame in my turn.

‘ Having almost done, Batiste put before me a large English cake made by Madam Kelly. This cake I cut up into slices, and placing them pyramidically upon a plate, I went to present it round to the ladies, paying them a Castilian compliment that I had been a quarter of an hour in composing. Each of them with the most disembarra’s’d countenance picked up her slice, some with a bow, some with a smile, and some with a kind word.

‘ The cake being thus disposed, I turned to the gentlemen (muletteers, ass-drivers, and all) and calling them Fidalgo’s and Cavallero’s, invited them to drink the health of the *amables Baylarinas*, (amiable she-dancers) which they all did with the noblest freedom and greatest alacrity; and much was the general joy encreas’d by this sudden piece of outlandish manners. Several of them, who till then had scarcely deign’d to look on the *Estrangeiro*, or seem’d afraid to speak to him, now shook him by the hand, and each had something to say to me either in Spanish or Portuguese.

‘ To the ladies after the cake I ordered glasses of water, because I knew that to offer them wine would have spoiled all the good I had done, and the offer construed into a gross affront;

front ; in such esteem is sobriety amongst these people. One of them who was with child, sent to ask a slice of the ham, and her example was followed by the rest.

‘ About midnight the dance was interrupted by a bonfire which was out of the town in honour of the Princess’ marriage. We all went to see it from a bastion : but to my great satisfaction the rain spoiled it, so that we came back to the Estallage where the dance began again with greater fury than before, and lasted two hours longer. Catalina’s sister, together with the best eyes had also the most pliant body and the nimblest heels, and being willing (as her significant looks told me) to repay me my little civility to her company, danced a dance without a partner, and displayed so many graces in it that never was my poor heart in so imminent a danger.

‘ When she had done, I clapped hands with such violence, and was so powerfully seconded by Batiste, Yago, and Dom Manuêlo, that the spectators were forced out of their customary phlegm on such occasions, and with a most formidable shout of applause gave her the reward she had so well deserved. A young Fidalgo took then her place, and displayed his surprising agility, clapping thumbs, cutting capers, and throwing his body into a thousand picturesque attitudes. Terefuêla then gave us some Castilian songs, her voice so sweet, and her manner so easy, that it would have done honour to the best of our theatrical queens. Fair Catalina sung likewise, but not so well as her friend.

‘ When they had done I sent word to Paolita, that I should be obliged to her if she would favour me with a copy of her sister’s last song. This I did not only because I had liked several things in that song, but also because I wanted to try whether it was possible to enter into some conversation with her, and see whether her sense and wit bore any proportion to her eyes. The answer she returned was, that she would not fail to send me a whole book of songs the next day at the Posada (the inn) at Badajoz, as they were to go there as well as myself.

‘ To make this request I had employed one of the company, who by his familiarity with her I judged a proper messenger. But, brother, could’st thou not go to her, and talk to her thyself ? No, I could not. Had this been feasible, I had not waited for your encouragement. In these regions the manners are different from those of England, France, and Italy ; and I can assure you that I would have given I know not what for the satisfaction of interchanging a few words with that Paolita, whose eyes in the fortieth year of my age I could hardly resist.

[*To be continued.*]

VI. *An Address to the Twelve Judges of England, in Behalf of Insolvent Debtors; whether in actual Confinement, or in Danger of Arrest. To which is added, an Invitation to the Body of Insolvent Debtors. And a Hint to Gentlemen eminent in the Law.* 8vo. 1s. Wilkie.

THE intention of this pamphlet is to inculcate the impropriety that the power assumed by creditors to imprison their debtors, *at will*, should remain any longer in their hands; since, however, conformable it may be to law or custom, it is, says the author, a *vicious* prerogative, and ought to be abolished for the good of the nation. As the ground of this assertion, he endeavours to establish the following propositions, namely, that such a power is an excessive cruelty, an unjust act, an ineffectual measure, and a practice detrimental to the state. To prove the first of these, we are presented with a very affecting representation of the miseries of an insolvent debtor in confinement. This part of the author's argument, however, it must be owned, is addressed rather to the passions than the understanding: but though humanity prompts us to sympathize with the distressed prisoner, we cannot upon that principle condemn the expediency of a practice which appears so necessary for the support of credit, and security in many civil transactions. Were it possible that these ends could be answered without affecting human liberty, the practice of ever confining insolvent debtors ought certainly to be exploded: but as the intire abolition, or short limitation of imprisonment, would greatly destroy the resources of justice in the commercial affairs of life, and might, on that account, be productive of public inconvenience and distress, there must still remain the political necessity of allowing to creditors the power over the bodies of their debtors, as a security for the recovery of their debts. Such creditors, however, would be extremely inhumane, who knowing a debtor to have offered the resignation of all that he possesses into their hands, would still continue to detain him in the misery of an imprisonment, when it is become absolutely inadequate for answering the purposes of justice.

The author's arguments for establishing his second proposition, which was, that imprisonment for debt, as daily and legally practised, is *unjust*, seem more plausible and ingenious than solid.

‘As a legal punishment, says he, it should be adequate to the crime; and none should suffer it but such as are found, upon legal trial, to be really guilty of a crime.

‘ The greatest crime, a man could possibly be convicted of, as a debtor, is that of having defrauded his creditor of a sum of money under false pretences. In case therefore of a manifest fraud, what punishment would be inflicted upon him by the law, was he to be criminally prosecuted? He would be condemned to transportation for a limited time, or at most for life.

‘ Is such punishment any way comparable to perpetual imprisonment? The transported felon, when set on the American shore, is restored to his liberty, if he can but discharge the expences of his passage; if not, he is sold to servitude by the master of the ship that carried him thither: however he can not be sold for life, but only for a few years; after which, restored to freedom again, he is at liberty to exert his abilities for his own emolument. How many, thus transported, have become men of great property in our colonies? But, even in the time of their servitude, their condition is well supportable, and not at all to be compared to that of the black slaves, over which they are generally appointed supervisors, &c.

‘ It is not disputed that this punishment is milder than confinement in a prison for life. Therefore, the law having pointed out what degree of punishment the most criminal of debtors can possibly deserve; it is certainly unjust to inflict a more severe condemnation upon them. Why then is the debtor, even he who is guilty of fraud and deceit, to be committed to a jail, there to lie until death releases him?—

‘ It will be said, that imprisonment is not intended as a punishment, but as a satisfaction granted to creditors; to whom the law assigns the bodies of their debtors, as a security for the recovery of their debts.

‘ And does the law assign to a creditor the body of his debtor?—Good God;—What can he do with it?—Will the cannibal eat it? Perhaps he would, if his dainty stomach did not heave at such unusual meat; and so, unable to digest human fibres himself, he gives them up to vermin, before death has qualified them for their repast.

‘ That the delivery of a debtor to his creditor, can be of any satisfaction to this last, is certainly a blot upon human nature. This custom is of a piece, with that in practice among the savages in America, who deliver their prisoners taken in war, to the relations of such as have been slain: and I do not know which of the two barbarians, the European or the American, throws a greater disgrace on humanity. The one, with all the industry of ferocious cruelty, tears and burns his prisoner limb by limb, and grieves only at seeing that death snatches him away from further barbarities; the other,

more refined, has found the way to protract the sufferings of the victim given up to his revenge to a very long term, by administering miseries to him in more moderate quantities at once ; and avoiding the use of steel and of fire as too expeditious, he prefers the slow poison of putrifying confinement.

‘ If a creditor was to make use of this power which he receives from the law, over his debtor, as an indemnification, by keeping him as a bondsman, and by drawing some benefit from his labour ; that might be an apology, and even a rational motive, for this assignment : and the law could make it just, by putting due limits to the bondage of the one, for the indemnification of the other. But no such things are allowed ; and all the satisfaction the creditor can receive from that assignment, is either to forgive the debt, which would be humane and generous, or to make the unhappy wretch feel the weight of his rancour and of his spite. How few chuse the first mode of satisfaction, how many the last, I need not tell ; our crowded jails can testify.

‘ If there is the least shadow of justice in this satisfaction allowed to the creditor ; it must be acknowledged that it would be an act of humanity and clemency in him, was he only to murder his unfortunate debtor, instead of burying him and keeping him alive in a dungeon. Yet, was he to shew himself thus humane, the law would call him to a severe account for it : and with reason ; for by such an act of clemency he would deprive the society of one of its members, the king of one of his subjects, a wife of her husband, children of their father, and himself the possibility, bare as it is, of being ever repaid. But by throwing his debtor into prison, which the law allows ; he still deprives, with much injustice, the society, the king, a wife, children, and himself, of the man necessary to all.’

It must be owned, that long imprisonment may, indeed, be more grievous than transportation, when a person’s subsistence depends entirely on the fruits of his own industry, and his trade is of such a nature, that he cannot exercise it in confinement. We would hope, however, that in all such cases, the obduracy of the creditor would relent at the unavailing distresses of the indigent and unfortunate.

The third argument advanced against the practice of imprisoning debtors, is the inefficacy of such a measure for obtaining the purpose intended.

It is certainly true, that the utmost rigor of a creditor can never extort payment from a person who is destitute of all resources : but it may be asked, do not the horrors of a jail prevent many people from becoming insolvent, who would

otherwise have less forcible motives to restrain them from bankruptcy; and does not the same cause sometimes operate so far upon the friends or relations of an unfortunate insolvent, as to induce them to preserve his liberty either by a composition or the full discharge of his debts? In considering a subject of this nature, where justice and humanity may be variously complicated, or opposed to each other, and where the insolvency of a debtor may render his creditor likewise insolvent, we ought to be equally unbiassed by pity and indignation. If therefore, the horrors of imprisonment can either prevent insolvency, or remedy the consequences of that misfortune when incurred, it will not be easy to allow, that an entire abolition of that practice would be of any real advantage to the community. Can we ever suppose that men would receive any encouragement to industry from the extinction of a prerogative which is the greatest terror to dissipation and idleness; or that public credit would not unavoidably decline with the destruction of the security which supported it?

We are of opinion, that the arguments which we have just now mentioned, will necessarily invalidate the proposition that is next to be considered, which is, that the power of imprisoning debtors is a practice detrimental to the state. That such a practice is a political evil, the author of the address would evince from the following reasons, namely, that the prisoner is thereby not only deprived of his birth-right, liberty, but his family of its chief, his country of an useful member, and his king of a valuable subject. All these are undoubtedly consequences of the mode of prosecution by imprisonment: but it ought to be considered, that, in the imperfect state of human things, it is impossible absolutely to exclude every political evil or inconvenience by the most salutary laws that can be devised. It is the highest attainment of legislative prudence, to be able, by any statute, to preserve the community from more evil or inconvenience than it would necessarily have suffered, had no such statute been enacted: and therefore, if it should appear that the evils and inconveniencies consequent to the establishment of the laws existing at present against debtors, are fewer and less injurious to the community in general, than what would follow from the abrogation of those laws, we must certainly withhold our assent to the expediency of such a repeal. Let us take a view of some of the most obvious consequences which would result from that measure, and behold in what respects they would be either of prejudice, or advantage to the nation. The first effect of such a conduct of the legislature would be a general diminution of public credit: for people would naturally become more cau-
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tious in commercial intercourse, when that security for payment was weakened, which had formerly been the basis of their confidence. How many mechanics, how many honest traders, who, by the benefit of a small degree of credit, might have been put in a way of earning a decent livelihood, and supporting their families, would then be reduced to the last necessity, for want of a little sum of money, which their industry might soon have repaid, and in default of the payment of which they were willing even to forfeit their liberty? Would people in distressed circumstances have then a stronger title to the humanity of those who could assist them, than, in the present state of things insolvent debtors have to that of their creditors?

Beside the arguments drawn from humanity against the imprisonment of insolvent debtors, our author makes some remarks, in regard to its pernicious influence on their morals. Speaking of those who are liberated by acts of indemnity, he says,

‘ Instead of useful members, that were snatched away and sequestered from society, a gang of wretches is thrown upon it, and become as great a nuisance in the state, as they might have been beneficial to it, before their imprisonment. Have they not been stript by oppression, extortion, or want, of the little property they were masters of before their arrest? Have they not been forgotten and forsaken, by those few friends, whose protection, help, and recommendation, would have rendered their striving effectual? Have not their places in society been filled by others, and their employers been provided with other hands? Have they not lost both the habit and the ability of labour? Are they not contaminated in their health by the unwholesomeness of confinement and inactivity, and by the filthiness of misery, and of a close stagnated air? Have not their virtue and spirit sunk under the overbearing load of their distresses? Are they not corrupted in their morals by the example of wickedness, and the temptations of idleness? Such they are, doubtless; and such are they turned loose upon the world, where many of them soon perish through want, as they would have perished in jail; whilst others defile society by their infamy, and disturb the common peace by their wickedness: and many, after being thus released naked and helpless, from confinement, are brought at last to a violent, and shameful death, by crimes, necessity perhaps, drove them to.’

The following extract contains the plan proposed by our author for regulating the prosecution of debtors.

‘ My Lords,

‘ To point out a remedy for those evils, will perhaps be looked on as too great a presumption in a private man, addressing the wise and learned heads and dispensators of the laws. But, as useful hints may be taken from the meanest advices, I hope I may be permitted to submit my ideas to your lordships’ wiser judgment.

‘ Although it might be very dangerous, that any man should have it in his power to give up his all whenever he chuses, and thereby compel his creditors to give him a full discharge: it would, I think, be highly proper and expedient, that whenever a man is sued by a creditor for the recovery of a debt, it should be allowable for him to produce in court, a list of all his debts, and an inventory of all his effects, estimated at their intrinsic value, and duly certified upon oath, under severe penalties in case of perjury. That upon the producing this in court, the creditors should be obliged, if the list of creditors amount to more, and even to the same sum as the inventory of the effects, to take his share of the effects in the same proportion to his debt, duly proved, as there is between the amount of the inventory of the effects, and that of the list of creditors. For instance, supposing a man owed to sundry creditors one hundred pounds, and the whole of his effects should amount to no more than fifty; in that case, the creditor who sues this debtor, should take effects to the amount of ten shillings in the pound of his demand. Besides, he should pay all costs, both his and the debtor’s, when it appears that this last has not enough to pay every body twenty shillings in the pound; for if in such case the debtor should be adjudged to pay costs of suit, he could never do it but at the expences of his other creditor, making thereby their condition worse than that of the creditor, who, by suing him, has thus recovered his just share of what he possesses.

‘ Arrest previous to the hearing of causes, should also be prohibited, being a proceeding unconstitutional in itself, howsoever agreeable it may be to practice. Besides, arrest is often eluded by the crafty and the fraudulent, whilst the harmless, destitute debtor is brought by it to that horrid distress I have shewn imprisonments to be productive of, even before a judgment has submitted him to that fate. Therefore this practice, bad enough of itself, but much worse by the abuses, oppressions, and extortions, it gives birth to, should be absolutely abolished; and instead of it, it might be enacted, That summons left at the dwelling of debtors, should be sufficient to compel their appearance under pain of outlawry. And this would bring the debtor more effectually before the courts than
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a personal arrest, which, if aware of, he will contrive to avoid perhaps for a long time.

‘ A debtor found to be dilatory out of bad principles, should be severely punished. Those that are able to pay, if they delay payment till they are sued for it, should not only be obliged to pay all costs, but also a proportionable fine, and imprisonment till the whole is discharged. And as there are many mean spirited wretches, who would prefer squandering their property in jail, rather than satisfy the just demands of their creditors, such should, after judgment, be closely confined, and not permitted to see any body, to step out of their cell, or to live otherwise than very low.

‘ Severe punishments should be inflicted on the fraudulent debtor, on him who conceals his effects, and for the infamous practice of vesting the property of them in other people, in order to evade a delivery to their creditors.

‘ I would have also proportionate punishments inflicted on the indiscreet debtor, who involves himself in debt, without certainty, or at least, good probability, of his being able fully to satisfy his creditors. And here, I think it may be observed, that there is certainly different degrees of guilt in borrowing indiscreetly the same sum of money from a poor or from a rich man: nay, he who has ensnared a poor man, and made him his creditor for a small sum, the loss of which will distress him, is more criminal, and deserves a much greater punishment, than he who has taken in, in the same manner, a rich man for a very large sum, if the loss of that sum does not really hurt him. The same observation is also applicable to fraudulent debtors.

‘ By such regulations, all the evils complained of, would be effectually removed and remedied.

‘ Creditors would be more careful how they give credit, and more difficult in granting of it. This difficulty in obtaining credit, would restrain people in their expences; they would buy with more reserve, knowing they must pay mostly ready money: and unable to procure it by loans, or goods by credit, they would be more sedentary, and less given to pleasure; more laborious, and less lavish; more industrious, and less corrupt; and consequently, they would be in their respective employments and undertakings, more successful and less exposed to ruin.

‘ Those regulations, though they would restrain credit, and keep it within due bounds, would not hurt it; at least, such credit as is necessary to the prosperity of commerce. On the contrary, they would strengthen it, by rendering unnecessary, and consequently unusual, many scandalous transactions

which are daily put in practice, by people of bad principles, in order to support their credit, and which, by their baneful influence, damp general and useful credit, by spreading a general mistrust.

That a diminution of public credit, which would naturally be the consequence of the abolition of the practice of imprisoning people for debt, might tend to the discouragement of luxury, we shall not dispute; but that it would not affect the prosperity of commerce, cannot be so easily granted, for the reasons we have mentioned above.

Upon the whole, it would appear that the abolition of imprisonment for debt, though a project founded upon the most commendable philanthropy, and which we ardently wish could be adopted, would neither be productive of the most extensive happiness to a commercial country, nor perhaps, be compatible with the dictates of sound policy.—This pamphlet, however, being highly specious and spirited, and written on a subject of so much importance to the public, we were induced to pay it such attention as the nature of it seemed to require; and though in delivering our opinion, we have done violence to our inclination to humanity, we make no doubt of our being joined by the learned judges to whom this performance is addressed.

VII. *An Essay on Trade and Commerce: Containing Observations on Taxes, as they are supposed to affect the Price of Labour in our Manufactories: together with some interesting Reflections on the Importance of our trade to America. To which is added the Outlines, or Sketch of a Scheme for the Maintenance and Employment of the Poor, the Prevention of Vagrancy, and Decrease of the Poor's Rates.* 8vo. 4s. Hooper.

THIS title contains a pretty full syllabus of what is treated of in the work now under our consideration.—We shall give some account of what he says on each of the articles.

Our author's first great attempt is to confute a position laid down by P. Hethwaite, author of the Dictionary of Commerce, who expresses himself in this manner.

“High taxes must raise the price of necessaries, an high price of necessaries must raise the price of labour, and an high price of labour must enhance the value of commodities; so that the state, in which labour is cheapest, will always be able to undersell other states, and gain their trade.”

This argument our author answers in the following ingenious manner.

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‘ This may be true in part ; but we hope to make it appear, that the national debt is far from being the principal source of the high price of labour in this kingdom ; that it operates very little that way, and that there are other more powerful causes of the high price of labour in our manufactories ; the principal of which appears to be the general disposition of our manufacturing populace to idleness and debauchery. As in these arguments I may appear very paradoxical, I shall not venture to make use of any, but such as are drawn from experience, our best guide in these matters, or from the best authorities. To say that taxes tend to lower the price of labour, is a paradox that experience alone will teach us how to explain ; and which we shall do in a variety of instances : indeed it is a truth known to almost every master of a manufactory in the kingdom, that when provisions are cheap, labour is always, relatively, dear. Yet I wonder not that the contrary opinion should prevail, as every one clearly sees, that if a populace can live cheap, they can afford to labour cheap ; from whence it is erroneously concluded that they will do so.

‘ But those who have closely attended to the disposition and conduct of a manufacturing populace, have always found that to labour less and not cheaper has been the consequence of a low price of provisions ; and that when provisions are dear, from whatever cause, labour is always plentiful, always well performed, and of course is always cheaper than when provisions are at a low price.

‘ To explain this, let us observe, first, that mankind, in general, are naturally inclined to ease and indolence, and that nothing but absolute necessity will enforce labour and industry. Secondly, that our poor, in general, work only for the bare necessities of life, or for the means of a low debauch ; which when obtained, they cease to labour till roused again by necessity. Thirdly, that it is best for themselves, as well as for society, that they should be constantly employed.

‘ First, that mankind, in general, are naturally inclined to ease and indolence, we fatally experience to be true, from the conduct of our manufacturing populace, who do not labour, upon an average, above four days in a week, unless provisions happen to be very dear.—When this is the case, a general industry is immediately created ; workmen crowd about the houses of master-manufacturers, begging for work, almost at any rate ; and they work five or six days in the week instead of three or four. Labour being a kind of commodity, the quantity then offered tends to the lowering its price ; and would

would do so, unless art or violence intervened. Thus far the paradox is explained by experience; and thus far it is proved, that dearth of provisions tends to lower the price of labour in manufactories.—But farther to prove this, the very reverse happens, when wheat and other provisions are at a low price.—Tippling-houses and skittle-grounds are then crowded instead of their masters court-yards. Idleness and debauchery take place; labour grows scarce; masters are obliged to seek it, and court the labourer to his work; sometimes at an advanced price, in one shape or another; frequently by lending him money, which is lost if the man dies; indeed, this advanced money is hardly ever repaid; for whenever a master attempts to stop it, the journeyman applies to another, who, if he be a good workman, and the trade be brisk, will lend him money to pay his former master, and, perhaps, a little more; this is frequently the case in the crape manufactory at Norwich, where, I am well informed, some masters lose from fifty to eighty pounds a year in this way. In France, instead of tempting servants from their places, no master will employ the servant of another master, without first knowing that the servant is totally disengaged, and can obtain a very good character from his last employer. The good consequences arising from hence are obvious. But, then, this will also prove that the French have greater plenty of working hands, or that their manufacturing poor are more industrious, and more solicitous to please their employers than the manufacturing people in England are. One reason, among many others, which I shall produce, why the French are able to undersell us, is, the great regularity and order, observed among their manufacturing people.

‘ My second proposition is blended with the first.

‘ My third proposition was, that it is best for themselves as well as for society, that the poor should be constantly employed.’

But we shall not quote what our author advances in support of this proposition, it being a proverb, that idleness is the mother of vice and misery.

After this our author declares himself very strenuous for a general naturalization. But if it be considered that all attempts of this nature have failed, surely any endeavour to renew it at the present time must be accounted a chimerical project. Besides, trade and manufactures ought not to be reckoned the sole objects of a state; a consideration to which all others ought to give place. It cannot be denied that regard ought to be had to the national language and character, both which must be

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considerably affected by an inundation of foreigners pouring in upon us.

Having endeavoured by many arguments to confirm his favourite opinion, that dearth of provisions is advantageous to manufactures, this writer lays down the nine following maxims relating to trade.

‘ 1. That the prosperity of the landed interest of any state depends upon foreign commerce.

‘ 2. That the increase of the riches of a state, depends upon exporting more in value of its native produce and manufactures, than is imported of manufactured commodities from other states.

‘ 3. That monopolies and exclusive charters are very prejudicial to the trade of a state, and, therefore, should be discouraged.

‘ 4. That the increase of trade and navigation greatly depends upon the increase of husbandry and agriculture.

‘ 5. That the prosperity of our trade depends very much on the encouragement given to our manufactures, on laws made relative thereto.

‘ 6. That the success of our trade greatly depends on the knowledge our nobility and gentry have of its various movements, connections, and dependencies, in a national light, as ambassadors and senators; and, more particularly, on the wise regulation of our board of trade and plantations.

‘ 7. That the prosperity of our trade depends upon the judicious manner of laying and collecting our taxes, and upon the ease, readiness, freedom, and cheapness of exportation.

‘ 8. That the prosperity of this nation, as well as that of her colonies, depends very much on the harmony, good understanding, mutual confidence, and upon the extension of their commerce with each other.

‘ 9. That the prosperity, strength, riches, and even the well-being of this kingdom, depends on our being able to sell our native produce and manufactures as cheap, and as good in quality, in foreign markets, as any other commercial state.’

Upon all these our author reasons, in our opinion, in a clear and distinct manner. What he says on American affairs is contained in his remarks on the eighth maxim, which are too long to be here inserted, would be spoiled by an abridgement, and are well worth the attention of the reader.

Towards the end of this work the public is presented with a scheme for the *maintenance and employment of the poor, the prevention of vagrancy, and decrease of the poor's rates*—This scheme is divided and sub-divided into a very great variety of articles. But we are sorry that a great many of them appear chimerical
and

and impracticable, for this plain reason, that they require a degree of virtue and attention to the public good, in one set of men, which cannot be expected from them; in order to correct vices and defects in another set of men, which would not exist were human nature such as our author requires the first set of men to be.

This is, on the whole, a well meant performance, bating the chimerical nature of some of the projects, and a propensity incident to all men to sacrifice every other consideration to the favourite object of their study and attention.

VIII. *Clavis Pentateuchi: sive Analysis omnium Vorum Hebraicarum suo ordine in Pentateucho Moseos occurrentium: una cum Versione Latina et Anglica: Notis Criticis et Philologicis adjectis; in quibus, ex Lingua Arabica, Judæorum moribus, et auctorum itinerariis, plurimorum S. S. sensus eruitur, novaque versione illustratur. In usum Juventutis Academicæ Edinburgenæ. Cui præmittuntur Dissertationes duæ; 1. De Antiquitate Linguae Arabicæ, ejusque Convenientia cum Lingua Hebræa, &c. 2. De Genuina Pentecorum Vocalium Antiquitate, contra Clariss. Capellum, Waltonum, Masclesum, Hutchinsonium, aliosque, ex ipsius Linguae Hebrææ, ejusque dialectorum indole deprompta. Auctore Jacobo Robertson, S. T. D. Ling. Oriental. in Academiâ Edinburgenâ Professore. 8vo 8s. Becket.*

IN the preface to this work the learned author very warmly and earnestly recommends to the clergy the study of the Hebrew language. Common sense, he says, will tell us, that a divine ought to understand the language in which the Supreme Being first communicated his will to mankind. He observes, that even the New Testament cannot be understood, with any degree of accuracy, by those who are not acquainted with Hebrew; that a knowledge of Jewish Antiquities must be founded on a knowledge of that language; and that the study of the Bible in the original is more particularly necessary, as the translation of the Septuagint. and other versions, are full of mistakes. He suggests other arguments to the same purpose, which merit the attention of those to whom they are addressed.

After the preface is a very learned and judicious dissertation on the origin, antiquity, preservation, genius, and utility of the Arabic, and its intimate affinity and agreement with the Hebrew language. This disquisition is very proper and important, as he has made great use of the Arabic, in ascertaining the true radical idea of many Hebrew words, which he has had occasion to explain in his *Clavis*.

Subsequent to this is a dissertation on the vowel points, for which our author is a more strenuous advocate than any writer who has lately appeared, not excepting Mr. Purver and Dr. Gill. As we entered a little into that controversy in our account of their performances *, we shall not resume it in this place. We shall, however, take leave to mention one circumstance which does not seem to be favourable to Dr. Robertson's hypothesis; that is, if *aleph*, *jod*, &c. are, as he says, *æquæ veræ consonantes ac ullæ literæ in toto alphabeto*, how comes it that *alpha*, *iota*, &c. in the Greek alphabet, which was indisputably brought from the East, are vowels? Nothing can be more obvious than the similarity between the names of the letters in the Hebrew and the Greek alphabet; but whence is it that in the latter we find nothing similar to *kamets*, *tseri*, *hhirek*, *hholem*, *shurek*, *patahh*, *segol*, *kybbutz*, &c.? Is it credible that the Greeks, when they took their letters from the Orientals, would have omitted the most essential characters, or paid no regard to those vowels which animated all the Oriental alphabets? From this circumstance we may presume, that *kamets*, *kybbutz*, and their brethren, had at that time no existence.

We come now to the *Clavis*, in which he has pursued the following method:

1. He has given the analysis of every word, as it occurs in the sacred text. In the first twelve chapters he has pointed out all the persons and tenses of the verbs, the cases of the nouns and pronouns, and the nature and quality of the particles. In the subsequent part of his work he has only taken notice of those tenses, and persons, which are attended with any peculiar difficulty. In explaining the words themselves, he endeavours to trace out their primary significations, their secondary and metaphorical senses, and the import of the idiomatical expressions.

2. To the Hebrew he has subjoined the Arabic roots, where there seemed to be any affinity between them; and has illustrated many expressions in the Hebrew by similar ones in the Arabic. This, we apprehend, is an excellent method, as we have intimated on former occasions, though it has not been often put in practice by lexicographers.

3. Where any difficulties have occurred, he has laid before the reader the ancient versions, and the sentiments and comments of learned writers.

4. He has endeavoured to illustrate several passages by the observations which travellers such as Shaw, Hasselquist, &c. have made on the plants, animals, and customs of the East.

* See Vol. xxiii. P. 5.

5. In some places he has considered the various lections and conjectures of P. Houbignant; and has occasionally pointed out the errors of the Latin and English translations.

In all these points he has shewn great industry, learning, and judgment; and we do him only bare justice, when we say, that this is the best book which can be put into the hands of those who intend to learn Hebrew, or read the Bible in the original language.

IX. *An Introduction to Electricity. Illustrated with Copper-Plates.*
By James Ferguson, F.R.S. 8vo. 4s. Cadell.

THE Peripatetics, who were probably the first observers of electrical phenomena, imagined this force to consist in some secret quality, or sympathetic power, subsisting between the attracting and attracted body, and resulting from the substantial form of each.

But the later philosophers generally agree to make it the effect of a corporeal effluvium, emitted from, and returning to, the electrical body; though as to the nature of these effluvia, and the manner of their acting, they are hitherto greatly divided. Some suppose actual steams to issue out of the electrical body, when agitated by attrition; and that these disperse and repel the ambient air, which, after it has been driven off a little way, makes as it were a little vortex, by the resistance it meets withal in the remoter air, to which these electrical steams did not reach; and that these steams, shrinking quickly back again to the attracting body, do, in their return, attract and bring along with them such light and small bodies as they meet in their way.

Gassendus, and others hold, that on rubbing, or chafing, the electrical body is made to emit rays, or fibres, of an undulating nature, which coming to be condensed and cooled by the ambient air, do lose their agitation, and so shrink back again into the body from which they sallied; and by that means carry along with them such light and small bodies, as happen to be fastened, or sticking to their farther ends.

The Cartesians, not being able to imagine how so hard and brittle a substance as glass, should emit effluvia, attributed electricity to the globules of the first element; which breaking out through the pores, or chinks of the body, like little darts or swords, and not meeting with proper meatus's, or passages in the air, return whence they came, and carry the little bodies, whose pores they happen to enter and be entangled in, along with them, as we see in drops of melted fat hanging by
a stick,

a stick, which by a gentle shake, one part thereof adhering to the stick, the other may recede some distance from it and immediately return again, and carry along with it motes and other minute bodies it meets with.

From these, or principles similar to these, the common received theory of electricity is usually deduced: and, indeed, almost all, or at least most naturalists agree, that electricity is performed by substantial emanations from the attracting body, and in a manner altogether mechanical. There are, however, several experiments which seem to render this theory, and perhaps every other yet thought of, insufficient for explaining the nature and laws of electricity, such as those mentioned by Boyle, in his observations on the original of qualities; to which we may add those experiments relating to blocking up the pores of amber by the application of oil of almonds, oil of mint, marjoram, thyme, and lavender: for when any of these are rubbed on the amber it becomes deprived of its attraction, without any, nay not the least, act of electricity appearing; from all which we may venture to affirm, that, as yet, the true theory of this surprizing phenomenon, is among the desiderata.

In the work before us, which contains a description of a new set of electrical experiments, introduced by Mr. Ferguson into his publick lectures, the ingenious author has, in a very clear and comprehensive manner, explained the nature and construction of the apparatus necessary for that purpose. The nature of the subject will not, indeed, admit of making any extracts from the description of these experiments, as it would be almost impossible for our readers, without the plates, which contain the drawings of the models, to form a proper judgment of the performance; we, therefore, shall conclude this article with a recital of those useful precautions which Mr. Ferguson is of opinion will secure us against the terrible effects of thunder and lightning.

‘ Persons, who are fond of shooting, ought never to go out with their guns when there is any appearance of thunder.—For as all metals attract the lightning, if it should happen to break upon the gun-barrel, the man who carries the gun would be in the most imminent danger of his life.—If he sees a thunder-cloud near him, the best thing he could do, would be to set the gun upright on the ground, against any thing which would keep it in that position, and run away from it as fast as he can: and then if the thunder should happen to break upon the gun-barrel, it would all run down thereby to the ground.

‘ As water is a conductor of lightning, a person, whose hat, wig, and clothes were well wetted, would be in less danger

ger from lightning that broke upon his head ; because much of it would run down by his wet clothes to the ground.

‘ None ought to go near trees, or stand below their tops, in the time of thunder : for, if it should happen to break upon the top of the tree under which a person then stood, the tree would conduct the lightning to his body.

‘ Persons in a room should always keep as far as they can from the walls ; especially from that wall in which the chimney is, because, when the lightning comes down a chimney, it generally spreads about the adjoining wall.—And it would be right for persons, in the time of thunder, to put the money out of their pockets, and take the buckles out of their shoes. In short, they should then have no kind of metal about them if they can help it.’

X. The Summer Day. A Poem : in four Cantos, Morning, Noon, Evening, and Night. 8vo. 4s. Robinson and Roberts.

THE plan of our author’s poem, and the end he proposed in writing it, we shall lay before the reader in his own words.

‘ It is attempted in the following poem, to engage the votaries of pleasure to the interests of virtue ; to inculcate those sentiments with which “ every field and wood may be consecrated, and an ordinary walk converted into a morning or evening sacrifice.” Should it be found, though but in a single instance, to promote a livelier sense of the duty man owes to his Maker, to society, and himself, the author must consider his endeavours, as greatly over paid.

‘ The piece is divided into four parts, agreeable to the divisions of the day ; and it has been endeavoured, that each shall exhibit a picture of that season which gives it title. Those appearances which are of greatest beauty and use, are particularly attended to—such as, sun-rise, sun-set, moon-light ; and the starry heavens. The episodes immediately arise from the subject of the poem, or are related thereto ; and these are extensive according as it was thought they would enliven, and forward the chief design of it—instruction.’

The endeavours of this writer, it is to be hoped, will not be thrown away ; for they exhibit a fine vein of poetry as well as sentiments of virtue, and manly piety. He shows himself a diligent student, and observer of the works of creation ; he has introduced into this poem some of the discoveries of natural philosophy, with judgment, and elegance ; they are conveyed in the perspicuous, and sentimental language of poetry ; and he

he gives a fuller account of them in his useful notes. His imagination is very fertile and tender in rural description.

His picture of a landscape is extremely natural; and its objects are happily selected.

‘ While soars the sun, let me ascend yon height,
Where yet the zephyrs sport their filken wings;
Where wild-thyme sweetly blushes on the sight,
And all around its chearful odour flings.
Heav’ns! what a scene opens on the ravisht eye,
Of hills and dales, of streams and woodlands gay;
All in magnificent confusion lye,
And wanton Nature’s utmost skill display!
Mark, on that mount, how first the cascade spreads
Its crystal sheet, to catch the solar blaze;
Then, where old rocks project their hoary heads,
Breaks, and a-down in many a current plays:
Beneath unite they in one copious flood;
And thence compel the various winding stream,
Now hiding in the bosom of the wood;
Reflecting now the many-twinkling beam:
Thus on it passes to the peaceful dale,
Bestowing fruitfulness, bestowing health,
And murmuring still the sweetly plaintive tale,
To sooth the swain that tends his fleecy wealth.
By tufts of weeping willows, o’er the stream
Sadly reclining, many a bow’r is made,
Where oft the love-sick youth in waking dream,
Narcissus-like, converses with a shade.
Here soars the hill, as shelter for the lawns
And all their lovely growth of sweet wild flow’rs;
There shoots along a troop of wanton fawns,
To taste the coolness that the fountain pours.
E’en yon brown heath, the roving eye surveys
Not wholly undelighted;—’tis a shade,
By paintress Nature wisely us’d, to raise
Each gayer grace her pencil hath display’d:
Beyond themselves, to make the woodlands gay;
To give those fields, that court the reaper’s hand,
A lovelier tinge of yellow to display;
And more delightful make the flowery land.’

The following tribute which he pays to friendship is tender, affecting, and beautifully introduced.

‘ Caught with fresh gales of fragrancy, I seek
The blooming son of wealthy July here:

Blest flow'r! but half thy praises do I speak,
 To call thee beauteous, and to call thee dear!
 For short, ah! short the date of other blooms;
 Their little lives soon perish in decay;
 But thou inrichest winter with perfumes,
 And with thy paintings mak'st his season gay!
 And thus thou pictur'st well the faithful friend,
 Who, in th' unpleasing seasons life doth know,
 Rejoices most, when wanted most, to tend,
 With looks of love, love's sweet fruits to bestow:
 Such friend as is my Lewis! gen'rous; kind;
 Blest with an heart that never wore disguise;
 Blest with the truth the constancy of mind;
 With all the honest and the manly prize!
 Deem not ye envious, that the muse's song
 Is stain'd with flatt'ry for ignoble ends;
 Her choicest praise to virtue doth belong,
 She praises virtue in the best of friends!
 Thou God! who know'st the feelings of my heart,
 O! deign to bend thine ear unto my pray'r!
 Ne'er let my friend from virtue's path depart!
 O never let him from thy tender care!
 Let his life know the flav'rous sweets of health!
 And while he lives, in peace still let him live!
 Give him the total sum of human wealth;
 A competence!—'tis all he can receive.
 And, when it is thy blessed will, that I
 Should quit this life, for life without an end,
 O! let him not, in tenderness, deny
 The last poor duties to an honest friend!
 Close let him follow by the sable bier,
 And see my earth where 'tis with earth to rest.
 And let him wet it with *one* manly tear,
 And see the sod laid gently o'er my breast!
 I look not for the flat'ring voice of Fame;
 But may my memory his praises prove!
 O! may he write in fondness for my name,
 Here lies what lov'd me, and what I did love.'

We are surprized to see a writer, elegant in other respects
 so careless as he is of his versification. We shall verify our
 observation by some examples.

- And make the sad grove her bare limbs display. p. 19.
- So angels would sail, if of Heaven they'd speak, p. 52.
- But 'tis not such gloom as deforms the sky, p. 60.

Lines yet harsher than these are to be met with in this poem. He must permit us likewise to observe, that his descriptions are sometimes protracted to tediousness. He is apt to dwell too long upon a subject: but this fault should be tenderly reprehended for the sake of its parent; it is the offspring of a warm and luxuriant imagination.

This gentleman, we presume, will not be offended at these animadversions, when we assure him that they are not dictated by a malevolent opposition to genius, and to worth; but by a friendly hope that they will be of service to his future publications.

XI. *Julia to Pollio, upon his leaving her Abroad. Written some Years ago. And now first published from the Original Manuscript. 4to. 2s. Robinson and Roberts.*

POLLIO had enticed Julia from her parents, had debauched her, taken her abroad, forsaken her, after some stay with her there, and returned to England.—This poetical epistle is supposed to be written to him by her, in consequence of these injuries. The subject of it is trite, but its merit is uncommon; its sentiments are natural, ardent, and picturesque; its versification is vigorous, and harmonious. Poetry is here subservient to its best purposes; it warns the gay, and the unexperienced; it teaches us the best use we can make of past misconduct; it combats vice, and it excites to virtue.

In the following expostulation the reader will see the foundation of this poem.

‘ Say, shall I now, my lov’d, my honour’d lord;
 Thy soft endearments, softer vows, record?
 When every word was music—look was love,
 How cou’d’st thou fail, my feeling heart to move!
 By these, thou vanquish’d, and misl’d my pride,
 And banish’d virtue, long my faithful guide.
 While I portray’d in thy accomplish’d mind,
 Beauty and grace, with wit and sense combin’d,
 On thy sweet accents still enamour’d hung,
 A victim doom’d to thy bewitching tongue;
 Too soon by thee the guileful scheme was plann’d,
 And in disguise we fled our native land.
 For thee I plough’d, in open boat, the main,
 Thro’ raging billows, and tempestuous rain;
 Defy’d the terrors of the darkest night,
 And all the horrors of a guilty flight.

‘ For thee I left my father’s fostering roof,
 To give of love, and friendship, every proof;

Fair fame, for thee, (a woman's noblest boast!)
 And many a lover wantonly I lost.
 S**y the wife; and Anson valiant peer,
 Sigh'd at my feet—Yet Pollio still was dear!
 Not ev'n ***, in the flower of age,
 With his vast offers, cou'd my heart engage;
 No—not to figure, in life's highest scenes,
 A brilliant duchess, ranking next to queens.
 Place—pow'r—and titles, had no charms for me,
 My pride—joy—glory—center'd all in thee!
 Then can'st thou me so speedily forget,
 And cancel, all at once, love's tender debt?
 Say, doth thy breast, ne'er heave for me a sigh,
 No tear for me, steal trickling from thy eye?
 Ah savage!—Not one single pang to feel!
 Say, art thou made of adamant or steel?
 But Pollio, charm'd with soft exterior grace,
 Enamor'd falls with every beauteous face;
 And vows to each an everlasting flame,
 He vow'd to me,—ten thousand times the same.

The peace and joys of unsuspecting innocence, the artful advances of the virgin's cruel seducer, and the horror and despair with which the mind is seized, on surveying its first crime, are finely described in these lines.

' Can I forget, the lively days of youth,
 When led to Virtue, by the hand of Truth!
 When Innocence sat smiling in my eye,
 Alien to me, a guilty wish or sigh;
 As gay and sprightly, as the playful herds,
 And musical, as in the spring, the birds.
 Accurs'd for ever be the fatal day,
 When first my eyes on Pollio's chanc'd to stray,
 Accurs'd for ever be the fatal hour,
 When o'er my will he gain'd despotic pow'r:
 O trebly curs'd be his deluding tongue,
 With falsehood, mischief, and destruction hung;
 Too soon he saw my soft unguarded heart
 Was not impervious to love's gentle dart;
 Too soon he conquer'd—but alas to show
 What vary'd ills, from guilty passions flow!
 Alas, I feel vindictive conscience dart
 Ten thousand daggers thro' my tortur'd heart,
 Fetter'd and bound in Hell's detested chain,
 I feel, I feel—eternal grief and pain!
 O mem'ry say—hath cruel Fate decreed,
 For ever thus to make my bosom bleed!

Curs'd like Prometheus to endure the smart
Of guilt's keen vulture gnawing at my heart;
Fix'd like Ixion on the whirling wheel,
The last severities of sin to feel.'

We cannot omit one quotation more without doing great injustice to the author.—In the following verses his poetical powers are strongly characterized.—They exhibit a conflict betwixt passion and virtue, the terrors which haunt even the slumbers, and repose of vice, the refuge of the guilty mind to repentance, and its desire to corroborate that repentance in a blooming solitude, with a variety, and force of sentiment, and a harmony of numbers, which would have done credit to the author of *Eloisa's* poetical epistle to *Abelard*.

' O Pollio come, and bless my longing arms,
Ah! quit once more thy consort's blooming charms,
Return ah! no—'tis kinder far to stay,
And every nuptial rite of love to pay.
I shall relapse—ye guardian pow'rs descend,
And wretched Julia from his charms defend!
No more let me behold his smiling face,
No more admire his fascinating grace;
No more let whispering winds his vows repeat,
Or fancy paint him votive at my feet!
For ah! last night, when all seem'd wrapt in death,
Clos'd every eye—the wind scarce drew his breath—
By fancy tortur'd as I slumbering laid,
Methought I saw his consort's mournful shade,
Grief and despair sat pictur'd in her eyes,
With terror struck—I trembling strove to rise.
To urge her wrongs, she told me here she came,
And bade me wake to infamy and shame!
With many a grievous sigh, and gushing tear,
'To know insisted, if her lord was here.
He's mine, she cry'd, by every tie above,
My life, my soul, my husband, and my love!
Long, long detested be thy syren-tongue,
With wily arts, and soft allurements hung;
Curs'd be the enchantment of thy Cyprian charms,
That wrested Pollio from my widow'd arms.
Awake—restore him to my bleeding breast,
Awake—repent—can souls like thine have rest!
Still, still she urg'd the wrongs I'd done her bed,
Till I awoke, and strait the vision fled.

' Witness, O earth! and ye bright hosts above,
I here renounce him, as my lord and love!

Behold I rend him from my trembling heart,
 And with such pangs as soul and body part;
 Yet one—one struggle—O what pain to move,
 And tear up every string of rooted love!
 'The danger's over, now the trial's past,
 And I regain my liberty at last!

' When kind oblivion shall humanely veil
 The guilty joys, my mem'ry long must wail,
 Grac'd with celestial charms, contrition rise,
 What, what avail these fruitless tears and sighs?
 By grief, disgrace, by shame, by sin oppress'd,
 'Tumultuous passions harrow up my breast:
 What is life's stage? but scenes of guilt and care,
 Delusive, specious, flattering, false, and fair!
 Arise bright maid!—O guide me thro' the way,
 That leads to glory, and immortal day;
 Explore my breast, nor let one sin remain,
 With black impurity my soul to stain.

' To sylvan scenes where meditation dwells,
 To gloomy grottoes, or to pensive cells,
 O let me fly—and from the croud retire,
 Misled by pleasure, or by vain desire;
 'There let me weave religion's sacred bower,
 Enamell'd round with every pleasing flower:
 Let Flora here, her fairest forms expand,
 And owe new beauty, to my nurt'ring hand;
 O spring to life! ye lilies of the vale,
 And blushing hyacinths, and violets pale;
 In mingled hues let bright carnations blow,
 And roses red in mossy verdure glow.
 Ye tulips shine, in painting's vary'd die,
 And rival Iris arch'd across the skie!
 Shoot, shoot ye woodbines, to enwreath my bowers,
 And wrap me weeping, in a veil of flowers!

MONTHLY CATALOGUE.

12. *A Word to the Wife; a Comedy.* By Hugh Kelly, Author of
False Delicacy. 8vo. 5s. Doddsley.

THE sentence which this ill fated comedy has received from
 a set of self-elected tyrants (who drown what Milton calls
 the *charities of life*, in the clamours of party) can by no means be
 regarded as sufficient to preclude our own. We have read it
 dispassionately throughout, and have kept back our opinion
 thus long, that it might receive no partial tincture from the
 sen-

sentiments either of the author's friends or enemies, the luxurious cits, or the starving patriots.

When an author, as Macbeth says, is *chained to the stake and cannot fly*, it is surely a species of cowardice to attack him. It is the mungrel only, (as Dr. Johnson has observed in his prologue to the Good-natur'd Man) that bays the lion in a cage.—Blush, blush ye clatterers of oak-sticks, ye dispensers of peas and half-eaten apples! ye bawlers of—‘Off! off!’ be ashamed of your own success! You declared the performance to be worthless before you heard it, and in defence of your own judgment prevented it from being heard by others. Thus you screened your own unjust decision behind the cloud which popular sedition had enabled you to raise.

The piece before us, is neither deficient (*pace talium tantorumque virorum*) in character, sentiment, or moral. It falls short, however, in the article of stage-trick, which modern writers are willing we should receive in the room of natural incidents and situations. No escapes down a pair of back stairs, no climbing in at windows, or attempts to introduce beings which never had existence, disgrace its construction, or afford opportunities for displaying what may be not improperly termed the coachmanship of the theatre.—The author's name, alas! was its ruin. It had been unfortunately said that he had written in support of such measures as his friends at court thought proper to adopt; and that with still greater effronterie, he had dared to vindicate the character of his prince.—Be it known henceforth, that the people of England are never disposed to allow fair play to the work of any author, whose politicks they may happen to dislike.

It may not be amiss to remark that the publication of this Comedy has been honoured with a subscription uncommonly large; and sufficient, we hope, to defeat the malice of those who would be glad to starve their opponents into a surrender of principles, virtue, and reputation.

13. *Reflections on the Ruins of an Ancient Cathedral: to which is added an Elegy on Winter.* 8vo. 1s. F. Newbery.

I had lost a sheep if he had not bleated, says Justice Clement to Master Stephen, in Ben. Johnson's Every Man in his Humour; and the Critical Reviewers may borrow his observation on this occasion. The poem before us was published in the country, some months ago; but its fame not being so lucky as that of the chevalier Taylor, *to pierce the remotest regions*, we should entirely have passed it by unnoticed, had not the writer himself condescended to remind us of our omission. We are unwilling,

however, to be cruel to the poor brat, because it seems to court our protection; and yet we cannot consent to let it pass as the legitimate offspring of Apollo. All we shall add is, that we heartily wish the author would have permitted it to remain in the poetical bills of mortality, under the article *STILL-BORN*.

14. *The Margate Guide. Containing: a particular Account of Margate with respect to its new Buildings, Assemblies, Accommodations, Manner of Bathing. To which is prefixed, a Short Account of the Isle of Thanet in general.* 8vo. 1s. Carnan and Newbery.

A sensible, and agreeable account of Margate, and the adjacent parts of Kent, remarkable for their natural curiosities, for their antiquities, and for their improvements of art and luxury. The particulars, which the author relates, are judiciously chosen; they are told with perspicuity; and in the main, with accuracy of language.

The seizing and conveying of Henry Crispe, esq. of Quex, in the Isle of Thanet, to Bruges in Flanders, is related towards the end of this pamphlet. This is a very singular anecdote, and has not hitherto been publicly known. It deserves the attention of the historical critic, from its peculiarity, and its concomitant circumstances.

15. *Margate in Miniature: or, The New Margate Guide.* 8vo. 1s. 6d. Roson.

To this work some praise at least is due, on account of the small degree of trouble it has afforded us in the perusal; as many pages of it do not exhibit above six very short lines like the following.

‘ Miss M—— to Captain D——
 ‘ If you love me dearly,
 Tell me so sincerely.’
 Or, ‘ To Mr. B——n.
 ‘ You say to love me is your lot
 Indeed good Sir I love you not.’
 Or, ‘ By Mr. K——g.
 ‘ Love’s flame in my breast
 Burnt long without doubt,
 But now I’m at rest
 For indeed ’tis burnt out.’

Gentle reader, would’st thou have any more?—If thou would’st, e’en buy the whole eighteen-penny worth.—What a pack of despicable imitators has the author of the Bath Guide tempted out, to plague the Reviewers, and impose on the public!

16. *The Court of Cupid.* By the Author of the *Meretriciad*.
2 Vols. 8vo. 5s. Moran.

It is our misfortune now to be obliged to treat of a scribbler better known by such repeated praises as he has lavished on himself, than by any decisions made by the world in his favour. Whatever happens to be captain T——'s subject, he generally takes care to introduce himself as the hero of the piece. Is the jubilee at Stratford to be praised?—all characters are thrust aside to make room for 'the gallant T——'. Is a pretended auction of public characters to be described in the newspaper?—he disposes of himself at the highest price. Are the writers of the age to be weighed in a visionary balance?—his own weight is sufficient to sink the scale, while clusters of others must be contented to kick the beam.—One instance of his modesty, and one only, have we ever met with, and therefore justice obliges us to make mention of it here. In his late proposals for printing two other volumes of his works by subscription, he takes care to inform us that he was educated at Beverley school. This caution we suppose was owing to some fears, which arose in his mind, lest his readers should suspect him to have had no education at all.

These volumes contain some republications and some new pieces. The *Meretriciad*, which is little more than a versified list of all the common prostitutes about town, together with anecdotes of their characters introduced by way of notes, has already received our censure; and we heartily wish we could find a single article, among such as are new, which could in the least deserve our praise. The titles of all the pieces before us, bespeak their several contents; and when their author promises any thing *meretricious*, the reader may be as sure of meeting no disappointment on that account, as if every line had been penned by the most ignorant or profligate among the sisterhood of Drury Lane. Captain T—— is, in short, what he calls himself, *the poet of the streets*; and not unwilling is he to be received as a second *Naso*, by which title he generally distinguishes himself in the public prints, as well as in his other not less notable compositions.

There is no reason why such a man should be offended at the freedom of our remarks; a man whose constant employment is, to vilify the private characters, and decry the performances of others. We are not afraid of exalting such a one into our enemy, but should be truly ashamed had he any reason for calling himself our friend. His readers and ours, are happily of different classes; and we dismiss him therefore to seek consolation in their eulogiums as well as in his own; though we again most seriously assure him that he will be admitted

mitted as a wit, only on board the Infernal tender ; and as a poet, in no other place than Broad St. Giles's.

We shall make no extracts from these volumes, as we know not where to find a page fit to be displayed before modest eyes.—We are always ready to follow Signor Baretti through the dangerous vales of Alcantara, or to climb the rugged Alps with Dr. Goldsmith ; but do not chuse to venture through blind alleys into night-cellars or brothels, with the author of the *Meretriciad* for our guide.

17. *A Search into the Prophecies. In two Letters to the Russian Nation.* 8vo. Smith, Canterbury.

We are informed by this anonymous searcher into prophecies, in his address to the reader, that his work was refused by the London booksellers. A circumstance very unfavourable for us, who are obliged to read through thick and thin ; though the author indeed looks upon it as an undoubted proof of the excellency of his work. We cannot help observing, that there appears to us in this performance, a species of impiety, which assumes to itself a dogmatical impertinence by intruding into the arcana of Providence, for such undoubtedly is the work before us, which presses into its service the sacred writings, to shew us a picture, of which there is not a single feature for its resemblance. It is a little unfortunate for this writer of a Canterbury tale, that what he would mean to establish, is as diametrically opposite to the sense of scripture which he cites, as it is contrary (which we could abundantly shew him) to the opinions of the most eminent writers, who have favoured the world with their valuable labours, on this difficult subject.

To satisfy our readers, however, of the inability of the author, for this kind of work, we will beg leave to lay before them the passages from the prophecy of Daniel, on which the chimerical scheme of our author's prophecy is founded, and which he imagines are applicable to no other kingdom upon earth, but the Ottoman Porte ; nay, in his second letter, he roundly asserts, that the grand signior himself is the person marked out in the prophecy to come to his end.—The reader shall now have an opportunity of finding out the grand signior in Daniel chap. xi. verses 44, 45.

But tidings out of the east, and out of the north shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to take away many.—And he shall plant the tabernacles of his palace between the seas in the glorious mountain ; yet he shall come to his end, and none shall help him.

If it is unnecessary to make any farther comment, we desire the reader carefully to peruse for his private instruction, the

11th chapter of Daniel: after which we may venture to affirm, without the spirit of prophecy, that from the cast of thought, and mode of expression, which appears in these curious epistles, the author has received some part of his education in the religious seminaries of Tottenham-court or Moorfields.

18. *A Letter from a Gentleman at Constantinople, to his Friend in London; containing a succinct Account of the celebrated Prophecy of Achmet Almagi, which has thrown the Turks into so many Terrors, and been one chief Motive of the Russian's present Expedition. With Remarks on the Prophecy. Adorned with a Frontispiece, representing the Hieroglyphics.* 8vo. 6d. Smith.

We do not pretend to the art of divination; but we have reason to think, that this same prophet, this Achmet Almagi, is no other than some *ingenious gentleman*, who feels a strong inspiration to *avail himself* of the public curiosity.—The hieroglyphics with which he has adorned his publication, by way of frontispiece, we cannot help considering as a circumstance emblematical of the falsehood of his prophecy.—If any of our readers, however, should be desirous to know more of this prediction, we must inform them that it foretells the total conquest of the Turks by the Russians, in the year 1777.

19. *Critical Essays.* 8vo. 3s. Ridley.

Mr. G—— the author of these Essays is already known in the republic of letters by his translation of the works of Anacreon and Sappho, and some smaller pieces, which have not been unfavourably received. His imagination is warm and lively, and many of his criticisms are certainly very just; but his language is frequently harsh and affected. We cannot but think, that his own good sense would condemn the following passage, if he had met with it in any other place: ‘Judgment is the rudder of good writing. Thus assisted, we sail securely over the seas of learning, and fear not the quicksands or the rocks of error; neither endangered by the tempests of bombast, nor vexed with the dead-calm of puerility, we glide softly over the ocean, and the gentle breeze of perfection bears us to the haven where we would be.’ Surely the author, while he was writing this paragraph, was ‘in the dead calm of puerility, or the tempest of bombast.’ We are much deceived if there is either elegance or propriety in this language.—However we shall not dwell on his faults: his compositions may be allowed to bear the marks of learning and ingenuity.

The first of these Essays contains some cursory reflections on the sentiments and critical observations of Longinus in his Treatise on the Sublime. The several figures which are mentioned by that celebrated critic are illustrated by example taken from the scripture and from modern writers. The author in this tract has pursued the plan which was marked out by the translator of Longinus, in the notes subjoined to that ingenious performance.

The second Essay consists of reflections on the influence of government on the mental faculties. Mr. G—— thinks that our present establishment is more favourable than any other to the arts and sciences, which may be very true. But surely no inference can be drawn to the disadvantage of a republican system, from the state of literature under Oliver Cromwell; for, at that period, it would in all probability have been just the same under any other form of government.

In the two following dissertations the author ‘considers Virgil in his pathetic character, by a view of the history of Dido; and his descriptive talents in the representation of the games.’

In the last Essay he has made some remarks on the two gates of Sleep, mentioned at the end of the sixth book of the *Æneid*. He seems to think that Virgil’s account of the dismission of *Æneas* through the *ivory gate* is attended with insurmountable difficulties; and therefore he proposes an erasement of six lines, that is, of the whole passage relative to the two gates of Sleep. The text, he says, ‘thus cleared of the *splendid incoherency*, the hero’s anxiety to revisit his associates naturally ceases by his *instantaneous* return to the army, and the critic is rescued from the *Tartarean* punishment of an ineffectual pursuit after a

‘Dream of a dream, and shadow of a shade.’

This erasement would undoubtedly remove the difficulty, which has hitherto embarrassed the commentators; but it is a rash and desperate remedy, and would leave us utterly at a loss to account for the *instantaneous* transition of *Æneas* from Elysium to the upper world: it would make a chasm in the story of his adventures, which all the force of imagination would hardly supply.

20. *A Collection of Poems by several Hands. 4 Vols. 12mo. 6s. sewed.* Pearch.

This collection of poems is inferior to Mr. Doddsley’s:—it contains, however, a number of such performances as have appeared for twenty or thirty years past, together with a few original compositions.—When we have said this, we apprehend we have said enough.

21. *The*

21. *The New Present State of Great Britain.* 8vo. 6s. bound. Almon.

Neither judgment nor utility appear in the execution of this performance, though the author might have been supplied with materials from valuable writers, which, properly managed, might have rendered it conspicuous for both.

22. *Thoughts upon several interesting Subjects, viz. On the Exportation of, and Bounty upon Corn, on the high Price of Provisions, on Manufactures, Commerce, &c.* By Mr. Wimpey, 8vo. 1s. Crowder.

As few of our readers are much interested in *Thoughts* of this kind, we shall not enter into any analysis of this performance; but only observe, that though Mr. Wimpey's doctrines are plausible, and many of them just, there are some which might be controverted.

23. *Considerations on Imprisonment for Debt.* 8vo. 1s. 6d. Evans.

The author of this pamphlet, taking advantage of the storm which has been conjured up by certain political witches, for the purpose of tumbling their own leaky sieves into port, puts out from shore among the rest,

‘learns to fail,

Spread the thin oar, and catch the driving gale,’

and is not without hopes that his voyage will assist in completing the work of liberty already set on foot, by clearing our gaols from debtors, whom he declares, we have no right to detain *donec ultimam quadrantem persolverint*.—We are no lawyers, but entertain an unaccountable partiality for such opinions as are countenanced by the judges of the kingdom, who must certainly understand this subject, though they may not be altogether so much interested in it as our author, who, as it seems, issued out this composition from the King's-Bench prison.

24. *A Dialogue between a Country Farmer and a Juryman, on the Subject of Libels.* 8vo. 1s. Flexney.

This Dialogue, which is founded upon a late transaction in a court of judicature, is addressed to the Supporters of the Bill of Rights, and contains such an idea of the subject of libels, and the arbitrary verdict of jurymen, as may be supposed most conformable to the political views of that society.

25. *The Farmer's Queries and Resolutions concerning the Game.* 4to. 6d. Longman.

This pamphlet contains several ingenious observations, as well as solid arguments against the game-laws, and the association in support of them.

26. *Advice from a Farmer to his Daughter, in a Series of Discourses calculated to promote the Welfare and true Interest of Servants. Three Vols. 12mo. 6s. boards. Doddsley.*

This work may be put into the hands of servants with great propriety; and, if it is not their own fault, may answer a very useful purpose. It is written, not indeed in a refined and correct, but in a plain and familiar style, and contains many excellent instructions on every subject, in which servants can be any ways concerned, from the most important duties of religion, to the little articles of vales and wages. The author is no fanatic: he cautions his reader against the enthusiasm of the Methodists; and his forms of devotions (which constitute the greater part of the first volume) his Discourses on private and public Prayer, the Observance of the Sabbath, the Abuse of Time, Good Works, and other points of that nature, are sober and rational.

27. *A Plan of an English Grammar-School Education. With an introductory Inquiry, whether by the English Language alone, without the Embarrassment of Latin and Greek, the British Youth cannot be thoroughly accomplished in every Part of useful and polite Literature, &c. By James Buchanan. 12mo. 1s. Dilly.*

Had Mr. Buchanan restricted the expediency of his plan to the education of those who are intended for tradesmen or mechanics, we should have entirely approved of his proposal; for we have often regretted the folly of parents and schoolmasters, at seeing the youth of these classes engaged in the acquisition of languages, in which either the time allotted for their application will not allow them to make a competent proficiency; or, if that should happen, such a proficiency, if not prejudicial to their occupations, will at least be totally useless: but we should tremble for the fate of polite learning, when the Greek and Latin languages were excluded from the education of gentlemen.

28. *A Treatise on Poisons, vegetable, animal, and mineral, with their Cure. By John Coke, M. D. 12mo. 1s. Dilly.*

We find, from this pamphlet, that our good friend, the industrious Dr. Cooke, proceeds in the compilation of such little pieces as he had formerly published in the News-Papers; but we leave him to determine by the success of this production, whether he ought to carry such a practice any farther.

29. *The Case of James Butler, Esq. late an Officer in his Majesty's Navy, respecting his Connections with the House of Ormond. 8vo. 1s. 6d. Evans.*

Mr Butler, it seems, is at present unfortunately engaged, as defendant, in a suit in the court of chancery in Ireland,

respecting a legacy which had been left him by the late earl of Arran, brother to the last duke of Ormond, whose grandson Mr. Butler is. The design of this publication is, to convince the world of the great friendship which the earl of Arran always expressed for this gentleman, and to vindicate his character from some injurious aspersions which have been wrongfully thrown out against him.

30. *A Defence of his Royal Highness the Duke of Cumberland.*
By a Member of Parliament. 8vo. 1s. Evans.

By a member of parliament?—No, no.—The Critical Reviewers are not birds young enough to be caught by such chaff.—If we were inclined to believe the author of this childish pamphlet was a member of any society, we should not hesitate a moment to affirm that he belonged to that particular one residing in Grub-street, with which we ourselves are so often ranked, by losing bookfellers and writers disappointed of fame.

The conclusion of this literary ephemeron, however, excites a laugh, and we cannot refuse our readers a share in it. The *member of parliament* asserts that his royal highness must be a great and valuable prince, because lord Mansfield entrusted the secret of his opinion concerning the Middlesex election with him. We think we might safely combat the veracity of this assertion, and challenge the anonymous author * to prove it; though we rather chuse to observe that if the fact be granted, and we should allow him to be a great and valuable man on the strength of it, even then he would be only great and valuable in company with many others to whom his lordship so often communicates a more awful and important secret, viz. whether they are to be executed immediately, or turned over to the next sessions.—This defender of the royal culprit is certainly the most daring of any who have yet appeared in his cause; for he scruples not to say in plain terms, that the ability to write a letter well, would be *a satire on a great man*; and is content to infer the future virtues of his patron from his present vices; his future courage in the fleet, from his late expressions of fear at St. Alban's.

31. *Remarks on the Trial in the King's Bench, wherein Lord Grosvenor was Plaintiff, and his R. H. the D. of C. Defendant.* By Thomas Grayhurst. 8vo. 1s. Anderson.

See the account of Art. 24. in our last Review, p. 154.

* Since this article was sent to the Press, we have discovered that *The Defence of his Royal Highness, &c.* is the work of Mons. Treyfac de Vergy; who, while he is ready to inflame our passions by his own luscious Novels, is not ashamed to stand forth in Defence of the vices or foibles which these writings may induce others to commit.

32. *Genuine Memoirs of Miss Faulkner*, 12mo. 3s. Bingley.

The anecdotes which fill this volume have been gleaned with wonderful industry, to destroy the peace of a woman who has been cautious of giving public offence, and a nobleman who has deserved well of his country.

33. *Memoirs of Miss Arabella Bolton*. 2 Vols. 12mo. 5s. Fell.

Probably by the manufacturer of the last article, and published with an equally laudable intention.

34. *Impartial Observations on the Reigns of the Kings of Great Britain, of the House of Hanover*. 8vo. 6d. Jones.

The author of this paltry performance is of a gloomy disposition, and does not seem disposed to think favourably of the English, or any other nation.—He writes from his memory, which seems to be somewhat treacherous, as it has betrayed him into several flagrant contradictions.

35. *Additions to the Address to Protestant Dissenters, on the subject of the Lord's Supper, with some Corrections of it; and a Letter to the Author of the Protestant Dissenter's Answer to it*. By Joseph Priestley, LL.D. F.R.S. 8vo. 1s. Johnson.

In an advertisement Dr. Priestley very ingenuously acknowledges, that having of late given more particular attention to the subject of the Lord's supper, he is convinced that some parts of his Address to Protestant Dissenters concerning it, want illustration and amendment: he has therefore, in this publication made several improvements and additions. Some of the corrections, he says, have occurred to himself, some have been suggested by particular friends, and some by the Protestant Dissenter's Answer.

36. *True Compassion exemplified in the Institution of public Infirmaries. A Sermon preached in the Cathedral-Church of Worcester, July 26. 1770. Being the Anniversary Meeting of the Governors of the Worcester Infirmary*. By John Rawlins, A.M. 8vo. 6d. Rivington.

In this discourse Mr. Rawlins considers the nature of compassion, its influence over the mind, and the ends for which it was implanted in us by the great Author of our being: he then shews, that a compassionate disposition is never exerted with more wisdom and utility, than by the institution and support of public infirmaries.—The subject is treated with propriety and good sense.

ERRATA. P. 33. l. 24. for perspective, read preceptive.

P. 24. l. 17. for Tincæ, read Time.



T H E

CRITICAL REVIEW.

For the Month of *October*, 1770.

ARTICLE I.

A Journey from London to Genoa, through England, Portugal, Spain, and France. By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. Four Vols. 8vo. 16s. T. Davies. [Continued.]

IN our last Review we brought our readers to the second volume of Mr. Baretti's Travels. He is now on his journey from Lisbon to Madrid; he bestows a considerable part of this volume on the confines of Portugal and Spain; and his book is as barren here as the country through which he passes. Instead of writing like a sensible traveller, he trifles most egregiously; and breaks many a dull jest on beggars, mules, and caleffeiros. A specimen or two of their humour the indulgent reader perhaps will tolerate.

‘It was near seven this morning when I stepped into a chaise drawn by a stout pair of black mules. The Caleffeiros were obliged to shackle that of the shafts, because he is a *new mule*; that is, a mule who never was between the shafts. The moment they let him loose he ran as if his intention had been to perform in a day the task of a fortnight. Yet mules are like *other people*. They will begin an undertaking with a great show of vehemence: but their ardour soon abates and languor ensues.’

He tells us, that the Sceriffe (the gentleman to whom the care of the palace of Villa Viciosa was entrusted) was the best *thing* he saw there. Wit certainly does not consist in a flat perversion of the use of words. Of wit, however, it appears that Mr. Baretti has formed a very humble idea, not only from

his readiness to be pleased with his own jests, but with those of other people. On his arrival at Estremór, a paltry Portuguese town, his chaise was surrounded with a company of vulgar masks, whose mirth he certainly supposes to have been more delicate than it really was.

‘On entering this town of Estremór I saw several hundred masks, a group of which surrounded my chaise hallooing, roaring, and playing anticks. Many things they spoke with a squeaking voice that I did not understand, but suppose they were *witty*.’

Mr. Baretti observes, in p. 38. of this volume, ‘that Portugal is so situated as to be almost quite out of danger of any war, if it keeps but fair with Spain, and Spain is possessed of too many dominions to think much of Portugal.’ This observation is contradicted both by reason and fact. England, the too generous auxiliary of ungrateful allies, can witness that Spain has not been so indifferent about the acquisition of Portugal. If Spain knew what constituted the strength of a country, Portugal would be to her a more considerable object than a great part of her West Indian bullion. The produce of Portugal, and its maritime situation, gives it consequence. Spain is a melancholy proof how insignificant gold and silver are of themselves. Industry, arts, and commerce, are the basis of national power.

We must not omit Mr. Baretti's remarks on the expulsion of the Moors from Spain.

‘That incredible number, or that million, was expelled this kingdom in 1610 by a formidable edict of Philip III. In this age which abounds in mighty philosophers infinitely more than any ever did, it has been, and is still, a fashion to stigmatize the Spaniards of that age for having been guilty of such a political error as to deprive their kingdom at one blow of that vast number of inhabitants. M. de Voltaire, and the whole tribe of his admirers, have very gravely descanted on this subject, and endeavoured to make the people consider that expulsion, as no less inhuman than impolitical. What? say these wise heads: Deprive a million of people of their native homes, and drive them away, men, women, and children? Folly never to be retrieved, and cruelty never to be paralleled but by St. Bartholomew's massacre!’

‘These exclamations appear so plausible, that I am almost afraid to offer a word of apology for Philip III. though I entertain some suspicion that the parade of humanity made by our modish wits, has some tendency towards forwarding irreligion and countenancing rebellion. Let us however recollect, with regard to that famous edict, that all the Spanish reproaches of those times, their rebels, traytors, and rogues of all deno-

denominations, used to take refuge and find concealment, if not protection, amongst the Moriscos; and that those Mahometans, though long subdued, still looked upon themselves as lawful masters of the whole country, and would in consequence of that persuasion, co-operate openly or secretly with the French, the English, the Africans, and with every enemy to Spain: and thus keep it in incessant disquiet, suspicion, and alarm. Considering only this with impartiality, can we really blame that edict, which only drove them to their original country? Nay more, can we forbear to praise the Spaniards for their great moderation in only banishing the Moriscos.

‘It is true that by acting as they did, the Spaniards deprived themselves of a vast number of artists, husbandmen, and soldiers. But still they acted as the governor of a citadel would do, who believed a part of his garrison resolved to revolt and side with his besiegers the moment they should come to a general assault. I must, says the governor, either drive these traitors out of these walls, or put them all to death, or perish myself. If I put them to death, the world will tax me with cruelty; and if I drive them out, they will augment the army without. Brother-soldiers, what must I do? Let us not embroil our hands in so much blood—but they are traitors, and we must get rid of them. They will go and encrease the army of our enemies and leave our garrison incomplete; but those that remain will act with unanimity: We shall then have only our enemies to fear: we lose numbers, but we get strength.

‘This in all probability was the reasoning of Philip and his council when the expulsion of the Moriscos was resolved upon. One of the two great evils was to be suffered, and the least was chosen. Why they are to be called barbarous for it, is beyond my comprehension.’

In this quotation there is a strange mixture of *modesty*, confidence, and gloomy politics, detestable to every son of Britain. After the most cavalier treatment of Voltaire, and all the philosophers of the age, the diffident, timorous gentleman is afraid to offer a syllable in defence of this violent measure of Philip III.—It is very probable, that the Moors hated the Spanish government; but it is likewise very probable, that this hatred proceeded from the bigotted tyranny of their masters to people of a different nation, and a different religion. Had the Moors been treated by the Spaniards as men, their Equals, ought to have been treated, we may almost infallibly pronounce that they would have proved good subjects of the Spanish monarchy. Human nature is not so bad as Mr. Baretti seems to think it; though inconsistently with that opinion, he declares himself to be no morose philosopher. Use

an individual well, and you generally win his love; use a collective body well, and you are sure to gain their affection. Mr. Baretti, indeed, who seems to take a particular pleasure in overthrowing opinions authenticated by the voice of the world, and the suffrages of the greatest men, may reply, that it is absurd to suppose the Spaniards would tyrannize over the Moriscos; and that the Spaniards are a mild, benevolent people: though their whole history, and moral necessity, proves them to be the reverse. He will hardly deny that they are bigots; and a thorough bigotry to any religion, but especially to popery, is productive of injustice and violence.

Supposing, however, that the Moors were an untractable people, not to be gained by lenity and benignity; was not their contumacy sufficiently punished by the expelling them from Spain? Mr. Baretti says, they were only driven to their original country. The original country was nothing to the Moors born in Spain: Spain was *their* native country; and we cannot be driven from our country and its connections without the severest pangs.—But we are to praise the Spaniards for their great moderation in only banishing the Moriscos. These bold and unguarded expressions (to give them gentler epithets than they deserve) imply that it would have been justifiable in the Spaniards to have cut the throats of all the Moors throughout Spain. For when a general is praised for showing great moderation to an enemy, he would not have been branded with inhumanity, if he had treated them more roughly. Mr. Baretti's ideas as a statesman are but too conspicuous. And if he thinks that infamous tyrant, Philip III. and his gloomy council were extremely merciful in only banishing the Moriscos, the assassination of the Huguenots on the feast of St. Bartholomew must have been, in his opinion, by a necessary consequence, rather justice than cruelty.

The illustration of his argument is as weak as his argument itself. If a governor should put a few traitors to death in a besieged fortress; and if a king should order a million of his subjects to be murdered, without any distinction betwixt the innocent and the guilty; where would be the similarity of the two cases?

Mr. Baretti entertains some suspicion, that the parade of humanity made by our modish wits has some tendency towards forwarding irreligion, and countenancing rebellion.—To this we shall content ourselves with answering, that we cannot serve God more acceptably than by detesting, and endeavouring to extirpate that religion which hath so often broken the natural and sacred ties of humanity in the most flagrant instances; and that rebellion against tyrants is loyalty to mankind.

We are well assured, that no English reader will be displeased with

with the particular notice which we have taken of this part of Mr. Baretti's book. It is presumption to defend, however indirectly, upon British ground, in the land of liberty, and generosity, such counsels as have been agitated in the cabinet of pope Alexander VI. or king Philip III.

These strictures are not the result of a desire to reprehend, but of our love of truth, and the indefeasible privileges of man. A great part of this second volume deserves the attention of the reader. His account of cardinal Acciaïoli; his anecdotes of signiora Merosio; and his description of Toledo, Aranjuez, and Madrid, are sensible and entertaining. His hints to those who may travel from Lisbon to Madrid, are judicious and useful.

We shall dismiss this second volume with a curious extract from his XLIXth Letter on the Spanish Improvvisatori, or extempore poets.

‘ Desiring to reach Toledo betimes, I rose long before the sun: but as my people were not ready, I went part of the way a-foot, taking a lad of the posada to show it me.

‘ The weather was delightfully calm and cool, and the moon could not be brighter. The lad had taken his guitar with him, and played as we went on. Having listened a while to his playing, I asked if he could sing; but instead of an answer he gave me a long string of Seguedillas or Coplas. The first I took immediately down, and it was thus:—

‘ La Luna sta dorada,
Y las estrellas
Haziendonos favores,
Allumbran bellas.’

‘ A thought so happily and so delicately expressed, made me judge it to be the beginning of some composition universally known; and I was just going to admire his ingenuity in applying it so quickly to the present circumstance, when he went on without hesitating the tenth part of a minute.

‘ Un rato de passeio
Bien de mañana
Si la gente no miente
Es cosa sana.’

‘ This was easily expressed likewise, though not so elegantly as the first; yet it began to startle me more than that. He went on too fast for my pencil to follow; and of the many stanzas that succeeded, I could only catch this, which was the last of a considerable number.

‘ La Virgen del Rosario
Mi Cavallero
Accompañe de passo
Hasta Toledo.

‘ My spirits were thrown into a sort of a hurry the moment I found out that the fellow was making his Seguedillas extempore, and perceived him to go on with such a rapidity, as if he had been oppressed by the keeping of them in his mind, and had wanted to relieve himself from a burthen by discharging them.

‘ Here I must tell you, that for several days past I had entertained a strong suspicion, that this country swarmed with extempore singers or poets, call them as you please. Yet that suspicion I scarcely dared to own to myself, for fear of appearing ridiculous in my own eyes, still calling to mind, that, of the many who have given us accounts of Spain, none ever dropped the least hint about it, and that there is no Spanish writer who ever let foreigners into this extraordinary characteristick of his nation.

‘ It was in the town of Elvas that such a suspicion first stole into my mind : and I well remember, that, when the brownish Terefuella sung, I thought it very strange she should touch upon some actual particularities, and, amongst other things, bring the names of Catalina and Paolita into one stanza, with a word of affectionate praise to each of them.

‘ This suspicion became stronger and stronger almost every time I heard people sing, which was generally twice a day. One of the soldiers the day before yesterday was very near putting an end to my doubts, but that I could not bear the obscenity of his Seguedillas, and bid him to forbear, which he did instantly. My young rustick has at last happily changed my doubts at once into the most absolute certainty.

‘ The pleasing fellow went on, saying (always to the guitar) that *I was wise for walking while it was cool, and riding when it grew hot.* He mentioned several birds that welcome the morn with their chirping, and spoke of the fowler who gets up betimes to go and shoot partridges. By degrees he came to speak of me, and assured me that *he valued much the honour of showing me part of the way.* He took notice of my liberality to an old beggar at the *Posada*, to whom I suppose I gave an ochavo or two ; and, by way of an hint, brought in his own mother, *who is old and poor.* What signifies enumerating his simple thoughts ? He concluded his composition with the above prayer in my favour to his *Vergen del Rosario.*

‘ His thoughts to be sure were simple, and the greatest part of them cloathed with uncouth words. The first and third lines of every quatrain never rhymed together. In the second and fourth sometimes the rhyme came in exact, as in *estrellas* and *bellas* ; sometimes there was only a similarity of sound, as in *Cavallero* and *Toledo*. That similarity of sound was still more imperfect in some of his *Affonancias*, (as the Spaniards

niards term them) one of which was *diebo* and *finos*, and another *prendas* and *sena*. Yet he broke out now and then into such prettineffes, and even elegancies, as would have done honour to some of our Roman Arcadians. For my part, I did not much mind the propriety or impropriety of his expressions, and the accuracy or inaccuracy of his rhimes. It was the sudden discovery of extempore poetry in Spain, that swallowed all my attention; and had his performance been ten times better or ten times worse than it was, still I could only consider it on this account. This was to me of great importance, as national peculiarities are the game which a traveller ought chiefly to pursue.

‘ I asked him whether he could sing any of those romances that are in books. By a *romance* the Spaniards commonly mean a composition made up of such stanzas as those that are termed *Coplas* or *Seguedillas*, which they often sing, or of short unrhymed verses, which they only recite in a particular chaunting tone. Such *romances* generally relate some miracle, some devout story, or some adventure of love and war. The number of these compositions is inconceivable in this country.

‘ I know *romances* enough, said the lad: but *no de libros, que yo no sé leer*. “ None of those contained in books, because I cannot read.”

‘ His reason for his ignorance was satisfactory: but I wanted to know whether every body in his village could sing extempore like him, and never could make him understand my meaning, as I knew of no word in his language equivalent to our verb *improvvisare*, “ to sing extempore,” or to our noun *improvvisatore*, “ an extempore singer.”

‘ *Cantan tus paisanos y tus amigos de repente y sin libro como tu?* “ Do your townsmen and friends sing without premeditation and without the assistance of books as you do?”

‘ *Yo no sé cantar de repente*, said he. *Que es repente?* *Yo no sé lo que es. Usé perdone, yo no entiendo la habla de su merced*. He did not know the meaning of the word *repente*, and begged my pardon for not knowing my worship’s language.

‘ *In mi aldea*, continued he with great simplicity, *pocos libros hay. Todos cantan sin libro. Todos cantan y pocos leen*. “ In my village there are but few books. All sing without a book. Few can read, but all can sing.” And this was all that I could possibly get out of him for my want of a vulgar equivalent of the word *extempore*, which I knew not how to translate, but by the adverb *de repente*.

‘ However, from this imperfect information I think myself intitled to pronounce, that from the torrent Caya to the town of Toledo, many people can sing extempore, some better, some worse than my informer, each according to his propor-

tion of parts and abilities. It is probable at least, that all attempt to do it ; and, if so, that many succeed in this kind of exercise of the imagination. That it is very common in the village of Zevolla, and that the greatest part of its inhabitants can sing extempore as well as this lad, I do not doubt. It is very plain that, if he was any way singular, and did what his townsmen could not do, they would have made him aware of it by their admiration, and given him by degrees a better opinion of his abilities than he seems to have. But he is by them considered in proportion to his rank in life ; that is, he is not considered at all : and this to me is a conclusive proof, that with regard to them he does nothing extraordinary when he throws his thoughts such as they are, extemporarily into metre, or, to speak more exactly, he does only that, which every body else can do with as much facility as himself. However, I shall soon be in Madrid, where I hope to do more than argue. Bear with the eagerness of my temper. I fear I shall scarcely sleep until I have cleared up this matter to my full satisfaction.'

We shall enter upon the third volume by quoting the remarkable beginning of his first letter ; this beginning he calls a grave and prolix poem. Its gravity and prolixity, are certainly its least exceptionable properties.

' The fashionable characterisers of modern nations, a breed that in this century has prodigiously multiplied all over Europe, are unanimously agreed, that there is a very great difference between the natural inclinations of this and that people, and that (for instance) idleness is as much inherent in the Spaniard and the Italian, as the opposite quality in the Englishman or the Dutchman. But a great share of sagacity would not be necessary to discover the falsity of this assertion, and indeed of all assertions of this kind, were we but willing to shake off our mental idleness, lay aside our national prejudices, and exert our faculties in the easy discovery of our own perceptions.

' Men have no inherent qualities but what are common to the whole species ; and should we grant that those characterisers are right in their assertions, we could not avoid adopting the absurd opinion, that Providence has been so partial, as to impart to one generation (for instance) an innate love of labour, and to another an invincible aversion to it.

' That this is not the case, sober reason would tell us, if we would but listen. Sober reason would make us easily comprehend, that human nature has always been the same throughout the world, though the nations into which the world is divided, may temporarily vary from each other in several respects, and be alternately active or inactive, brave or cowardly, learned or ignorant, honest or dishonest. Sober reason would inform us, that

that particular virtues and particular vices will at times take possession of this or that tract of land, sway its inhabitants for a while in such a manner as to appear irresistible; then lose their power by degrees, shift away imperceptibly, and make room for other virtues and other vices, which will raise or sink the people according to the nature of their tendency.

‘ This rotation is incessant, though sometimes quicker and sometimes slower; but men continue still to be essentially the same, still endowed with the same susceptibility of good and bad qualities, still with the same inclinations, still with the same general nature. Does activity prevail in one nation? The virtues which are the inseparable concomitants of activity, will give superiority to that nation over others. Does inactivity prevail? Inferiority will be the consequence. These were the causes that made this and that nation alternately great or little, glorious or inglorious alternately. Medes, Assyrians, Persians, Macedonians, Greeks, Romans, Goths, Turks, and so forth, were by turns the greatest and the lowest people in the world. Each had a period, during which they were in a manner entitled to reproach this and that nation with idleness.

‘ The English, who are at present the most active people that exists, stand of course quite at the head of mankind. How long they will enjoy the post of honour, no body can possibly tell. But every body can tell, that they must continue to exert themselves with unremitted vigour if they will avoid retrogradation, as was the case with the French and Spaniards, who have in their turn been very active, not many centuries ago, and lost the privilege of preheminance by a relaxation of that activity which animated them during a certain period. Let the English remit of their present vigour, and they will infallibly be lowered with a rapidity equal to that by which they have been raised. They will infallibly see some rival nation lifted up to their prejudice, and entitle the fashionable characterisers of the next generations to brand their unborn progeny with that same note of idleness, which they have at present some right to bestow upon other nations, the Spanish in particular.

‘ But let us suppose, for argument’s sake, the English stripped of their present superiority over all the present nations, which they have undoubtedly obtained by dint of superior activity: let us suppose their influence not extending much beyond their native land, as it is in a great measure the case with the Spaniards: Can any body be seriously of opinion that the nature of the English would alter in such a case, and their present characteristics undergo any real change? That they would intrinsically be less courageous than they are at present?

Less liberal? Less apt to cultivate all sciences? Less apt to perfect all arts?

‘ Surely no such revolution would happen in their nature. They would virtually be just as they actually are, though those qualities in them might have fewer subjects to act upon than they have at present. The English would in such a case navigate less, fight less, give less, study less, work less: but this is all we can reasonably think would be the case in such a case.

‘ These considerations often put me out of humour with those puny philosophers, who are perpetually ringing in our ears, that the Italians are naturally jealous, the French naturally volatile, the Germans naturally heavy. How can a man forbear to grow waspish when a conceited fellow steps forth, and represents human nature in these false colours? Assertions of this sort ought perpetually to be combated, and every opportunity seized to expose them as partial, as ridiculous, as absurd, and as generally tending to raise the contempt and antipathy of one part of mankind against the other, which ought to be no body’s business but the devil’s. It is the devil’s business to spread such erroneous notions, that men may not consider themselves as brothers, but condemn and hate each other. Men not influenced by the suggestions of the devil, have long told us, that mankind are nothing else but a great family; and he is no great friend to that family who contributes his mite towards keeping it in discord and in enmity with partial and false representations.

‘ By this great and prolix proem you will see at once, that I am far from having adopted the far-spread notion, that the Spaniards are naturally idle. If they do less than the English, the Dutch, or any other present nation; it is for no other reason than that they have less to do. Put them in a condition to be more active, and more active they will be. I judge of this by what passes actually under my eyes. I go to see them in their shops and other places where any work is going on, and I find that they do what they have to do with becoming cheafulness and speed.

‘ I visited this morning a large printing-office in the Calle de las Carretas; a street so called, and chiefly inhabited by Printers and Booksellers. The briskness of above fifty workmen employed in that printing-office, was a plain proof to me, that when the Spaniards are put to it, they can be as active as other people. I asked two fellows at one press, how many sheets they could work off in a day, and was answered five and twenty hundred, which I thought a pretty good number, especially as they were none of the most muscular men. Were readers so numerous throughout this country as they are in England and France, the Spanish printers would work as much

as those of France and England; and by a parity of reason, the Spanish workmen in all other branches of manufacture would do as their manufacturers of books. What comes then of the assertions in disfavour of this nation, so much insisted on by shallow and malignant characterisers, who are perpetually mistaking effects for causes, and painting one part of mankind as intrinsically different from the other?"

Mr. Baretti is here so violently hurried on by peevishness and confidence, that he bestows very little precision of thought and expression on subjects extremely delicate and controvertible in their nature. His meaning, however, seems to be, that climate, and the political constitution of a country, give no particular modification to the human mind. We should be loth to tax him with deciding points in a peremptory tone, which the greatest men have thought worthy of their calm and studious investigation, if that positive and disagreeable manner did not appear in what he has written. And if we have mistaken his sense, let him be candid enough to attribute our mistake to his own impatient and confused way of floundering through difficulties.

If waspishness was not an unmanly temper, to which our author plainly shows himself extremely subject, it would really make one waspish to find men of eminent genius implicitly stigmatized with the following opprobrious language.—*The fashionable characterizers of modern nations, a breed that in this century has prodigiously multiplied all over Europe.—Puny philosophers, perpetually ringing in our ears—How can a man forbear to grow waspish when a conceited fellow steps forth.—Shallow, and malignant characterizers, who are perpetually mistaking effects for causes.*

Mr. Baretti, by this flaming stricture, has attacked, but we hope not demolished, a great part of the system of the illustrious Montesquieu; and though that elegant, great, and venerable genius, may have attributed too much influence to climate and policy, it surely would not have been unbecoming Mr. Baretti to proceed with modesty and caution where he differed so widely from him. If self-plenitude has left any room in Mr. Baretti for the reception of advice—*Si modo culturæ patientem commodet aurem.*—It would redound greatly to his advantage as an author, if, before he writes another book, he would set his mind to mildness and true politeness by a perusal of Montesquieu's Defence of his Spirit of Laws. With what gentleness does he brush away the insects that had buzzed around his immortal work! By this excellent model, Mr. Baretti might acquire the candour, however short he should fall of the penetration and genius of that philosopher.

Mr. Baretti brings the devil very ludicrously into this political dissertation, and with as much impropriety as the elegant Spaniards bring him upon the stage. We pretend not to determine in what words and actions the devil interferes; but private intolerance and invectives seem to be as much his province, as a calm political hypothesis, however erroneous.

We shall not enter into a minute discussion of a curious subject, nor attempt to unravel the perplexity of our author; but we shall here subjoin a few observations, and oppose the crudity of prejudice with the maturity of truth.

Climate, and government, will, in every country, influence the human mind; but the effects of climates and government may be counteracted.

The Italians may be made as brave and as generous as the old Romans, or the modern Britons; but this could only be effected by the slow progress, and the severe discipline which gained the Romans the dominion of the world.

Mr. Baretti talks about the intrinsic nature of man: we should be glad to know what that intrinsic nature is, exclusive of all external impressions?

But the writers, whom he contemptuously calls puny philosophers, have not so much contemplated the different countries of the world in their *ideal* as in their real state; have not so much considered what they might have been, as what they are. Education and habit make an individual, or a community virtuous, or depraved; they characterize the man, and the majority of a country; they determine their nature. The Turk, in his political character, is actuated by fear; the Englishman by freedom; and each of them, as he is thus influenced, shows the formation of his nature, his intrinsic and distinguishing character. From Mr. Baretti's way of reasoning, we may infer, that continence is as inherent in a woman of the town as in a woman of honour. But the two sorts of women will never be looked upon as people of the same disposition, because it is in the power of every woman to be virtuous.

Query.—Whether is it more absurd to assert that the French are lively and gay, and the Dutch and Germans phlegmatick, and heavy,—or to deny that these are true characteristics of these nations?

Let us suppose, says our author, for arguments sake, the English stripped of their present superiority over all the present nations, which they have undoubtedly obtained by dint of superior activity: let us suppose their influence not extending much beyond their native land, as it is in a great measure the case with the Spaniards; can any body be seriously of opinion that the nature of the English would alter in such a case, and their

their present characteristicks undergo any real change; that they would intrinsically be less courageous than they are at present; less liberal, less apt to cultivate all sciences; less apt to perfect all arts?—Most undoubtedly they would. Mr. Baretti might have paid England many compliments, without departing from reason and sound argument. The inhabitants of our island are men; and therefore subject, like those of other states, to a defection from private and publick virtue.

The case, which he here supposes, could not exist without a great alteration in our government; nor, consequently, without a great alteration in our dispositions and manners.

The errors of his theory proceed from his misapprehension, and confusion of ideas and terms. In his speculation upon man, he distinguishes not the physical being from the moral and political agent: our original frame and capacities are not discriminated in his reasoning from the constitution into which they are moulded by discipline and habit, which constitution, when once fixed, is as inherent in us, is as much ours, as the power of thinking, or the circulation of the blood.

The English have not become superior to other nations merely by their activity, but likewise by their excellent form of government, by their genius and valour. Mr. Baretti talks of ‘exerting our faculties in the easy discovery of our own perceptions;’ he says, that ‘men have no inherent qualities but what are common to the whole species.’—These mistakes deserve no confutation; we shall impute them to his want of a proper knowledge of the English language. If Mr. Baretti had kept to a simple account of what he heard, and what he saw, he would have done his book more credit than he *has*, by attempting moral and political disquisitions.

In a great part of this long letter, we have a minute account of the Spanish learning, and the Arabian poetry; which may gratify whimsical curiosity, but it contributes very little to improve the taste, or to enlarge valuable erudition.

Mr. Baretti continues an entertaining account of Madrid; of the manners of its inhabitants; of its new amphitheatre, and royal academy.

For the honour of the ladies of Madrid, we shall extract an account which was given him of their manners by Doña Paula, a lady of that metropolis.

‘I have heard much, said she, of your Italian Cicisbeo’s, and, as far as I can judge, they are the same thing with what we call Cortejos; that is, gentlemen who attend on ladies with some sort of assiduity. But I must tell you, that we have so far improved upon your countrymen, as to divide our male friends into three classes, which we call Año’s, Estrecho’s, and Santo’s.

‘I well

' I well remember, said I, that by these words I have sometimes been puzzled, especially in reading your comedies, entremeses, and books of wit and humour; but never had an opportunity thoroughly to understand their various meanings.

' Know then, interrupted she, that on the last day of the year it is the general custom here for many friends to meet in the evening to draw the Año's. All the names of the gentlemen and ladies present, no matter whether married or unmarried, are written upon bits of paper, and separately thrown, the gentlemen's in one hat, the ladies in another. Then the youngest person in company draws a gentleman's name with one hand and a lady's with the other. The two persons thus drawn are to be Año's (that is, *years*) during the next twelve-month. Thus a lady's Año acquires a kind of right to be oftener in her company than he would otherwise have been. He enters her house at any hour; dines with her when he pleases without previous invitation; pays her a regular courtship; and in short becomes in a manner aggregated to her family.

' There is no other difference, continued Doña Paula, between the Año's and the Estrecho's, but that the Año's are chosen on the last day of the year, and the Estrecho's on the twelfth night. Each Estrecho's name is also drawn together with a Copla or Seguedilla, of which there are innumerable composed by our wits for this purpose and bought ready printed. These kinds of epigrams, commonly satyrical, excite often the mirth of the company, especially when they chance to square with the personal character of him or her, whose name comes out with the Copla. Estrecho, means a close friend. As to the Santo's, they are likewise the same thing with the Año's and Estrecho's. They are drawn on Christmas-eve, but, instead of Coplas and Seguedillas, we draw them with the names of saints, from which circumstance they have their name; to the saint that comes out with the lady's name, the gentleman drawn with her is to pay particular devotion during that year, and so the lady to that which is drawn with the gentleman's name.

' By these means, continued Doña Paula, the ladies make sure of constant visitors, when they stay at home, and attendants when they go out; and as these drawings of names generally precede a supper, they always prove very chearful, especially when it happens, as was my own case this year, that the husband and wife are drawn together. I am actually my husband's Estrecha, and of course have a right to command his attendance upon me till next Epiphany day.

' I should not dislike these fashions, said I, was I to stay for years in this town, and the foreigners who reside amongst you, must certainly find it very convenient, to become thus at
once

once the domestick friends of three ladies at least. But do ever your husbands and fathers take the alarm at their wives and daughters having so many familiar friends? And are your Cortejo's generally as harmless as our Cicisbeo's pretend to be?

‘ To answer you in your own language, said Doña Paula, I must put you in mind of your proverb, that *Tutto il mondo è paese*, “all countries are alike.” We have ladies here, who might live better than they do. But this, I suppose, is not quite peculiar to us, and the dominion of vice probably extends much further than the Manzanares. The misconduct however, of wicked women, is not to be attributed to the custom of having Año's and Estrecho's. She that is lost to honour, would find means of satisfying her lawless passions any where. But this I will have the confidence to say of my townswomen of the better sort, that the greatest part live as they ought, whatsoever notions foreigners may form of our Cortejo's, and whatever liberty they may take with us when they expatiate on the freedom of our manners. We are lively, we love to be gallanted, we could sing and dance for ever, but the point of honour and the influence of religion are not yet lost in Madrid. I have read my share of French books, and am informed of the opinions that are spread abroad on our account: yet let me assure you, that I know the ways of my own sex, and that the ladies of Madrid prove in general very good wives, mothers, and daughters; nor is there any place in Europe where husbands are more gallant, fathers more affectionate, and friends more respectful. I might make you often an eye-witness of what I advance, would you but stay a few months with us. You would see and hear men and women behave and talk to each other very lovingly; but scarce ever find a gentleman tête à tête with any of us. This is no custom of ours. Consider our method of living. Not only our gates, but every door in our apartments is open from morning to night. All our friends and acquaintance come in and go out without asking leave, and our many servants are allowed to enter our rooms as freely as ourselves. You may already have observed that this is the general system in Madrid; so that, those amongst our ladies who intend to carry on an intrigue, are put to the hardest shifts, and must partly alter the usual forms of Spanish living, which cannot easily be done without incurring censure, and without making themselves the talk of the whole town. You will see to day at dinner one of my most intimate friends Doña Bibiana de —, who has been during these many years most regularly visited and attended upon by one of our most accomplished cavaliers; yet she is one of our most respected women, and not a soul in all

Madrid would dare to entertain the least thought to her disadvantage.

‘ And are your single ladies, said I, visited with the same familiarity by their Año’s, Estrecho’s, and Santo’s ?

‘ Not quite so, answered the lady. But they are not kept under that great restraint you may have read of in books. In general they pass the morning in their apartments, to which few men are admitted besides their masters of writing, music, and dancing. But they always dine at their parents table, and converse of course with our daily guests with as much freedom as with their brothers ; and at night we take them to all Visitas and Tertullias without any scruple, and let them dance and sing their fill at home as well as at our friends houses during the longest evenings ; nor are we afraid to see them talk to any gentleman, fully persuaded that no man would dare to address them but in terms of the highest respect.

‘ I hope now, continued Doña Paula, that you will dismiss your past notions of us, and believe that our husbands and fathers are far from being such jealous and tyrannical brutes, as they are painted in French romances ; but as I see that you want to take the minutest notice of our manners and customs, I will take you to Fuencarral some day next week, that you may see more and more of us ; how freely we live with our friends, and happily with our husbands.

‘ And pray, madam, what is it that you call Fuencarral ?

‘ It is a village, she replied, about two leagues from town, where gentlemen and ladies resort in parties on fine afternoons, under the pretence of Merendar, that is, of eating a salad, and tasting a muscadell-wine, for which the territory of that village is much renowned. We often go there, attended by our Santo’s, Año’s, Estrecho’s, or any other friend.

‘ But, madam, your husbands—

‘ Our husbands chuse sometimes to be of the party, sometimes not. When they come, so much the better. However, I must add, that ladies never go there but several together, not so much for the sake of decency, as because the more the ladies, the chearfuller the party. There while the Merenda is making ready, or after it, we commonly dance or sing, or walk about with the greatest hilarity.’

The rest of this volume contains many amusing observations and occurrences in his way to Sarragossa the capital of Arragon ; through Alcala de Henares, Torrixa, Daroca, &c.—In this journey too, he takes care to remind his readers how superior he is in sense and penetration to all preceding travellers.

[*To be concluded in our next Review.*]

II. *Philo-*

II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIX. Part II. For the Year 1769. 4to. 18s. Davis. [Concluded.]*

WE have already delivered an account of the first part of this volume, where amidst a large collection, as usual, of trifling and inconsequential articles, there were some which merited a greater degree of attention. We now proceed to the second part, at the beginning of which we are presented with eight successive numbers on the transit of Venus; that rare phenomenon which has so much engaged the observation of the curious, and from whence, it is to be hoped, some useful discoveries may accrue to philosophy.

Article XLVII. treats of the different quantities of rain, which appear to fall at different heights, over the same spot of ground, by Dr. Heberden.

A comparison having been made (says he) between the quantity of rain, which fell in two places in London, about a mile distant from one another, it was found, that the rain in one of them constantly exceeded that in the other, not only every month, but almost every time that it rained. The apparatus used in each of them was very exact, both being made by the same artist; and upon examining every probable cause, this unexpected variation did not appear to be owing to any mistake, but to the constant effect of some circumstance, which not being supposed to be of any moment, had never been attended to. The rain-gage in one of these places was fixed so high, as to rise above all the neighbouring chimnies; the other was considerably below them; and there appeared reason to believe, that the difference of the quantity of rain in these two places was owing to this difference in the placing of the vessel in which it was received. A funnel was therefore placed above the highest chimnies, and another upon the ground of the garden belonging to the same house, and there was found the same difference between these two, though placed so near one another, which there had been between them, when placed at similar heights in different parts of the town. After this fact was sufficiently ascertained, it was thought proper to try, whether the difference would be greater at a much greater height; and a rain-gage was therefore placed upon the square part of the roof of Westminster-Abbey, being at such a distance from the western towers, as probably to be very little affected by them, and being much higher than any other neighbouring buildings. Here the quantity of rain was observed for a twelvemonth, the rain being measured at the end of every

month, and care being taken that none should evaporate, by passing a very long tube of the funnel into a bottle through a cork, to which it was exactly fitted. The tube went down very near to the bottom of the bottle; and therefore the rain, which fell into it, would soon rise above the end of the tube, so that the water was no where open to the air except for the small space of the area of the tube: and by trial it was found, that there was no sensible evaporation through the tube thus fitted up.'

A table then follows, shewing the result of these observations, after which the doctor thus proceeds:

'By this table it appears, that there fell below the top of a house above a fifth part more rain, than what fell in the same space above the top of the same house, and that there fell upon Westminster-Abbey not much above one half of what was found to fall in the same space below the tops of the houses. This experiment has been repeated in other places with the same event. What may be the cause of this extraordinary difference has not yet been discovered; but it may be useful to give notice of it, in order to prevent that error, which would frequently be committed in comparing the rain of two places without attending to this circumstance.

'It is probable, that some hitherto unknown property of electricity is concerned in this phenomenon. This power has undoubtedly a great share in the descent of rain, which hardly ever happens, if the air and electrical apparatus be sufficiently dry, without manifest signs of electricity in the air. Hence it is, that in Lima, where there is no rain, they never have any lightning or thunder; and that, as M. Tournefort was assured, it never rains in the Levant but in winter, and that this is the only season in which any thunder is heard. If this appearance therefore could be accounted for, it would probably help us to some more satisfactory causes of the suspension of the clouds, and of the descent of rain.'

Number XLVIII. gives an account of an observation of an eclipse of the moon; the next, an account of two Auroræ Boreales; the subsequent article Observations of the late Transit of Venus, and the Eclipse of the Sun the following day; and the article immediately succeeding, of the Transit of Venus.

Number LII. contains an account of an oil extracted from the pods of a plant, called by botanical writers *Arachis*, or *Arachidna*, much cultivated in the northern colonies of America, and the Sugar Islands, where they are called ground-nuts, or ground pease. One of the advantages of this oil is, that it is not apt to become rancid by keeping. It may be used for all the same purposes with the oil of olives or almonds,
and

and yet the price of it will not amount to a fourth part of what the best Florence oil of olives costs in England.

The next article presents us with a catalogue of the fifty plants from Chelsea-garden, presented to the Royal Society by the company of Apothecaries, for the year 1768.

The succeeding number exhibits a description of the lymphatics of the urethra and neck of the bladder.

The six following articles contain astronomical observations, mostly on the Transit of Venus.

Number LXI. is an attempt to elucidate two Samnite coins by the rev. Mr. Swinton.

The succeeding number contains experiments to prove, that the luminousness of the sea arises from the putrefaction of its animal substances. By John Canton, M. A. and F. R. S. As these experiments are ingenious, and tend to elucidate that phenomenon, we shall here give them a place.

‘ E X P E R I M E N T I.

‘ Into a gallon of sea-water, in a pan about fourteen inches in diameter, I put a small fresh whiting, June 14, 1768, in the evening; and took notice that neither the whiting, nor the water when agitated, gave any light. A Fahrenheit’s thermometer in the cellar, where the pan was placed, stood at 54 degrees. The 15th, at night, that part of the fish which was even with the surface of the water was luminous, but the water itself was dark. I drew the end of a stick through the water, from one side of the pan to the other, and the water appeared luminous behind the stick all the way, but gave light only where it was disturbed. When all the water was stirred, the whole became luminous, and appeared like milk; giving a considerable degree of light to the sides of the pan that contained it; and continued to do for some time after it was at rest. The water was most luminous when the fish had been in it about twenty-eight hours, but would not give any light by being stirred, after it had been in it three days.

‘ II. I put a gallon of fresh water into one pan, and a gallon of sea water into another, and also into each pan a fresh herring of about three ounces. The next night the whole surface of the sea-water was luminous without being stirred, but much more so when put in motion; and the upper part of the herring, which lay considerably below the surface of the water was very bright. The fresh water was quite dark, as was also the fish that was in it. There were several very bright luminous spots on different parts of the surface of the sea water; and the whole, when viewed by the light of a candle, seemed covered with a greasy scum. The third night, the light of the sea-water while at rest was very little, if at all,

less than before; and when stirred, its light was so great, as to discover the time by a watch; and the fish in it appeared as a dark substance. After this, its light was evidently decreasing, but was not quite gone before the seventh night. The fresh water, and fish in it, were perfectly dark during the whole time. The thermometer was generally above 60.

‘ III. Into a gallon of fresh water I put common or sea-salt, till I found by an hydrometer it was of the same specific gravity with the sea-water. In another gallon of fresh water I dissolved two pounds of salt: and into each of these waters I put a small fresh herring. The next evening the whole surface of the artificial sea water was luminous without being stirred, but gave much more light when it was disturbed. It appeared exactly like the real sea-water in the preceding experiment, and its light lasted about the same time, and went off in the same manner. The other water, which was almost as salt as it could be made, never gave any light. The herring, which was taken out of it the seventh night, and washed from its salt, was found firm and sweet; but the other herring was very soft and putrid; much more so than that which had been kept as long in the fresh water of the last experiment. If a herring, in warm weather, be put into ten gallons of artificial sea-water instead of one, the water will still become luminous, but its light will not be so strong.

‘ N. B. The artificial sea-water may be made without the use of an hydrometer, by the proportion of four ounces avoirdupois of salt to seven pints of water, wine measure.

‘ From the second and third experiments it is evident, that the quantity of salt contained in sea-water, hastens putrefaction; as the fish that had been kept in water of that degree of saltiness was found to be much more putrid than that which had been kept the same time in fresh water. This unexpected property of sea-salt was discovered by Sir John Pringle, in the year 1750, and published in the XLVIth volume of the *Philosophical Transactions*, with many curious and useful experiments on substances resisting putrefaction; but the greatest quantity of salt there mentioned, is less than what is found in sea-water: it is probable, therefore, that if the sea were less salt, it would be more luminous. And here it may be worth remarking, that, though the greatest summer heat is well known to promote putrefaction, yet twenty degrees more than that of the human blood seem to hinder it: for, putting a very small piece of a luminous fish into a thin glass ball, I found that water of the heat of 118 degrees would destroy its luminousness in less than half a minute; which, on
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taking it out of the water, it would begin to recover in about ten seconds, but was never after so bright as before.'

The two following papers contain a series of astronomical observations.

Number LXVI. is an extract from the Journal of the Royal Society, respecting a letter addressed to the Society by a member of the House of Jesuits at Pekin, in China. This letter had been written in consequence of an application from the Royal Society to the Jesuits in China, to consult the literati of that country, in regard to some disquisitions of Mr. Turberville Needham, F. R.S. concerning a supposed connection between the hieroglyphical writing of the ancient Egyptians, and the characteristic writing which is in use at this day amongst the Chinese. What had suggested to Mr. Needham this affinity, was the inscription on the bust of Turin, of which a cast has been since sent into England by Mr. Montague, and presented by his majesty to the British Museum.

The opinion of the missionary was, 'that the characters of the bust of Turin, (though four or five of them, viz. N^o 2, 3, 8, 9, 31, have a sensible resemblance to the like number of characters in the Chinese dictionary), are not genuine Chinese characters; having no connected sense, nor a proper resemblance to any of the different forms of writing; indeed the whole inscription has nothing of Chinese in the face of it. As a farther proof, our author took the opinion of divers of the Chinese literati, whose province it is to study the antient writings; who all declared the same thing; and that they did not understand them, nor had ever seen the like of them.'

To enable the society, however, to judge for themselves, their learned correspondent has sent them a collection of above an hundred ancient inscriptions, to be compared with those of Turin, and which are here exhibited in several plates.

The particular matter of enquiry, viz. the characters of the bust of Turin being thus disposed of, our author, who is against renouncing Mr. Needham's general conjecture, without farther examination, as it may notwithstanding conduct to many discoveries, applies himself, fifthly, to a farther and more general investigation, by an actual collation of such Egyptian hieroglyphics as do undoubtedly resemble antient characters, yet remaining amongst the Chinese: in order to which, he has given us drawings of seventy-three such hieroglyphics, collected chiefly from Kircher (as he had no better materials), and has placed by them the corresponding Chinese characters, both antient and modern. He is sufficiently diffuse and curious, in two or three examples, to point out the method and most interesting subjects of enquiry, viz. the leading notions

concerning the Deity, and the religion of the primitive times; and he also describes the properties of the symbolical animals, which are supposed to be significant of the rational and moral qualities; but enters a caution against these, as being, most likely, the invention of later times. He argues strenuously for the early and uninterrupted Theism of the Chinese; and concludes with an apology for the condition of a missionary, the duties of whose profession, and separation from divers necessary means of information, render him, in his own opinion, very unfit for literary inquiries.'

The LXVIIth Number is an Observation of the Transit of Mercury over the Sun, Oct. 25, 1743; and the concluding number relates a method of working the object glasses of refracting telescopes truly spherical, by the late Mr. James Short, F. R. S.

III. *The Elements of Universal Erudition, containing an analytical Abridgment of the Sciences, Polite Arts, and Belles Lettres, by Baron Bielfeld, Secretary of Legation to the King of Prussia, &c. Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 3 Vols. 8vo. 18s. Robson. [Concluded.]*

IN our Review of June and July we made some observations on the first and second volumes of Baron Bielfeld's *Elements of Universal Erudition*. We shall now examine the third and last volume of this learned and ingenious author.

The baron, in his first volume, divided the sciences into three classes; one class he assigned to the understanding, another to the imagination, and a third to the memory. The third class is the subject of this last volume.

In the beginning of this volume, the baron complains of the vague and contradictory definitions which are given by different authors of the words *Belles Lettres*; he then favours us with his explanation of the term.

'We comprehend, therefore, under the term *Belles Lettres*, all those instructive and pleasing sciences which occupy the memory and the judgment, and do not make part, either of the superior sciences, of the polite arts, or of mechanic professions, &c. To these we consecrate this third volume of the analysis of the sciences; and we trust that we shall not omit any of them that ought naturally to be here included: for we hope, that memory and judgment will serve us as companions and guides in this long and difficult career.'

With all proper deference to the baron's learning and accuracy, we must observe, that he differs no less from the mean-
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ing which Rollin has annexed to the French words, than from the import which they are generally supposed to convey. By the Belles Letters, we presume, that part of literature has been particularly understood, which not only exercises the understanding and judgment, but is likewise addessed to the imagination and taste. As to the memory, we can make no progress in any branch of knowledge without the exertion of it. It is a necessary assistant to all the arts and sciences; and therefore it is emphatically stiled by Cicero, the storehouse of the mind.

The rules he lays down for the study of history are extremely sensible and just. He proposes an excellent method for impressing the elements of it upon tender minds. The paragraph which we here allude to, concludes with a spirit and warmth, not frequent in our author. It deserves to be quoted entire.

History ought in a peculiar manner to be the study of every one, who would attain a liberal education; as it is a general storehouse for all the sciences, and a school for all the virtues. Whoever is appointed to instruct the children of princes, of the nobles, or principal inhabitants of the land, should endeavour, in the first place, strongly to impress on their minds a chronological series of all the remarkable events that are recorded in history, from the creation of the world down to the present day; making them well observe at the same time the several synchronisms, or the various events that have happened at the same period in different parts of the world. By these means he will open in their minds a repository, where every particular event may hereafter be ranged in its proper place; for, otherwise, without this, history would present a mere chaos to the memory, without order or connexion. When the student has thus acquired a ready knowledge of chronology, he may undertake, with his tutor, a complete and rational course of history: and there Clio should pluck for him the golden apples of the garden of the Hesperides. The animated and striking pictures of history offer two sorts of examples, the one to imitate, and the other to avoid. It is the business of an able instructor carefully to point out, in the annals of all nations, those facts and characters that must inspire their pupils with admiration or horror; and consequently excite in their minds a desire to imitate their virtues, and avoid their vices. The portraits of the truly great, as well as the tyrants of antiquity, when lively drawn, must strongly affect the young student; for they will seem to say: "Future generations, princes, heroes, statesmen, scholars, philosophers! Providence, for our greater reward, or more exemplary punishment, has placed our

statues in this gallery, to serve as amiable or detestable models to future ages. Emulate our virtues, and have a just abhorrence of our crimes. Know that your real characters, that your actions, however absurd or unjust, and with whatever veil you may cover them, or under whatever mask you may disguise them, will, like ours, stand naked before posterity. The piercing public eye will penetrate the most secret folds of your hearts. A thousand sagacious observers continually surround you, and a thousand pencils are constantly ready to paint you to posterity, such as you really are. History flatters not: it is the witness, not the adulator of mankind."

In his second chapter he treats of mythology, of which he gives a concise, but a clear and general account. He observes, that the great philosophers of antiquity had pure and worthy conceptions of the supreme Being; and that the populace naturally fell into the extreme of religious corruption, and confounded in their imaginations the statues of the gods, the idols of their divinities, the emblems of their virtues, and of religious worship, with the gods, divinities, virtues, and worship themselves; adored these images, and proceeded to extravagancies the most ridiculous, and frequently most criminal in their ceremonies, feasts, libations, and sacrifices. In this chapter on Mythology, he confines himself to the medium between the refined private systems of the philosophers and the religious depravations of the common people. He treats of that political religion which subsisted under the authority of the magistracy and priesthood, and consequently of paganism in general.

In his chapter on Chronology, he lays before us the different ways of measuring time, and distinguishing its parts, used by the different nations of the world. In this chapter he also gives us some judicious rules, by which we may most probably determine the exact time when those signal actions were performed, and those revolutions happened, of which the chronology is controverted. He next proceeds to a general view of history, in which he explains, 1. The manner of writing history. 2. The manner of studying it. 3. The different divisions, or species of history.—He enters upon this part of the work with the following useful and elegant remarks.

' With regard to the manner of writing history, the first fault that we find in all historical writings, ancient and modern, and which appears to us of no small magnitude, is, that they consist of a mere description of those wars that have desolated the earth from the origin of the human race. It should seem as if mankind found nothing great in nature, nothing worthy their attention, but that which ought to cover them
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with shame and confusion : that which arises from their depravity, a mad desire of victory, of destroying each other ; a barbarous custom of maintaining their pretensions by the force of arms ; of imagining that superior force gives right ; and the folly of placing a vain honour, a false glory, in their brutal quarrels and combats. Follies are frequently contagious : that of heroes has infected their historians : blood must be constantly spilt : if they were to place only one man upon the earth, they would make him fight, either against the gods or devils, or with serpents and monsters, or else with his own shadow, rather than paint him peaceful and amiable. If they should suppose two men to exist, it would be merely with a design that they might destroy each other, or at least that one of them might murder his companion. When they made Cadmus sow the earth with teeth, from whence men sprung up, it was necessary that these first of human race should immediately attack and butcher each other.

‘ Barbarians ! to whom no object appears great but that of war ! The nurture of the human race, their establishments, their migrations, the founding of cities and colonies, the progress of the human mind in the arts and sciences, grand inventions and discoveries, as that of navigation and a new world, and a thousand like objects ; are not these worthy of regard ? A king came to the crown on such a day, in such a year : without the least reason he attacked such a people, and after that so many others ; or he was himself attacked ; and such were the consequences of his wars : he overthrew so many cities, he took so many prisoners, and left so many dead upon the field ; and at last this mighty monarch himself is killed, or he dies with remorse in his bed. You have here, in a few words, the substance of history in general ; some little ornaments of moral and political reflections apart.

‘ The second fault of historians is, the bad proportions they observe in the arrangement of their works. Each history, whether universal or particular, resembles a peacock, who, to a very small head, and a body indifferently large, has joined an enormous tail, which continually extends as it approaches the extremity. The best writers of history are faulty in this respect. Every one can repeat those excellent lines with which Tacitus begins his annals ; and when they shall remark the concision he there observes, and compare it with the prodigious number of animadversions that are spread over his history, and the prolixity with which he concludes, they will be convinced that our observation is just. It is to be wished, therefore, that the writers of history would acquire the art of extending their introductions, and of contracting their conclusions,

sions, that there might be more uniformity in the parts, more regularity and harmony in the whole. Curious and learned researches, pleasing and useful reflections, are very natural amplifications. And why are not facts that occur in the beginning of a history as worthy of our attention as those of latter times? We know there are many who are of a contrary opinion, but we think they deceive themselves. All the details of recent events serve only to promote chicanery and the quarrels of sovereigns: their ministers make use of them to produce arguments in defence of their pretensions. But, should history be debased to such purposes as these? Are there not memoirs, periodical productions, and archives, sufficient to kindle these disputes, to furnish deductions, and to support these literary wars?

‘ All modern capital histories have likewise the fault of being highly prolix. What life is sufficiently long, what eyes are good enough, and what memory is strong enough, to read and retain these works? Those of de Thou, Mariana, Rapin Thoyras, Barre, Daniel, and the rest of this class? By naming a few historians only, it is easy to enumerate several hundred folio and quarto volumes; and if we reflect that M. le Long, in his *Historical Bibliotheque*, has produced the names of more than twenty thousand authors who have wrote the history of France only; and that the late count de Bunau collected above thirty thousand German historians, whom they call *Scriptores rerum Germanicarum*, we may easily conceive how enormous a chaos all this must form, and what indefatigable labour it would require to wade through this vast barren desert of erudition. In proportion as the world increases in years, this historic body increases in bulk, and must at last sink by its own weight. All that can be done in this case is, to regard these voluminous works as historic dictionaries, that are not to be read, but consulted occasionally.’

Our author divides history in general, 1. into civil, or political history, which relates all the revolutions, and all the memorable events that have occurred in governments, and gives an account of the method by which all nations have been founded, established, maintained, and improved; of their increase, decline, and final dissolution. 2. Into military history, which recounts the wars that each people have sustained; their battles and sieges, the good and bad success of all their military operations, those generals that have distinguished themselves, &c. Xenophon, Polybius, Vegetius, Quincy, and many others, he observes, have written military histories. These two capital divisions of history, he resolves into many subordinate divisions, of which we shall omit the enumeration.

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The baron divides ancient history into two parts. The first part contains the history of the Jews, or Hebrews, or of those who are called the people of God. The second part contains the history of the other empires, monarchies, and smaller states, that have anciently subsisted in the world, and of whom no knowledge is to be had but from profane writers. The nations which he principally comprehends in this latter division, are, the Chinese, the Egyptians, the Persians, the Grecians, and the Romans; and he gives a sketch, or anatomy of their several histories.

In his sixth chapter, he treats of the history of the middle age, which he makes one of his subdivisions of history. He seems to have fixed this period with great propriety; it is distinctly characterised by the complexion of the times which he assigns to it; and it is limited by the two grandest epochs which are to be met with in history. He includes in the middle age those eight centuries which passed between the birth of Christ, and the re-establishment of the western empire by Charlemagne. Agreeably to his plan, he has likewise made a perspicuous abstract of this part of history.

He makes modern history commence at the advancement of Charlemagne to the Imperial dignity, in the first year of the ninth century. The conclusion of the chapter in which this period is comprized, does no small credit to modern historians.

‘Such in general is the system of what is called the universal history of the world; of the ancient and middle ages, and of modern times. It must be confessed that the labours of the learned have, in this science, surpassed all that we could expect, and all that the capacity and assiduity of the human mind seemed capable of producing. There are now, in almost all languages, universal and particular histories that are highly excellent; where the most learned researches are united with the most sagacious reflections, and where a regular and conspicuous narration is ornamented with all those graces of which the historic style is susceptible. There are in the universities able professors, who make courses in history that are highly instructive: and there are historical bibliothèques which furnish us with the knowledge of the best authors in every species of history. They therefore who are desirous of applying to this science, cannot want for guides, or instructions; and we may add, that, in this age, the useful and the agreeable will be found united in the study of history.’

In his eighth and ninth chapters, he takes a view of ecclesiastical history. By his definition of ecclesiastical history, the reader will have an idea of what is contained in these two chap-

chapters. 'Ecclesiastical history, he says (in p. 88. of this volume) is the history of the Christian church in particular; which teaches the origin and revolutions of the true religion; of the opposition and persecutions it has sustained; of the success it has met with, and of the triumph it has finally obtained, from the commencement of the world to the present time. It contains also the various heresies and schisms of the popes and reformers, &c. The eighth chapter, however, is only an introduction to his main subject, and contains an account of the different tenets, and forms of worship in the Pagan world.

Baron Bielsfeld, by his philosophical principles, appears to be a sceptic in religious matters. Yet we should do him injustice, if we did not give a specimen of his virtuous regard for Christianity.

'From amidst the thickest darkness a light shone forth: Jesus Christ, the Saviour of the world, was born at Bethlehem in Judea, on the 25th of December, about the year of the world 4000; in the 23d year of the reign of Augustus, and in the 37th of that of Herod. If Christ had been nothing more than man, it must be confessed that he would have been the greatest of men, the most virtuous of the human race, the wisest of philosophers, and the most truly learned of all teachers. His doctrine would not have been less divine. He discovered to mankind the true and the only principle of all virtue, by saying to them, LOVE. But as he is acknowledged by all Christians to be the real Son of God, who came upon the earth to save mankind, and offered himself as a sacrifice for the expiation of their sins, it is not in the power of language fully to express that acknowledgment, that gratitude, veneration, and profound devotion which we owe him.'

The tenth chapter of this volume is a Dissertation upon Antiquities; the eleventh treats of Medals and Coins. The compass of a Review will not permit us to trace this author so minutely as he deserves. We are often obliged to be concise where we would wish to be particular.

Diplomatics are the subject of his twelfth chapter. As the term does not frequently occur, we shall beg leave to explain it in the words of our author.

'The word diploma signifies, properly, a letter or epistle, that is folded in the middle, and that is not open. But, in modern times, the title has been given to all ancient epistles, letters, literary monuments, and public documents, and to all those pieces of writing which the ancients called *Syngrapha*, *Chirographa*, *Codicilli*, &c. In the middle age, and in the diplomas themselves, these writings are called *Litteræ*, *Præcepta*, *Placita*, *Chartæ indicula*, *Sigilla*, and *Bullæ*; as also

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Panchartæ, Pantochartæ, Tractoria, Descriptiones, &c. The originals of these pieces are named Exemplaria, or Autographa, Chartæ authenticæ, Originalia, &c. and the copies, Apographa, Copiæ, Particulæ, and so forth. The collections, that have been made of them, are called Chartaria and Chartulia. The place where these papers and documents were kept, the ancients named Scrinia, Tabularium, or Ærarium, words that were derived from the tables of brass, and according to the Greek idiom, Archeium or Archivum.'

His thirteenth chapter gives us the analysis of Statistics; 'the science that is called statistics, says our author, teaches us what is the political arrangement of all the modern states of the known world.'

Travels, and travellers come next under his consideration. He gives some excellent advice for the gaining of useful knowledge, to those who may intend to travel; and a succinct account of the best books of travels, which have been published in the French and English languages.

Geography, genealogy, and blazonry, are likewise examined by our author. From them he passes to philology in general, and then to ancient and modern languages. In his chapter on modern languages he observes, that from the Latin are derived the languages of all those nations which inhabit the southern and most western countries of this part of the world. From the German all those that inhabit the centre, and the northern regions: and from the Slavonian all the languages of the people who dwell in the most eastern parts of Europe.

The baron shows his great learning in this, as in every part of his work; though many languages which he here takes notice of are beneath the attention of a sensible scholar. It is the misfortune of modern literati to waste much of their time on the study of a multiplicity of languages, which would be much more laudably spent on the improvement of their understanding and taste. The ancient Greeks and Romans wisely confined themselves to the knowledge of one or two languages: they were not ambitious of accumulating the vehicles of ideas, but of thinking justly, and of writing well. In our times a man is hardly allowed to be a polite scholar unless he is acquainted with six or seven languages. It is greatly owing to our idle parade of learning, to our preference of signs to things, and to the sensible plan of study pursued by the ancients, that though we excel them in most other arts, they still dispute with us a superiority in composition.

Unexceptionably judicious as our author is in other respects, we must here observe, that his faults seem to be too much minuteness; an induction of petty articles under the title of

Elements of Universal Erudition, which deserve not the shelter of so venerable a shade.—Leaping, wrestling, pantomimes, for example.

In the remaining chapters of this volume, the baron treats of Exercises.—Of certain anomalous Arts and Sciences, or such as do not directly appertain to Erudition.—Of chimerical Sciences.—Of Authors—and of Criticism.

This book well deserves the perusal of the most learned of our readers. Its author's great learning is uninfected with pedantry; his mind is penetrating, judicious, divested of prejudice, fraught with humanity, intent on the inforcement and discovery of important truth. It is particularly calculated to direct the studies of young scholars, and to prevent a hasty and inconsiderate search of knowledge, the result of which is, much reading, and little solid information. In the language of metaphor it may be stiled, a key to intellectual treasures. We hope the following exhortation, with which he concludes his work, will have some effect upon our young readers.

'Ye studious Youth, it is to you we consecrate our labours: sometimes peruse this abridgment. You will read a romance, ancient or modern, of a dozen volumes, and many frivolous and voluminous works. Why therefore can you not read three volumes? But if you would attempt thoroughly to understand all the arts and sciences we have here indicated, know, that neither the life of man, nor the limits of the human understanding, are sufficient for such a project. If you read this work, however, as you read a romance, you will receive but little advantage: but if you shall seriously study it; if by means of it you acquire a just idea of Universal Erudition; and if from amidst this mass of sciences you shall make a judicious choice of those to which you will particularly apply yourselves, you may become truly learned; and perhaps you will owe us some obligation to your latest hour.'

IV. *The Doctrine of Combinations, Permutations, and Compositions of Quantities, clearly and succinctly demonstrated. Chronology, or the Art of Reckoning Time. Calculation, Libration, and Mensuration. The Art of Surveying.* By W. Emerson. 8vo. 7s. Nourse.

THE first article in this miscellaneous work, contains the doctrine of combinations, permutations and alterations of quantities, an entertaining and curious speculation, whereby a great variety of delightful problems may be resolved; and which to those not versed in these sorts of calculations, appear strange and surprising. The operations are here easy to be understood, and the rules demonstrated in a very judicious and satisfactory manner.

Our author next proceeds to chthonology, or the art of reckoning

oning time ; a branch of science so immediately connected with astronomy, that in order to ascertain or confirm the time of any transaction or memorable event mentioned in ancient history, the chronologist must be well acquainted with the calculations of eclipses, the conjunctions of the superior planets, the acronical rising or setting of the stars, the occultation of the fixt stars by the moon, the places of the equinoctial points, &c. These, when taken notice of by any historian, are of the greatest use in determining the time of any action or event, then mentioned.

In the course of this article Mr. Emerson observes that ‘when the protestant states of Germany altered their calendar, they ordered that eleven days should be left out of February after the 18th day, in the year 1700. So that instead of writing Feb. 18, they should write March 1. And that the time of Easter for the future should be determined by astronomical calculation ; which was to be the first Sunday after the first full moon after the vernal equinox ; or the Sunday after, when the full moon fell on a Sunday. As to our calendar (continues Mr. Emerson) as now ordered by the stile act, it keeps the same form, yet it differs in this particular, that the golden-numbers are set to the full moons in each month, and not to the change, as formerly ; which variation seems to have no manner of advantage in it, but a manifest disadvantage. For it is more material to know the moon’s change, than the full, in every month except March.

To enquire particularly what sort of a year, or what kind of computation, had been the most convenient, we shall mention several ways that it may, or rather might have been ordered. For as the year consists of 365 days 5 hours ; 49 minutes very near : it might have been ordered to consist of 365 days for three years, and 366 every fourth year, as the Julian year does ; and placing the odd day at the end of December, beginning the year with January : or the Julian account might be preserved, and the odd day put at the end of February, and the year to begin at March. Then altering the dominical letters in January and February, so as to be continued from December in alphabetical order. It might at least have been done by continuing the Julian year as it was, only beginning the year at March 1. For the Julian year is very near the solar year, and is very commodious for calculation, being a mean between the astronomical and tropical years ; and is attended with no other inconvenience, but a small alteration of the seasons, the terms, fairs, &c. which might have been mended by putting them forward about a week in a thousand years by an act of parliament.

In the Scholium at p. 38, our author is of ‘opinion, that not-

notwithstanding it is ordered by act of parliament, that the paschal full moon is to be the first full moon after the 21st of March, it had been more agreeable to the celestial motions, to have made it the first full moon after the vernal equinox. For the equinox is not on March 21, but on March 20. For this reason the rule laid down in the act sometimes fails, as it did in 1761, when the Easter full moon fell on March 20, a little after the equinox.'

We readily agree with Mr. Emerson, that the Gregorian calendar, though preferable to the Julian, is not without its defects. It is, however, perhaps impossible ever to bring the thing to a perfect justness; for, first, the Gregorian calculation does not hinder but that the equinox may fall as far behind the 21st of March as the 19th, and at other times may fall on the 23d: and the full moon which falls on the 20th of March is sometimes the paschal; yet not so accounted by the Gregorians. On the other hand the Gregorians account the full moon of the 22d of March, the paschal, which yet falling before the equinox, is not the paschal. In the first case, therefore, Easter is celebrated in an irregular month; in the latter, there are two Easters in the same ecclesiastical year. In like manner, the cyclical computation being founded on mean full moons, which may yet precede or follow the true ones by some hours, the paschal full moon may fall on Saturday, which is yet referred by the cycle to Sunday; whence, in the first case, Easter is celebrated eight days later than it should be; in the other, it is celebrated on the very day of the full moon with the Jews; contrary to the decree of the council of Nice.

'The table for finding Easter as settled by the stile-act, is to be received as a general rule, although the act at the same time lays down another, which is sometimes inconsistent with the table. For the act says, that Easter-day, is to be the first Sunday after the first full moon, next after the 21st of March, which rule would have made Easter a month later than by the table, in the year 1761. Whereas if it had been mentioned, *after the first full moon, next after the vernal equinox*, which was the 20th of March; then the rule would have agreed with the table. And more instances of this kind may happen.'

'But after all the fuss that has been made for finding a rule for the observation of Easter, the present rule is certainly a very ill contrived one, and had been better fixed to some Sunday, at a certain time of the year. Jesus Christ did suffer but once, and rise once; which therefore must have been at one certain time of the year. And if that time could be known, then the nearest Sunday to that would most probably be Easter; which would have been easily known. But our rule makes it vary five weeks from the time, as observed in different years.'

* It is extremely probable that his passion was in the year 34, on Friday the 14th day of the month Nisan, which, by the Julian account, was on Friday April 23, and at the same time the equinox was on March 24. But with us now, the equinox is upon the 20th of March, which is four days sooner. Therefore bringing the passion back to our way of reckoning, it will fall on April 19, and consequently the resurrection would be on April 21. Therefore if the nearest Sunday to April 21, had been set apart for Easter-day, it would have been an exceeding easy rule, and very near the true time, and I think this time might have been as well commemorated by an easy and plain rule, that comes near the true time, as a perplexed one, that runs further from it.'

Mr. Emerson, after having given some very useful and concise rules for computing the time of new and full moon, and of high water, cycles of the sun and moon, &c. concludes this article of chronology with a copious table, shewing the times when the most noted events happened, which are mentioned in history, such as the changes of kingdoms, the rise and fall of monarchies, the lives of famous men; and though, as our author remarks, 'the chronology of ancient times is very uncertain, yet it may not be amiss to know (nearly) when such or such a transaction happened; although by reason of the great distance of time, it cannot be known so accurately as we could wish.'

In the next article we meet with a great variety of problems concerning weights and measures; arithmetical computations in whole numbers and fractions. Practical questions in geometry, the use of the sliding-rule. Mensuration of superficies and solids, with the application of the latter to the art of gauging. The fourth and last article relates to surveying or measuring land, in which there cannot be any thing very new expected; yet we are of opinion, that what Mr. Emerson has here delivered in a few pages, will prove as serviceable to the young *Geodesian* as any of the larger volumes which have appeared upon the same subject.

V. *A Course of Experimental Agriculture: Containing an exact Register of all the Business transacted during five Years on near three hundred Acres of various Soils; including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the Old and New Methods; &c. In Two Vols. 4to. 2l. 10s. Doddsley.*

FEW literary productions are of more real advantage to the public than those which contain useful rules and observations relating to agriculture: for which reason it is with great pleasure

sure we behold that spirit of improvement which is lately become so conspicuous among those who cultivate the practice of that art. We never range with greater satisfaction through any part of our province, than while we are surveying the plain and rural experiments of the industrious farmer, on which subject several essays have fallen under our inspection within the last year. Of all that we have seen, however, of such publications, there is none which discovers more accurate investigation, or affords more convincing evidence of the loss or advantage resulting from any particular method of husbandry, than the work now before us, which contains a copious register of experiments, on which alone, exclusive of products, Mr. Young informs us, that he has expended near twelve hundred pounds; a sacrifice the more meritorious with the public, that it was not made so much from motives of interest, as from a laudable resolution of bringing such methods of practice as were recommended by writers of character to the test of experience.

This publication is conducted upon the plan made use of by the ingenious Dr. Home, in his treatise on *The Principles of Agriculture and Vegetation*, of whom, says Mr. Young, 'had he thought proper to have given his attention to a more enlarged course of experiments, his work would effectually have prevented my troubling the world with this imperfect sketch.' But though we entirely agree with our author in the opinion he entertains of Dr. Home's judicious performance, we can by no means admit of the justice of the epithet, which he modestly bestows on his own work: and certainly no small praise is due to him for having prosecuted in so extensive a manner the method of enquiry instituted by that ingenious gentleman. The experiments with which we are here presented, appear evidently to be made with great accuracy: that they are related with veracity we have not the smallest reason to doubt: the conclusions deduced from them are not more general than were warranted by the facts: and the whole is intended to throw a clear and impartial light on the most important points of agriculture. We cannot give our readers a more just idea of the principles and execution of the work, than by laying before them the author's account of it as contained in the preface.

'I venture this register of my experience to the public eye, with that diffidence which is ever felt by those who have formed a clear idea of perfection, but endeavoured in vain to reach it. I entered upon the following experiments with an ardent hope of reducing every doubtful point to certainty; and I finished them with the chagrin of but poorly answering my own expectations. Where I imagined two or three trials would have proved decisive, forty have been conducted in vain. I began with sketching experiments, in consequence of having reasoned on the probable event; but a very little experience convinced me that experiment must precede reason-

soning; and that, in agriculture, it is somewhat necessary to act before we think. As much as the experimental part of husbandry occupied my attention even at setting out; yet I omitted the first year a multitude of minutes, which I have regretted since; many the second year, and not a few even to the last: but the series that ought to be carried on regularly are boundless; and every year of a man's practice will open new worlds of enquiry.

‘ Had matters foreign to agriculture permitted me to have continued my experiments on the same land, I should not have published this course of many years; for every one would have convinced me of the expediency of connecting in one chain a long series of trials, that determinate conclusions might at last have been the result; but a change of soil to one totally different, has quite broken the connection between the experiments I carried on in Suffolk, and those I am preparing for in Hertfordshire. Thus am I involuntarily led to make a pause in my inquiries, almost at their very beginning; and, after having formed the pleasing hope of being able to lay before the public a work fraught with decisive conclusions, the result of many years experience, I blush at the imperfections of the present sketch, which is but the outline of what I wished to perform.

‘ Let me, however, in palliation of the acknowledged fault of publishing a work whose imperfections I am conscious of, venture to assure the candid reader, that he may depend upon the accuracy of all I have inserted in this course. My attention to form a register minutely genuine has been so great, that some experiments are inserted, from which scarce any conclusions can be drawn; owing to unlucky accidents, or other causes. I did not reject them, that my book might be the real transcript of my practice, and not a partial representation of experiments, picked and culled to serve the purposes of a favourite idea, or upon which to found a brilliant hypothesis. In numerous instances, I have been a very bad farmer, and acted contrary to the dictates of good husbandry; but my faults are registered, and I hope condemned impartially.

‘ The general principle upon which I began and continued this course of experiments, was to keep minutes of every thing; and though the many omissions of the two first years were somewhat inconsistent with that design, yet I was afterwards more attentive, and omitted fewer memorandums which were requisite for the drawing up the experiments I wanted to register. I was never absent from the farm, even a single week, without leaving a baliff I could fully trust, who gave me, on my return, every particular I demanded in writing, by which means my journals were complete; nor did my horses, men, or implements, perform the most trifling work without its being minuted; nor was a penny expended for any purpose without being carried to the account. I do not mention these particulars as proofs of an extraordinary or commendable attention; but merely the absolute requisites and foundation of experiments, without which it would have been impossible to register them with the least accuracy.

‘ The many volumes upon agriculture which I have turned over, guarded me against a too common delusion, and ever fatal in an inquiry after truth; the adopting a favourite notion, and forming experiments with an eye to confirm it. There is scarcely a modern book on agriculture, but carries marks of this unhappy vanity in the author, which must render its authority doubtful to every sensible reader. The design of perusing such works, was to find practical

tical and experimental directions in doubtful points; and my disappointment gave me a disgust at favourite hypotheses. And as I embraced agriculture not as an amusement, but a business, and with a fortune that would not allow me to be indifferent about profit, especially in every thing carried on *in large*, I sought after TRUTH, and tried a number of experiments merely to discover her; totally indifferent on which side I found her, and solicitous only to be convinced of the most profitable methods, in order to pursue them as worthy objects of my attention. The reader, after he has perused the ensuing pages, will easily credit these assertions; for he will find it very difficult to discover the least trace of a prejudice for or against any object throughout the work. He will nowhere find a connected train of experiments invariably successful enough to create suspicions.

‘It is of little consequence to the world to be told the authors of the generality of books. Merit is independent of reputation. If a work is good it may be applauded, if bad condemned, without the least necessity of recurring to the composer; but with such as contain experiments in any branch of natural philosophy, the case is very different. The first point an inquisitive reader attends to, is the reality of the experiments; an enquiry not a little necessary in an age so fertile in book-making, which produces so many experimental husbandmen, whose fields yield such great crops without soil, and whose cattle are fattened so nobly without food—farmers without farms. But genuises, in whom invention supplies the defect of land, seed, cattle, implements, and every requisite save pens and paper; while such continue to write, it is very necessary, in works of this nature, for the author to set his name to his labours, with that of the place where his experiments were made, that all who think it proper may make any inquiries they please into the truth of his assertions; and though the degrees of his accuracy cannot be thus discovered, yet the world has at least the satisfaction of knowing, that they read the composition of one who is a real farmer, and who made great numbers of experiments. It is upon this account that I prefix my name to these sheets, and very far from any vanity of being known as an author. A solitary, who lives in the obscurity of a retired village, whose attention is fixed upon the little circle of his family, and whose views are bounded by the limits of his farm, has other objects to employ his mind upon, than literary reputation. If a desire of being serviceable to the interests of his country in general, and his profession in particular, induces him to publish his remarks, the world deserves too much respect, to let him neglect the rendering his work as perfect as he is able; the fame of doing is best, let him possess, but not enjoy. As to the mere reputation of being known as the writer of a book, it is to him a bubble; it will not manure an acre of land, nor fat a single chicken.’

The subsequent part of this sensible preface, where Mr. Young makes many pertinent remarks on the various authors who have treated of agriculture, shews his acquaintance with the writings on that subject to be as accurate and extensive as his own observations in the field.

What must render this work particularly useful, is the comparative view it exhibits of the old and new husbandry, which the author has delineated in all the different species of grain,

as well as in other products. The general order in which he relates his experiments is as follows 1. The culture in the old method. 2. The culture in the new. 3. Comparison between them. 4. The quantity of seed. 5. The time of sowing. 6. Miscellaneous experiments. We shall extract a few of the experiments on wheat as a specimen of the work.

‘ Culture and Produce in the Old Method.

‘ The common way of sowing wheat, in the direct manner of throwing the seed into the ground, admits of very few variations; but in the general management of the crop there must necessarily be a thousand degrees of good and bad husbandry. In a practice of any extent many of these must of course arise, and it is from a register of them that the consequences of each are to be distinctly known. The following experiments contain instances of some wheat crops by no means well managed; others that had all possible advantages of fallowing, manuring, &c.; some the product of stiff clays, others of very light loams: the preparation has been by fallowing—by clover—by pulse, &c. These variations will explain the great difference in the product.

‘ Experiment N^o 1. Culture, expences, and produce, of 6 acres, fields Q. and G, 1763.

‘ Culture.] I entered this field at Lady-day 1763, paying the farmer the expences of seed, tillage, &c. In 1759 it was fallow. In 1760 wheat. In 1761 oats. In 1762 fallow.

Expences.					£.	s.	d.
Labour. Plowing 5 clean earths and 1 half earth, 5s 6d. per acre,	—	—	—	—	1	13	0
Ditto. Harrowing,	—	—	—	—	0	3	0
Manuring,	—	—	—	—	1	17	0
14 bushels seed,	—	—	—	—	2	9	0
Reaping,	—	—	—	—	0	16	6
Threshing,	—	—	—	—	3	1	7
					10	0	1
Rent, tythe, and town charges,	—	—	—	—	5	2	0
					15	2	1
Produce.] Received for 19 qr. 2 bushels,	—	—	—	—	20	7	4½
Expences,	—	—	—	—	15	2	1
Profit, 17s. 6½d. per acre,	—	—	—	—	5	5	3½
Ploughing, at 1s. 6d.	—	—	2	9	6		
Harrowing, at 3d.	—	—	0	4	6		
Manuring,	—	—	2	4	0		
Carting in harvest, 4¼d. per. acre,	—	—	0	2	4½		
					5	0	4½
Profit per acre 10d.	—	—	—	—	0	4	11
Total expence per acre, 3l. 7s. 0¾d.							

Observations.

This crop amounted to 3 qr. 2 bushels per acre, far from a bad one: but the weather proved so extremely unfavourable at harvest as to damage it greatly. It was not all cut before the 23d of Sept. and the rains came so successively that some of it was in the field a fortnight, and most of it sprouted either in the field or the barn, so that although wheat yielded a good no more than 10s. 6d. could be gained for this.

Experiment N^o 2. Culture, expences, and produce, of 9 acres, part of field P, 1764.

[*Culture.*] This field was clover in 1763; the weather proved so unfavourable that I could not sow it till the 24th of October.

Expences.				£.	s.	d.
For 2½ qr. of seed,	—	—	—	4	8	0
Lime and salt for steep,	—	—	—	0	3	2
One clean earth,	—	—	—	0	9	0
Harrowing,	—	—	—	0	3	4
Water furrowing,	—	—	—	0	4	6
Reaping and harvesting,	—	—	—	1	7	6
Threshing 17 qr.	—	—	—	2	12	2
				9	7	8
Rent, &c.	—	—	—	7	13	0
				17	0	8
<i>Produce.</i> For 6 qr. 6 bushels, at 39s.				13	3	3
For 2 bushels of offal wheat,	—	—	—	0	8	0
For 9½ qr. at 41s.	—	—	—	19	9	6
For 4 bushels,	—	—	—	1	0	0
				34	0	9
Expences,	—	—	—	17	0	8
Profit 1l. 18s. 4d. per acre,				17	0	1
Ploughing, at 1s. 6d.	—	—	0 13 6			
Harrowing, at 3d.	—	—	0 6 9			
Carting in harvest, at 3¼d. per acre,	—	—	0 2 9½			
				1	3	0½
Clear profit 1l. 15s. 2d. per acre,				15	17	0
Total expence per acre, 2l. os. 4¼d.						

Observations.

• This crop did not amount to 2 qr. per acre, which on this field I consider as a very poor one. But I must attribute this to two causes; first, the general fate which attended the crops for many miles around. In several parishes in the neighbourhood, they were supposed not to amount to above 1 qr. and ½ per acre, secondly my having been absent when it ought to have been weeded. When I returned home, I cut the thistles in some acres, but soon found the men damaged the corn too much, and was therefore forced to let the crop take its chance. At harvest the docks and thistles wore a very formidable appearance, and were in many places so thick, that few could be rejected, but were bound up in the sheaves, which consequently took the longer to dry and in the time got much rain on them.

• Experiment N^o 3. Cultivation, expences, and produce, of 1 acre, field M, 1764.

• [*Culture.*] This acre was winter fallowed by 3 plowings, from Michaelmas 1762, to May 1763, and between that time and sowing, received a summer fallow of seven plowings besides harrowings. In the beginning of June, 10 cart loads of coal ashes, mortar rubbish, &c. &c. mixed together were spread upon it, it being designed for turneps; but changing my mind, I kept it for wheat through curiosity, to discover the effect of compleat tillage and manure united: attention was given to mix the manure well with the soil by the repeated plowings and harrowings. The first week in September

ber, 60 bushels of foot were sown over it, and 40 of malt dust these manures I used in preference to dung, that no seeds of weeds might be carried into the land: the middle of the same month it was sown with two bushels of red wheat, from Cambridgeshire, steeped in brine and washed well, the light grains, &c. skimmed off, and then limed and salted.

It came up with great luxuriance, insomuch that by Christmas it was quite thick and matted over the land. In January some farmers advised me by all means to feed it off with sheep, asserting that it would be mildewed without. I followed their advice, herded it in, and fed it off close. In April many weeds arose, which frightened me; but having heard of some farmers hand-hoeing wheat, I determined to apply that remedy, and accordingly sent in three men with the hoes they commonly made use of for this purpose, 4 inches wide; I directed them to cut them up freely, and not regard cutting up the wheat, which they had orders to thin every where: this work they executed very well, insomuch that nothing more was seen of weeds. It escaped laying, was pretty lucky in harvest. Threshed soon after, the produce 4 qr. and $\frac{1}{2}$.

Expences.				£.	s.	d.
Eleven clean earths,	—	—	—	0	11	0
Five harrowings,	—	—	—	0	2	3
Cost of the first manure and labour,	—	—	—	1	13	0
Ditto of the second,	—	—	—	1	19	4
Two bushels of wheat,	—	—	—	0	11	0
Sowing,	—	—	—	0	0	6
Lime and salt,	—	—	—	0	1	1
Herdling,	—	—	—	0	1	0
Handhoeing,	—	—	—	0	13	0
Reaping and harvesting,	—	—	—	0	7	6
Threshing,	—	—	—	0	12	6
Rent, &c. &c.	—	—	—	1	14	0
				8	6	2
Produce.] 4 qr. and $\frac{1}{2}$,	—	—	—	10	2	0
Expences,	—	—	—	8	6	2
Profit,	—	—	—	1	16	4
Ploughing,	—	—	—	0	16	6
Harrowing,	—	—	—	0	1	3
Carting on road for the 2 manurings,	—	—	—	2	2	8 $\frac{1}{2}$
Ditto at home on first,	—	—	—	0	2	1
Ditto in harvest,	—	—	—	0	0	3 $\frac{3}{4}$
				3	2	10 $\frac{1}{2}$
The above profit,	—	—	—	1	16	4
Loss	—	—	—	1	6	6 $\frac{1}{2}$

Observations.

Four quarters and $\frac{1}{2}$ are by no means a very extraordinary crop in this country, with common management; but this year it is extremely so: I remarked in the last experiment the great unfavourableness of the season, which was so extreme, that I believe no such crop as this was known any where in the neighbourhood; so that this product in comparison with others is very great, but to what degree cannot be said precisely. One may however determine from it that spirited and complete husbandry, though it may not from the great expence of it prove profitable in an unfavourable year, yet, considering the great heart the land is left in, it will I apprehend in the long run prove much superior. The trial of this experiment de-

termines me in every future year to form similar ones, that the real value of such methods may be clearly known.

That our readers may judge better of the contrast, we shall next relate as many experiments of the new method. But here it will be necessary to premise the author's introduction to that section, in order to obviate the objections which might be raised against the justness of the comparison.

§ Culture and Produce in the New Method.

‘ The reader can scarcely expect that any experiments in this mode of sowing are upon as large a scale as those of the preceding section; my fortune would by no means allow me to venture so far into the road of ideal husbandry; for as to experiments for my guide, never had I read one that was the least satisfactory when I began my own trials, nor do I think they abound much at present. However, this series of trials will prove much more useful in their accuracy, than the experience of a whole farm could possibly allow. Large experiments are certainly very important; but if a man throws 30 or 40 or 100 acres at once into the drill culture, I will answer for it, whatever may be his fortune, that the method will not have that genuine and complete advantage necessary for experiments that are to be laid before the publick. The object is too large, the number of hands necessary (and dextrous ones) too great, and the constant requisite attention too fatiguing. I can assure the reader, that I do not insert one experiment, however small, but is as clear in every particular, and in many more so, than would 100 acres be; and the conclusions to be drawn as applicable to common practice. It may be said that there are variations in the soil, which do not come into the account of so small a piece as a rood, or half acre. Allowing this may be the case, is it not the same with the largest field? If the conclusion be clear from a trial of 20 acres, will it be attended with the same consequences in another, although contiguous, 20 acres? In a well-cultivated country, scarce a field is to be found that has its exact counterpart.

‘ The soil exactly of the same level, depth, and nature.

‘ The exposition precisely the same: an high hedge in one field may intercept a mildew coming with a wind; the other field damaged for want of it.

‘ The preceding crops, tillage to each, manuring, &c. &c. &c. all to have been the same, and performed at the same time.

‘ These circumstances, it is evident, might be infinitely multiplied; and it is equally plain, that the *larger* the experiment, the *less* accurate it must be: and that for very obvious reasons. It is much easier to find 2 acres alike than 200: indeed, 10 or 20 acres can scarce ever be found the same; so that a large experiment may be conclusive for the land alone it is conducted on; which is just nothing, because a change of year is another variation, and of the most important kind: nor is it possible in large experiments for all the works to be performed at the same time.

‘ Suppose a gentleman tells me, that in order to be particularly genuine he will reject all small pieces of land, and try an experiment of seed or tillage, &c. &c. on 40 acres of barley all ready for sowing; he divides it into 10 pieces of 4 acres each, for so many variations; now in this case he must either have 10 teams, ploughs, harrows, &c. &c. and men equally skilful to all, or his trial will not be worth two pence: if he does a part at a time, letting 6 hours intervene between one field and another, a heavy shower of rain upon
the

the well-prepared barley land will occasion a difference sufficient to balance upon many soils every other point: and consequently all his conclusions must be erroneous. For these reasons I am always diffident of giving full credit to *experiments of comparison* that are tried in large: I well know from my own experience, as well as the reason of the thing, that a greater accuracy attends small than large tracts of land. The reader will excuse this digression. As the following series of trials are mostly upon roods, half acres, and acres, it was necessary to say something in answer to those who argue against such small experiments: and I shall only add, that there is an accuracy in the following experiments, which I defy any man in England to equal, who forms his trials upon ten aced pieces; provided it is an old inclosed and cultivated country.

‘Experiment N^o 1. Culture, expences, and produce, of half an acre, field L*, 1764.

‘Culture.] This piece was ploughed once in the autumn of 1762, and once more by Lady day 1763; from that time to September, it received three more ploughings, the last of which struck it into steatches or beds, 5 feet wide. The middle of that month, these were arched up, by what is called in Suffolk *upsetting*, that is, the plough begins at the top of the ridge, and finishes on both sides in the old furrows. It was then harrowed fine, and drilled with wheat in three rows on the top of each ridge, eight inches asunder; the drills were struck by lines with hoes, the seed sowed by hand, and covered with rakes; it took three pecks.

‘But here I should remark, that, as many of these experiments were sown with a drill plough, at a vastly less expence, I shall charge this, as if the seed was likewise sown by that implement: if I was not to pursue this method, the observation upon the whole series would be totally delusive.

‘After the wheat was sown, deep and sufficient water-furrows were cut through the piece to lay it dry for the winter.

‘The middle of March the rows were hand-hoed with hoes 4½ inches wide, and the outsides of the outward rows also hoed for a few inches: The last week in the same month, the first horse-hoeing was given with a common plough by a bout, turning a furrow from the wheat, and throwing a ridge up in the middle of the interval: but, from this operation, I found that the spaces left, of 3 feet 8 inches, were too narrow for a bout; beginning at first near the wheat, I found the plough buried it so, that I was forced to order it to leave a stripe 6 inches broad, which diminished the space to 2 feet 8 inches. When it was finished, the water-furrows were scowered out again, as heavy spring rains without this precaution would destroy the crop. The first week in May, it was horse-hoed a second time, by splitting the little ridge before left in the middle of the intervals; but this, from the narrowness of the space, was forced to be done by three cuts of the plough. In June, the rows were again hand-hoed, as before. The end of the same month, another horse-hoeing was given, reversing the last. The middle of July, it was horse-hoed again, splitting the ridge twice in a place, to open the furrow deep. It was harvested very favourably; the produce 1 qr. 1 bushel.

	Expences.				£.	s.	d.
Six ploughings,	—	—	—	—	0	3	0
Two harrowings,	—	—	—	—	0	0	6
Drilling,	—	—	—	—	0	0	1 ½
Seed,	—	—	—	—	0	3	4 ½
					Water-		

Water-furrowing three times,	—	—	—	0	5	0
Two hand-hoeings,	—	—	—	0	5	6
Five horse-hoeings,	—	—	—	0	1	8
Reaping,	—	—	—	0	2	6
Harvesting, &c.	—	—	—	0	1	1
Threshing,	—	—	—	0	3	10
				1	6	7 $\frac{1}{2}$
Rent, &c.	—	—	—	0	17	0
				2	3	7 $\frac{1}{2}$
Produce] 1 qr. 1 bush. at 42s.	—	—	—	2	7	3
Expences,	—	—	—	2	3	7 $\frac{1}{2}$
Profit 7s. 3 $\frac{1}{2}$ d. per acre,	—	—	—	0	3	7 $\frac{1}{2}$
Ploughing,	—	—	—	0	3	0
Harrowing,	—	—	—	0	0	2 $\frac{1}{2}$
Drilling,	—	—	—	0	0	0 $\frac{1}{4}$
Horse-hoeing,	—	—	—	0	1	0 $\frac{1}{2}$
Carting in harvest,	—	—	—	0	0	1 $\frac{1}{4}$
				0	4	5 $\frac{1}{2}$
The above profit,	—	—	—	0	3	7 $\frac{1}{2}$
Loss per acre, 1s. 7 $\frac{1}{2}$ d.	—	—	—	0	0	9 $\frac{1}{2}$

Observations.

• This first trial of my drilling succeeded much better than I expected; from the appearance of the corn all the year, which was by no means favourable, I apprehended the crop would not be above 2 or 3 bushels at most; and finding the corn in a greater proportion to the straw than common, gave me hope, that something might in time be made of this method. I should mark, that it was kept perfectly clean from all weeds, and that the horse-hoeings were numerous enough to preserve the intervals in good tilth. They were all given with two horses.

• Experiment N^o 2. Culture, expences, and produce, of half an acre, field L*, 1764.

‘Culture.] This piece was ploughed in the autumn of 1762. Twice more in April 1763. Again in May. And between that time and Michaelmas three times more; the last earth threw it into steatches 5 feet broad. It was then arched up, and harrowed fine; and drilled by hand, 2 rows at 1 foot asunder on the top of each bed. Taking 3 pecks of seed. After sowing, it was thoroughly water-furrowed. About the last week in March, it received its first hoeing, which turned a furrow on each side from the corn, throwing up a ridge in the middle of the interval and water-furrows scowered. In a fortnight after, the rows were hand-hoed with hoes 9 inches wide, not only in the space between, but also 5 or 6 inches on the outsides, so as to leave the rows on a stripe of well-cut and loosened earth. The middle of May, it was horse-hoed again; and hand-hoed a fortnight after: I should remark that my bargain with hand-hoers is always to hand-weed the rows themselves, as they go along.—The last horse hoeing reversed the work of the first. And the third, which was given the first week in July, did the same by the second. The fourth was performed in about a week after, leaving an open trench in the middle of the interval; and the corn banked up as it were. I should observe, that the effect of these horse-hoeings and hand-hoeings also was always visible in a day or two after, in deepening the green of the plants, and increasing their growth. The wheat was reaped the first week in September. It did not ripen so soon as the common corn. Product, 1 qr. 4 bushels.

Expences.				£.	s.	d.
Eight ploughings,	—	—	—	0	4	0
Two harrowings,	—	—	—	0	0	6
Drilling,	—	—	—	0	0	1 $\frac{1}{2}$
Seed,	—	—	—	0	3	4
Water-furrowing three times,	—	—	—	0	4	9
Two hand-hoeings,	—	—	—	0	4	9
Four horse-hoeings,	—	—	—	0	1	4
Reaping,	—	—	—	0	3	0
Harvesting,	—	—	—	0	1	8
Threshing,	—	—	—	0	4	6
				1	7	11 $\frac{3}{4}$
Rent, &c.	—	—	—	0	17	0
				2	4	11 $\frac{3}{4}$
Produce.] 1 qr. 4 bush. at 42s.	—	—	—	3	3	0
Expences,	—	—	—	2	4	11 $\frac{3}{4}$
				0	18	0 $\frac{1}{4}$
Ploughing,	—	—	—	0	4	0
Harrowing,	—	—	—	0	0	2 $\frac{1}{2}$
Drilling,	—	—	—	0	0	0 $\frac{1}{2}$
Horse-hoeing,	—	—	—	0	0	10
Carting in harvest,	—	—	—	0	0	1 $\frac{1}{2}$
				0	5	2 $\frac{3}{4}$
Clear profit, 1l. 5s. 7d. per acre,	—	—	—	0	12	9 $\frac{1}{2}$

Observations.

‘ This crop proved very profitable; for above 25s. per acre from land that is left in excellent order for another crop is a considerable return. There can be no doubt but the land after this method is in much better order than after common wheat crops, either for repeating the drilling, or sowing spring corn, &c. broad cast. I have hope, from the success of this crop, and particularly from observing that none of it was beaten down by the weather, to carry the produce, by means of manure and great tillage, much higher than this.

‘ Experiment N^o 3. Culture, expences, and produce, of half an acre, field L*, 1764.

‘ Culture.] This piece was plowed once in 1762, autumn. In the following spring it was stirred again. From thence till Michaelmas it received four earths more, the latter of which threw it into sheaves of 5 feet, upon which 8 cart loads of mortar rubbish and coal ashes were spread; then another ploughing turned in the manure, and arched up the beds at the same time. It was harrowed and drilled in double rows 1 foot, with three pecks of seed; and well water-furrowed.

‘ The first week in April it received the first horse-hoeing: the operations of each need not be specified (unless for variations) as they were the same as before; the water-furrows were fresh opened, and the hand-hoeing given in about ten days. During the summer it received three more horse-hoeings and one hand-hoeing. Nothing could be finer than the appearance of this corn through the spring and the fore part of the summer, the rows of a thick luxuriance, and much higher than any common wheat: I had great hope of a fine crop; but was much disappointed, when I found before harvest, that the stalks and leaves were of an unwholesome speckled appearance, slightly mildewed I apprehend; and although the straw was in large quantities for drilled corn, yet the ears were very poor.

It

It was not reaped until the end of September. The product, 7 bushels.

Expences.					£.	s.	d.
Seven earths,	—	—	—	—	0	3	6
One harrowing,	—	—	—	—	0	0	2
Drilling,	—	—	—	—	0	0	1½
Seed,	—	—	—	—	0	3	4
Water-furrowing thrice,	—	—	—	—	0	5	0
Two hand-hoeings,	—	—	—	—	0	5	6
Four horse-hoeings,	—	—	—	—	0	1	4
Reaping,	—	—	—	—	0	3	10
Harvesting,	—	—	—	—	0	2	1
Threshing,	—	—	—	—	0	3	2
					1	8	0½
Rent, &c.	—	—	—	—	0	17	0
					2	5	0½
Produce.] 7 bushels, at 38s.	—	—	—	—	1	13	3
Expences,	—	—	—	—	2	5	0½
Produce,	—	—	—	—	1	13	3
Loss, 1l. 3s. 7½d. per acre,	—	—	—	—	0	11	9½
Ploughing,	—	—	—	0	3	6	
Harrowing,	—	—	—	0	0	1	
Drilling,	—	—	—	0	0	0½	
Horse-hoeing,	—	—	—	0	0	10	
Carting in harvest,	—	—	—	0	0	1½	
Carting, and expences of manuring,	—	—	—	2	7	1	
					2	11	8½
Total loss, 6l. 7s. 0½d. per acre,	—	—	—	—	3	3	6½

Observations.

‘ This experiment is a remarkable one ; those above registered, of the same year, were either profitable, or the loss trifling ; this, which was well manured, turned out much the worst : now I apprehend it must have been owing to the omission of feeding off the green wheat in the spring ; for, although the crop was not beaten down by the weather, yet the luxuriance of it might occasion that rankness in the straw, which attracts the mildew : supposing there is such a quality, as I have reason to believe there is : however, this experiment opens a field for new enquiries, which must be conducted with an eye to this event.

As this is a work of such a nature as admits of no abridgment, and it was necessary for the information of our readers, to give a full detail of some of the experiments, both in the old and new method of husbandry, we have been obliged to be more liberal in extracts from this publication than usual. We shall therefore refer to our next Review for a farther account of the result of the comparison which has now been exhibited, and other useful and important points of husbandry, all of which appear to have been prosecuted by this judicious author with uncommon attention and almost unexampled industry.

[To be continued.]

VI. *Critical Observations on the Sixth Book of the Æneid.* 8vo.
1s. 6d. Elmſly.

THE celebrated author of the Divine Legation, in a dissertation on the sixth book of Virgil's *Æneis*, has attempted to prove, that *Æneas's* adventure to the infernal shades is no other than a figurative description of his initiation into the mysteries, and particularly a very exact one of the spectacles of the Eleusinian. This opinion is supported with great learning; and by some is accounted an ingenious improvement on the obvious sense of Virgil. His lordship pursues two different methods which unite, as he apprehends, in the same conclusion. From general principles he infers the propriety and even necessity of such a description of the mysteries, and from a comparison of particular circumstances he endeavours to demonstrate, that Virgil has actually introduced it into the *Æneid*.

The design of these Critical Observations is to shew the fallacy of his lordship's hypothesis.

The learned prelate asserts, that the whole system of paganism, of which the mysteries were an essential part, was instituted by the ancient lawgivers for the support and benefit of society; that the mysteries themselves were a school of morality and religion in which the vanity of polytheism, and the unity of the first cause was revealed to the initiated; that Virgil intended his poem for a republic in action, as those of Plato and Tully were in precept; and therefore could not avoid displaying his first and noblest art of government; that his perfect lawgiver must be initiated as the ancient founders of states had been before him, and as Augustus himself was many ages afterwards.

The author of these Critical Observations does not attempt to controvert all the propositions contained in this paragraph, but those only which have an immediate connection with the principal question.

In opposition to the notion, that Paganism was entirely the religion of the magistrate, he observes, that the oracles were no less ancient, nor less venerable than the mysteries, that every difficulty, religious or civil, was submitted to the decision of those infallible tribunals. Here then, says he, we might expect to perceive the directing hand of the magistrate; yet when we study their history with attention, instead of the alliance between church and state, we can only discover the ancient alliance between the avarice of the priest, and the credulity of the people.

Having urged this objection in its full extent, he remarks, that unless *Æneas* is the lawgiver of Virgil's republic, he has

no more business with the mysteries of Athens than with the laws of Sparta. This leads him to consider the nature and plan of the Æneid. But discovering no traces of a political character in the hero of the poem, he concludes with observing, that the bishop's first and general argument appears, when resumed, to amount to this *irrefragable* demonstration, that if the mysteries were instituted by legislators (which they probably were not) Æneas (who was no legislator) must of course be initiated into them by the poet.

The bishop says, the secret doctrine of the mysteries revealed to the initiated was, that Jupiter . . . and the whole rabble of licentious deities were only dead mortals. But our author replies, that there is not any thing like this laid open in the sixth book of Virgil. He examines more particularly his lordship's account of the secret doctrine and the ceremonies of the mysteries, and then alledges what he calls two very simple reasons which persuade him, that Virgil has not revealed the secret of the Eleusinian mysteries: the first is *his ignorance*, and the second *his discretion*. We shall subjoin them in the author's words.

‘ 1. As his lordship has not made the smallest attempt to prove that Virgil was himself initiated, it is plain that he supposed it, as a thing of course. Had he any right to suppose it? By no means: that ceremony might naturally enough finish the education of a young Athenian; but a Barbarian, a Roman, would most probably pass through life without directing his devotion to the foreign rites of Eleusis.

‘ The philosophical sentiments of Virgil were still more unlikely to inspire him with that kind of devotion. It is well known that he was a determined Epicurean^a; and a very natural antipathy subsisted between the Epicureans and the managers of the mysteries. The celebration opened with a solemn excommunication of those atheistical philosophers, who were commanded to retire, and to leave that holy place for pious believers^b; the zeal of the people was ready to enforce this admonition. I will not deny, that curiosity might sometimes tempt an Epicurean to pry into these secret rites; and that gratitude, fear, or other motives, might engage the Athenians to admit so irreligious an aspirant. Atticus was initiated at Eleusis; but Atticus was the friend and benefactor of Athens^c. These extraordinary exceptions may be proved, but must not be supposed.

^a See the Life of Virgil by Donatus, the Sixth Eclogue, and the Second Georgic, ver. 490.

^b Lucian in Alexandro, p. 489.

^c Cornel. Nepos, in Vit. Attici, c. 2, 3, 4.

‘ Nay, more; I am strongly inclined to think that Virgil was never out of Italy till the last year of his life. I am sensible, that it is not easy to prove a negative proposition, more especially when the materials of our knowledge are so very few and so very defective^d; and yet by glancing our eye over the several periods of Virgil’s life, we may perhaps attain a sort of probability, which ought to have some weight, since nothing can be thrown into the opposite scale.

‘ Although Virgil’s father was hardly of a lower rank than Horace’s, yet the peculiar character of the latter afforded his son a much superior education: Virgil did not enjoy the same opportunities, of observing mankind on the great theatre of Rome, or of pursuing philosophy, in her favourite shades of the academy.

‘ *Adjecere bonæ paulò plus artis Athenæ:
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi querere verum*^e.

The sphere of Virgil’s education did not extend beyond Mantua, Cremona, Milan, and Naples^f.

‘ After the accidents of civil war had introduced Virgil to the knowledge of the great, he passed a few years at Rome, in a state of dependance, the *JUVENUM NOBILIUM CLIENS*^g. It was during that time that he composed his Eclogues, the hasty productions of a muse capable of far greater things^h.

‘ By the liberality of Augustus and his courtiers, Virgil soon became possessed of an affluent fortuneⁱ. He composed the Georgics and the Æneid, in his elegant villas of Campania and Sicily; and seldom quitted those pleasing retreats even to come to Rome^k.

‘ After he had finished the Æneid, he resolved on a journey into Greece and Asia, to employ three years in revising and perfecting that Poem, and to devote the remainder of his life to the study of Philosophy^l. He was at Athens, with Augustus, in the summer of A V C 735, and whilst Augustus

^d The Life of Virgil, attributed to Donatus, contains many characteristic particulars; but which are lost in confusion, and disgraced with a mixture of absurd stories, such as none but a monk of the darker ages could either invent or believe. I always considered them as the interpolations of some more recent writer; and am confirmed in that opinion, by the life of Virgil, pure from those additions, which Mr. Spence lately published, from a Florence MS. at the beginning of Mr. Holdsworth’s valuable observations on Virgil.

^e Horat. l. II. ep. ii. ver. 43.

^f Donat. in Virgil.

^g Horat. l. IV. od. xii.

^h Donat. in Virgil.

ⁱ Prope Centies Sestertium, about eighty thousand pounds.

^k Donat. in Virgil.

^l Id. Ibid.

was at Athens, the Eleusinian Mysteries were celebrated^m. It is not impossible, that Virgil might then be initiated, as well as the Indian philosopherⁿ; but the Æneid could receive no improvement from his newly-acquired knowledge. He was taken ill at Megara. The journey encreased his disorder, and he expired at Brundisium, the twenty-second of September of the same year 735^o.

‘ Should it then appear probable, that Virgil had no opportunity of learning the SECRET of the Mysteries, it will be something more than probable, that he has not revealed what he never knew.

‘ His lordship will perhaps tell me, that Virgil might be initiated into the Eleusinian mysteries, without making a journey to Athens: since those mysteries had been brought to Rome long before^p. Here indeed I should be apt to suspect some mistake, or, at least, want of precision in his lordship’s ideas; as Salmasius^q, and Casaubon^r, men tolerably versed in antiquity, assure me, that indeed some Grecian ceremonies of Ceres had been practised at Rome from the earliest ages; but that the mysteries of Eleusis were never introduced into that capital, either by the emperor Hadrian, or by any other. And I am the more induced to believe, that these rites were not imported in Virgil’s time, as the accurate Suetonius speaks of an unsuccessful attempt for that purpose, made by the emperor Claudius, above threescore years after Virgil’s death^s.

‘ 2. None but the initiated could reveal the secret of the Mysteries; and THE INITIATED COULD NOT REVEAL IT, WITHOUT VIOLATING THE LAWS, AS WELL OF HONOR AS OF RELIGION. I sincerely acquit the bishop of Gloucester of any design; yet so unfortunate is his system, that it represents a most virtuous and elegant poet, as equally devoid of taste, and of common honesty.

‘ His lordship acknowledges, that the Initiated were bound to secrecy by the most solemn obligations^t; that Virgil was conscious of the imputed impiety of his design; that at Athens

^m They always began the fifteenth of the Attic month Boedromion, and lasted nine days. Those who take the trouble of calculating the Athenian Calendar, on the principles laid down by Mr. Dodwell (*de Cyclis Antiquis*) and by Dr. Halley, will find, that A V C. Varr. 735, the 15th of Boedromion coincided with the 24th of August of the Julian year. But if we may believe Dion Cassius, the celebration was this year anticipated, on account of Augustus and the Indian philosopher. L. LIV. p. 739. edit. Reimar.

ⁿ Strabo, l. xv. p. 710. ^o Donat. in Virgil. ^p D. L. vol. I. p. 188.

^q Salmasius ad Scriptores Hist. August. p. 55.

^r Casaubon ad Scriptor. Hist. August. p. 25.

^s Sueton. in Claud. c. 25. ^t D. L. vol. I. p. 147.

he never durst have ventured on it; that even at Rome such a discovery was esteemed not only **IMPIOUS** but **INFAMOUS**: and yet his lordship maintains, that after the compliment of a formal apology,

‘*Sit mihi fas, audita loqui*’^u.

Virgil lays open the whole Secret of the Mysteries under the thin veil of an allegory, which could deceive none but the most careless readers^x.

‘An apology! an allegory! Such artifices might perhaps have saved him from the sentence of the Areopagus, had some zealous or interested priest denounced him to that court, as guilty of publishing a Blasphemous Poem. But the laws of honor are more rigid, and yet more liberal, than those of civil tribunals. Sense, not words, is considered; and guilt is aggravated, not protected, by artful evasions. Virgil would still have incurred the severe censure of a contemporary, who was himself a man of very little religion.

‘*Vetabo, qui Cereris sacrum*

Vulgârit arcana, sub iisdem

Sit trabibus, fragilemque mecum

Solvat phaselum’^y.

Nor can I easily persuade myself, that the ingenuous mind of Virgil could have deserved this excommunication.’—

‘The date of this ode may be of use to us; and the date may be fixed with tolerable certainty, from the mention of the Parthians, who are described as the enemies against whom a brave youth should signalize his valor.

‘*Parthos feroces*

Vexet eques metuendus hasta, &c.

Those who are used to the laboured happiness of all Horace’s expressions^z will readily allow, that if the Parthians are mentioned rather than the Britons or Cantabrians, the Gauls or the Dalmatians, it could be only at a time when a Parthian war engaged the public attention. This reflection confines us between the years of Rome 729 and 735. Of these six years, that of 734 has a superior claim to the composition of the ode.

^u D. L. vol. I. p. 240. ^x Idem. p. 277. ^y Horat. l. III. od. ii.

^z *Curiosa Felicitas*. The ingenious Dr. Warton has a very strong dislike to this celebrated character of Horace. I suspect that I am in the wrong, since, in a point of criticism, I differ from Dr. Warton. I cannot however forbear thinking, that the expression *is it-self* what Petronius wished to describe; the happy union of such ease as seems the gift of fortune, with such justness as can only be the result of care and labor.

‘Julius Cæsar was prevented by death from revenging the defeat of Crassus^a. This glorious task, unsuccessfully attempted by Marc Antony^b, seemed to be reserved for the prudence and felicity of Augustus; who became sole master of the Roman world in the year 724; but it was not till the year 729, that having changed the civil administration, and pacified the Western provinces, he had leisure to turn his views towards the East. From that time, Horace, in compliance with the public wish, began to animate both prince and people to revenge the manes of Crassus^c. The cautious policy of Augustus, still averse to war, was at length roused in the year 734, by some disturbances in Armenia. He passed over into Asia, and sent the young Tiberius with an army beyond the Euphrates. Every appearance promised a glorious war. But the Parthian monarch, Phraates, alarmed at the approach of the Roman legions, and diffident of the fidelity of his subjects, diverted the storm, by a timely and humble submission:

‘*Jus, imperiumque Phraates
Cæsaris accepit gentibus minor*^d.

Cæsar returned in triumph to Rome, with the Parthian hostages, and the Roman ensigns, which had been taken from Crassus.

‘These busy scenes, which engage the attention of contemporaries, are far less interesting to posterity, than the silent labours, or even amusement of a man of genius.

‘*Cæsar dum magnus ad altum
Fulminat Euphraten bello, viætorque volentes
Per Populos dat jura, viamque adflectat Olympo.
Illo Virgilium me tempore dulcis aiebat
Parthenope, studiis florentem, ignobilis oti.*

‘Whilst Cæsar humbled the Parthians, Virgil was composing the Æneid. It is well known, that this noble poem occupied the author, without being able to satisfy him, during the twelve last years of his life, from the year 723 to the year 735^e. The public expectation was soon raised, and the modest Virgil was sometimes obliged to gratify the impatient curiosity of his friends. Soon after the death of young Marcel-

^a Sueton. in Cæsar. c. 44.
Cæsar. p. 324. edit. Spanheim.
od. v. L. II. serm. i. v. 15, &c.

^b Plut. in Vit. Anton. Julian in
^c Horat. l. I. od. ii. L. III.
^d Horat. l. I. epist. xii. Vell.
Pater. l. II. c. xciv. Tacit. Annal. l. II. c. i. Sueton. in Octav. c. xxi. and in Tiber. c. xiv. Justin, l. XLII. c. v. Dion Cassius, l. LIV. p. 736. edit. Reimar. Joseph. Ant. l. XV. c. v. Ovid. Fast. v. ver. 551, &c.
^e Donat. in Virgil.

lus^f, he recited the second, fourth, and sixth books of the Æneid, in the presence of Augustus and Octavia^g. He even sometimes read part of his work to more numerous companies; with a desire of obtaining their judgment, rather than their applause. In this manner, Propertius seems to have heard the SHIELD OF ÆNEAS, and from that specimen he ventures to foretel the approaching birth of a poem, which will surpass the Iliad.

*Adia Virgilium Custodis litora Phœbi,
Cæsaris & fortes dicere posse rates
Qui nunc Æneæ Trojani suscitât Arma
Jactaque Lavinis mœnia litoribus.
Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade^h.*

As a friend and as a critic, Horace was entitled to all Virgil's confidence, and was probably acquainted with the whole progress of the Æneid, from the first rude sketch, which Virgil drew up in prose, to that harmonious poetry, which the author alone thought unworthy of posterity.

‘To resume my idea, which depended on this long deduction of circumstances; when Horace composed the second ode of his third book, the Æneid, and particularly the sixth book, were already known to the public. The detestation of the wretch who reveals the mysteries of Ceres, though expressed in general terms, must be applied by all Rome to the author of the sixth book of the Æneid. Can we seriously suppose, THAT HORACE WOULD HAVE BRANDED WITH SUCH WANTON INFAMY, ONE OF THE MEN IN THE WORLD WHOM HE LOVED AND HONOURED THE MOSTⁱ.

‘Nothing remains to say, except that Horace was himself ignorant of his friend's allegorical meaning, which the bishop of Gloucester has since revealed to the world. It may be so; yet, for my own part, I should be very well satisfied with understanding Virgil no better than Horace did.’

In a postscript, the author has cited some observations from Dr. Jortin's Dissertation on the State of the Dead, as described by Homer and Virgil, which are closely connected with the present subject. ‘Virgil says, that ingenious writer, after having shone out with full splendor thro' the sixth book, sets in a cloud. He first represents the state of departed souls in Aïdes as a reality, and this he was obliged to do by the very nature of

^f Marcellus died in the latter end of the year 731. *Usserii Annales*, p. 555.

el. xxv. v. 66.

^g Donat. in Virgil.

^h Propert. l. II.

ⁱ Horat. l. I. od. iii. l. I. serm. v. ver. 39, &c.

his subject, and then he intimates that the whole is a lying fable, and he intimates it in such a manner, that it seems scarcely possible to clear him from this imputation.' The *ivory gate* puzzles every commentator, and grieves every lover of Virgil. Yet, says our author, it affords no advantages to the bishop of Gloucester. The objection presses as hard on the notion of an initiation, as on that of a real descent to the shades. 'The troublesome conclusion still remains as it was; and from the manner in which the hero is dismissed after the ceremonies, we learn that in those initiations, the machinery, and the whole shew was, in the poet's opinion, a representation of things which had no truth or reality.'

'Dr. Jortin, though with reluctance, acquiesces in the common opinion, that by six unlucky lines, Virgil is destroying the beautiful system, which it had cost him eight hundred to raise. He explains too this preposterous conduct, by the usual expedient of the poet's Epicureism. I only differ from him in attributing to haste and indiscretion, what he considers as the result of design.

'Another reason, both new and ingenious, is assigned by Dr. Jortin, for Virgil explaining away his hero's descent into an idle dream. "All communication with the dead, the infernal powers, &c. belonged to the art Magic, and magic was held in abomination by the Romans." Yet if it was held in ABOMINATION, it was supposed to be real. A writer would not have made his court to James the first, by representing the stories of witchcraft as the phantoms of an over heated imagination.

'Whilst I am writing, a sudden thought occurs to me, which, rude and imperfect as it is, I shall venture to throw out to the public. It is this. After Virgil, in imitation of Homer, had described the two Gates of Sleep, the Horn and the Ivory, he again takes up the first in a different sense:

QUA VERIS FACILIS DATUR EXITUS UMBRIS.

THE TRUE SHADES, VERÆ UMBRÆ, were those airy forms which were continually sent to animate new bodies, such light and almost immaterial natures as could without difficulty pass through a thin transparent substance. In this new sense, Æneas and the Sybil, who were still incumbered with a load of flesh, could not pretend to the prerogative of TRUE SHADES. In their passage over Styx, they had almost sunk Charon's boat.

*Gemuit sub pondere cymba
Sutilis, & multam accepit rimosa paludem.*

'Some

'Some other expedient was requisite for their return; and since the Horn Gate would not afford them an easy dismissal, the other passage, which was adorned with polished Ivory, was the only one that remained either for them, or for the poet.

'By this explanation, we save Virgil's judgement and religion, though I must own, at the expence of an uncommon harshness and ambiguity of expression. Let it only be remembered, that those, who, in desperate cases, conjecture with modesty, have a right to be heard with indulgence.'

In this article we have been obliged to omit some of the author's observations, and to abbreviate his arguments. The learned reader will find them exhibited to more advantage in the original; and we will venture to say, that the perusal of it will give him pleasure.

VII. *The Light of Nature Pursued*. By Edward Search, Esq;
3 vols. 8vo. 11. 1s. Payne.

THOUGH Locke, Malebranche, Leibnitz, and many others, have extended their metaphysical enquiries through the whole compass of the moral and intellectual world, yet nature is an inexhaustible mine; she has treasures in store which have escaped the most accurate researches, and are reserved for the investigation of future ages. He who ventures into the wide fields of speculation, with a competent share of industry and penetration, is sure of being amply rewarded for his pains, either by the pleasing discovery of truth, or by the beautiful scenery, which on every side will present itself to his view. He will always find matter sufficient for admiration, and reason to adore the wisdom of the great Creator.

The author, whose performance we are now considering, is no contemptible philosopher. He has explored many of the secret recesses of nature, and the latent principles of action, with extraordinary diligence and sagacity. And though some of his notions may be thought singular, yet an inquisitive reader, who is fond of metaphysical disquisitions, may attend him with pleasure and improvement through his extensive peregrinations. With respect to ourselves, we will honestly acknowledge, that we have received infinitely more satisfaction and entertainment from the productions of Mr. Search, than all the physics and metaphysics of Aristotle.

In the introduction our author gives this account of himself, and his performance: 'Both believer and unbeliever will admit that there are certain truths and certain duties discoverable by our own care and sagacity, that our reason is of some use to us, and that we ought to make the best use of it in our power.

This therefore is what I purpose to attempt, to try what may be done by the exercise of our reason either for the advancement of knowledge or guidance of our conduct, without pretending to determine beforehand whether we may furnish ourselves this way with every thing for which we have occasion, without embracing or rejecting what other helps may be afforded us from elsewhere. Since it is allowed on all hands that reason may do something for us, let us avail ourselves of that something she is capable of, be it little or be it much; this surely will not indispose us against receiving further benefits from supernatural assistance, if any such are to be had. Such an attempt cannot justly offend either party: for if reason be sufficient what can we do better than listen attentively to her voice? and if she be not sufficient how can this be better evidenced than by putting her upon the trial in order to see what she contains? If we shall find her any where at a nonplus, or her stores exhausted and our wants still remaining unsupplied, we shall the more readily recur to supplies afforded from another treasury.

• But who is able to ransack all the stores of reason or compute the exact amount of the riches she possesses? For my part I am far from fancying myself equal to the task; nor do I imagine it can be performed by any single person, but must be completed, if ever, by the successive endeavours of many: and on this very plea I found my justification. For although what can be managed by a few we choose to entrust only with consummate masters in the business, yet in works requiring numbers to execute them an indifferent workman may be admitted to give a helping hand. It is the duty of every one to serve the public in such way for which he is best fitted, how slender soever his ability may be; and this is the only way wherein I have any chance of making myself useful. I have neither constitution nor talents for active life, neither strength nor fund of spirits for hard study, nor been bred to any profession: but my thoughts have taken a turn from my earliest youth towards searching into the foundations and measures of right and wrong, whatever nature gave me has been cultivated by a careful education and improved further by as much application as I could bear the fatigue of, my love of retirement has furnished me with continual leisure, and the exercise of my reason has been my daily employment: the service therefore I am to do must flow from this exercise or not at all. And it must arise from the exercise not the strength of my reason: I pretend to no sagacity capable of striking out uncommon discoveries, my dependence must rest solely upon my care and vigilance which keep me constantly upon the watch for such sparks
of

of light as occur from time to time spontaneously: the coldness of my natural temperament inclines me to caution and suspicion, so I do not hastily embrace the most striking ideas until having turned them again and again in my thoughts in order to discern the genuine rays of truth from the flashy meteors of delusion: whatever of the former I can gather I preserve diligently, laying them by in store against any further use that may be made of them. For I am a kind of miser in knowledge, attentive to every little opportunity of gain: though my income be small, I lose nothing of what comes to hand; all I can scrape I place out at interest, still accumulating the interest upon the principal, as well knowing that this is the only way for one of moderate talents to raise a fortune.

‘Let not any man expect extraordinary strokes of penetration from me: I shall present him with nothing but what he may have had within his view before; I pretend only to remind him of things that may have slipped his memory or point out to him objects that may have escaped his notice: if I shall offer him any thing new, it will be no more than he would have found naturally resulting from things he knows already had he held them as steadily under contemplation, or placed them together in the same situation as I do. Therefore I do not presume to dictate or impose my notions upon others, nor desire any more regard or attention than one would readily give to any common person upon matters wherein he has been constantly conversant from his childhood; nor even here do I wish my word might be taken any further than shall appear reasonable in the judgement of the hearer.’——

‘I shall pay so much respect to my cotemporaries as never to offend their delicacy willingly: therefore shall choose such illustrations as may appear fashionable and courtly, as well as clear and luminous wherever I have the option; but where I want skill to compass both, shall hope for indulgence if I prefer clearness and apiness before neatness and politeness, and fetch comparisons from the stable or the scullery when none occur suitable to my purpose in the parlour or the drawing room.

‘With respect to ornament of stile I would neither neglect nor principally pursue it, esteeming solidity of much higher import than elegance, and the latter valuable only as it renders the other more apparent. I pretend to but one quality of the good orator, that of being more anxious for the success of his cause than of his own reputation: but having observed that the same matter meets a different reception according to the manner wherein it is conveyed, and that ornaments properly disposed, and not overloaded, make the substance more intelligi-

ble and inviting, I am desirous of putting my arguments into the handsomest dress I can furnish, not for the sake of show but in order to gain them a more ready and more favourable admittance; with the same view as a surgeon desires to have the finest polish upon his lancets, not for the beauty of the instruments, but that they may enter the easier and pierce the surer.

‘As for the laying down of my plan and choice of the methods to be taken in pursuit of it, those of course will be left to my own management, who may be supposed better acquainted with the nature and particulars of my design than a stranger. Therefore my reader, if I have any, will please to suspend his judgement upon the several parts until he has taken a view of the whole: and even then I hope will not hastily pronounce every thing superfluous or tedious or too refined, which he finds needless to himself; for I am to the best of my skill to accommodate every taste, and provide not only for the quick the reasonable and the easy, but for the dull the captious and the profound.’

This work is divided into two volumes, entitled, *Human Nature*, and *Theology*. The first is farther subdivided into two parts, and the second into three.

Mr. Search begins with considering the faculties of the mind, which he reduces to two; one by which we perform whatever we do, and another by which we discern whatever presents itself to our apprehension. The former has usually been stiled the will, and the latter the understanding. The one, he says, is an active, the other a passive power. By this simple distinction he avoids that perplexity in which some writers have involved the subject by their minute subdivisions of the mental powers. That we are active in the exertions of our will, will be readily allowed; but that we are passive in the exercises of our understanding will not be so easily admitted. ‘Yet, says he, a very little consideration may shew us, that in all sensations at least the objects are agents, and ourselves the patients. For what is sight but an impression of things visible upon our eyes, and by them conveyed to the mind? What is sound but the percussion of air upon our ears, and thence transmitted through the like conveyance? In all these cases the sensations are caused by bodies without us, and are such as the respective bodies are fitted to produce: the mind can neither excite nor avoid nor change them in any manner; it can neither see blue in a rose, nor hear the sound of a trumpet from a drum, but remains purely passive to take whatever happens to it from external objects.’ Thus, it appears, that we are passive in sensation

sation of every kind ; but the matter is not so plain in the business of reflexion.

‘ Let us, therefore, continues our author, consider what passes in our minds in the work of reflection, in order to try whether we can gather any lights towards determining the question from experience. And this will furnish us with numberless instances wherein reflections intrude upon the mind whether we will or no : a recent loss, a cruel disappointment, a fore vexation, an approaching enjoyment, a strong inclination, an unexpected success often force themselves upon our thoughts against our utmost endeavours to keep them out. Upon all these occasions the mind shows evident marks of passiveness, the will wherein its activity lies being strongly set a contrary way : it suffers violence and that violence must be offered by something else, for it cannot be suspected here of acting upon itself, the action produced being directly opposite to that it would have, and the state whereinto it is thrown the very reverse of what it wishes : when it wishes content it is overwhelmed with anxiety and disquiet like a torrent, and when it would rest in calmness, passion expectation and impatience rush upon it like an armed giant.

‘ The same experience testifies of other reflections coming upon us without though not against our will. How many fancies, conceits, transactions, observations, and I may say, arguments, criticisms and measures of conduct shoot into our thoughts without our seeking ? If we go abroad on one errand, another suddenly occurs ; visiting such a friend, buying such a trifle, seeing such a sight that lies opportunely in our way. When a man coming off from a journey throws himself carelessly into an easy chair, and being desirous of nothing but rest falls into a reverie, what a variety of objects pass muster in his imagination ! The prospects upon the road, occurrences happening to him, his acquaintance at home, their faces, characters, conversations, histories, what he has seen, what he has done, what he has thought on during his journey or at other times. His mind remaining all the while half asleep, for though the understanding wakes, the will in a manner dozes, without preference of one thing before another, without attention to any particular part of the scene, but suffering all to come and go as it happens. Can the mind in this indolent posture be said to act upon itself when it does not act at all ? Yet ideas innumerable are produced, which must necessarily proceed from the act of some other agent extrinsic to the mind and individually distinct from it.’

Having illustrated this topic with other observations, he proceeds in the following chapters to consider, action, causes of
action,

action, ideal causes, motives, satisfaction, sensation, reflexion, combination of ideas, trains (or the concatenation of ideas) judgement, imagination and understanding, conviction and persuasion, knowledge and conception.

The author has explained these topics with an astonishing mixture of reason and fancy; with a variety of solid arguments, probable conjectures, and humorous illustrations.

In his discourse concerning imagination, speaking of the mechanical causes of ideas, when either sensible objects excite them, or the working of our animal spirits throws them up, he illustrates what he says by the following example.

‘ Suppose a servant wench in London, after being fatigued with several hours hard labour, can get up stairs to repose herself a while in indolence. She squats down upon a chair, shuts her eyes, and falls into a state between sleeping and waking; but her fancy roves upon the work she has been doing, the utensils employed therein, and the chit chat of her fellow servants. If the cat mews at the door this changes the scene to puss’s exploits in catching mice or her fondling tricks while she lay purring in somebody’s lap; until some other sensation or turn of fancy leads on a new train of ideas. Hitherto all proceeds mechanically: volition remains wholly inactive, there being nothing alluring enough to raise a desire of retaining it in view, but the images pass lightly and nimbly along according to the impulse received from the causes exciting them, without leaving any trace of themselves behind. Presently there arises a great noise and hubbub in the street. This rouses up the girl and carries her in all haste to the window. She sees a crowd of people and in the midst of them my lord Mayor going by in procession. She minds nothing of the houses before her nor the mob jostling one another below, for the prancing horses with their gorgeous trappings engage her whole attention, until drawn from them by the great coach all glorious with sculpture gold and paintings, which she follows with her eye as far as it can be discerned distinctly. Then the sheriffs and whatever else appear remarkable in the train have their share in her notice: which impresses the objects whereon it fixes so strongly that the traces of them remain in her reflection after the objects themselves have been removed, and perhaps raise a curiosity of knowing what could be the occasion of this parade. Thus far imagination only is employed: but curiosity puts her upon searching for the means of gratifying it, which not occurring readily she must use her understanding to discover and pursue them. So she examines the sheet almanac pasted up behind the door to see what holiday it might be, but finding none she casts about in her thoughts for some other way of accounting for the coach of state being brought

brought out ; when at last it may be she recollects that somebody told her there was to be an address presented to day to his Majesty.'

We only cite this paragraph as a sample of our author's method of illustrating his observations. We should have produced a more ample specimen of his manner of reasoning, if any passage could have been detached from the rest with any degree of propriety, and included within the limits which we have assigned to this article. In a future Review, we shall endeavour to give our readers a more satisfactory account of this elaborate and extensive performance. Hitherto we have only mentioned the contents of the first part of the first volume.

[*To be continued.*]

VIII. *Letters from M. De Voltaire, to several of his Friends. Translated from the French by Dr. Franklin. 12mo. 2s. 6d. Davies.*

WHEN a man of acknowledged genius favours the world with a translation, it may be always sure of our most profound attention. We do not recollect any author to whom Dr. Franklin has not done the extreme of justice ; nor could Voltaire himself, with all his disposition to find fault, complain that the vivacity of any of his compositions has been permitted to evaporate, when transfused by this celebrated hand. We should be indeed very inattentive to the entertainment of our readers were we not to insert one of Voltaire's Letters in this article ; and should shew an unjustifiable partiality to our own judgment, were we to select any other than that one in particular to which the translator has given his plaudit.

' Letter IX. Supposed to be written by father Charles Goujou, to his brethren the Jesuits.

' I conjure, not you only, my dear fellow-countrymen, but all my dear brethren of Germany, Italy, and England, to reflect seriously with me, for your edification, on what is at present going forward with regard to our right reverend fathers the Jesuits, both the well-doing and the well-saying.

' I am cousin to Mr. Cazot, and related to Mr. Lionci, whom the right reverend father la Valette, the apostolical first lord of trade, has totally demolished. The lord will, no doubt, have mercy on his first director ; but I would beg leave to ask any man who makes use of his reason, whether it is possible that father la Valette, after studying theology for two years, had really any belief in the Christian religion, when, after making a solemn vow of poverty, and consulting the gospel, he traded for six millions ? Is there the least probability in nature, that a grave divine, of so much faith and piety,

piety, should, with so much ease and indifference, run the hazard of his salvation, by doing any thing so inconsistent with his vows, and so directly opposite to his religion?

‘ That one of the faithful, misled by the violence of his passions, should for once be guilty of a crime, and repent of it, might be expected from the frailty of our nature; but when the masters in Israel rob and plunder, whilst they are preaching and thriving; when they exercise themselves in this manner for whole years together, I must ask you, my dear brethren, if you think it possible that they should thus be always persuaded themselves, and always deceiving others? That they should think of carrying God in their hands at mass, and pillage their neighbours as soon as they come from the holy table?

‘ It appears from the depositions of the conspirators at Lisbon, that their confessors the Jesuits had assured them, they might safely, and with a good conscience, assassinate the king.

‘ I would only beg to know whether those who made use of a sacrament to excite men to a parricide, could really believe in that sacrament?

‘ But to pass from these enormous crimes to iniquities of another kind. Do you imagine that the Jesuit Tellier believed in Jesus Christ? Do you even suppose he could believe in a just God, the rewarder of good and evil, whilst he abused the ignorance of Lewis XIV. in religious matters, on purpose to persecute the virtuous cardinal de Noailles, when making no scruple to commit forgery, he shewed his penitentiary letters from several bishops, which those bishops had never written? Does not this conduct, persevered in for several years, sufficiently demonstrate that the confessor did not himself believe a word of what he taught?

‘ The adversaries of the Jesuits likewise, who pretended to convulsions and so many other miracles, and who have been convicted of so many impostures, were they better believers than father Tellier?

‘ I say again, a man may believe in God, and yet kill his father; but is it possible he should believe in God, and pass his whole life amidst deliberate crimes, and an uninterrupted series of fraud and imposture? He must repent at last, in his last moments; but I defy you to find in history one single divine who ever acknowledged his crimes on his death-bed.

‘ Amongst the laity we frequently see men, who have been guilty of incest and murder, making public acknowledgement of their sins; but I will be bound to forfeit ten thousand crowns, the remains of all that fortune which father la Vallette robbed me of, if you can produce me one penitent divine.

‘ Shall

‘ Shall I give you some still more noble examples? Take them from your first popes. Julius II. with his helmet and coat of armour, the voluptuous Leo X. Alexander VI. polluted with incests and assassinations, so many sovereign pontiffs surrounded by mistresses and bastards, laughing at the credulity of mankind in the bosom of riot and debauchery, think you that these ever lifted up to God hands filled with gold, or stained with blood? Did one of them ever repent in their retirement? Whilst we behold Charles the fifth chaunting his *de profundis* to every saint in the Calendar. In every age the true unbelievers, great or little, shaved or mitred, have been all, divines.

‘ If I am not mistaken, this is the manner in which they all argued. The Christian religion which I teach is most certainly not that of the primitive times. It is clear that the communion of the first Christians was not a private mass; it is equally indisputable that the images we invoke were forbidden for more than the two first centuries; that articular confession was for a long time utterly unknown; that all our rites have been changed, not excepting one of them, and our tenets also. We know when the addition was made to the symbol of the apostles, touching the procedure of the Holy Spirit. Amongst all those opinions, which have cost so much bloodshed, there is not one which can be fairly deduced from the gospel; all is our own work, and all arbitrary: we cannot possibly therefore believe what we teach; we have nothing to do then but to avail ourselves of the folly of mankind; we may venture, without fear, to shrieve our neighbours, and plunder them; to assassinate them, and give them extreme unction.

‘ It is apparent not only that they must have argued thus, but that it is impossible they should have argued in any other manner; for once more I affirm, it is not in nature for a man to say, I firmly believe what I teach, and yet act the direct contrary during my whole life, and even at the last moment of it.

‘ The laity, indeed, especially among the great, have imitated the clergy in all religions. Mustapha said, my musti does not believe in Mahomet, I ought not therefore to believe in him myself, and may strangle my brothers without any fear or scruple whatsoever.

‘ That abominable syllogism, *my religion is false, therefore there is no God*, is as common as any thing I know, and the most fertile source of every crime.

‘ What, my brethren, because Malagrida is an assassin, le Tellier a forger, la Valette a bankrupt, and the musti a knave, must it follow that there is no supreme Being; no Creator and

Preserver, no equitable Judge, to punish or reward? I knew a Jacobin friar, a doctor of the Sorbonne, who turned atheist because the prior of his convent obliged him to maintain within the walls of his cloyster that the virgin Mary was born in sin, whilst in the Sorbonne he was forced to support the contrary. This man said very coolly, my religion is false: if my religion, therefore, which is beyond all dispute the best in the world, carries with it the marks of falshood, there can be no such thing as religion, nor any such thing as a God. What a fool was I to become a Jacobin at the age of fifteen!

‘ I had compassion on this poor man, and talked to him: My dear friend, said I, you were certainly a great fool for becoming a Jacobin; but whether the virgin Mary was maculate or immaculate, would God therefore lose his existence? Would he be less the judge and father of mankind? Does he not command the first Colar of China, as well as the lowest Jacobin, to be just, temperate, and sincere, and do unto every one as he would wish should be done unto him, and to love one another in honour? Tenets change, my friend; but God never changeth. The Cordelier St. Bonaventure, and the Jacobin St. Thomas, are scarce ever of the same opinion; nevertheless they are, with a number of other saints, encircling the throne of glory, and waiting for many more who reason no better than themselves. Never do you think like Thomas, or like Bonaventure. Some books have been misinterpreted, others forged; does that give you concern? Comfort yourself, my friend; the great volume of nature cannot be misinterpreted: there it is written, Adore one God; be just and charitable, kind and benevolent. If the holy fathers, the children of Ignatius, had given this excellent precept a place in their Catholic Catechism, they might have filled the world with good and valuable men: they might have ranked with other saints in the circle of God, and we should not, as we now do, have congratulated mankind on their destruction.

‘ I perceived, on concluding, that my sermon, though a little too long, had made a strong impression on my Jacobin.’

IX. The History of Sir Charles Dormer and Miss Harriet Villers; by a Lady. 2 Vols. 12mo. 6s. Roson.

THIS is one of the prettiest novels we have lately perused: the authoress of it discovers delicacy, sensibility, and taste.—Her ingenious performance should be carefully read by all those young married ladies who wish to keep the affections of their husbands.

Sir James Baynard, of Baynard Castle, two hundred miles from London, alarmed, on his daughter's account, who is brought to the brink of the grave by a violent fever, after many enquiries about a physician, hears of one not many miles from the Castle, lately come to settle in that part of the country.—Dr. Dormer prescribes with success, and Emily is soon out of danger; but she relapses, and afterwards dies.—Miss Villers, who had been recommended to take care of her education, falls in love with Dormer; but she is too sensible of her dependent state to think of becoming the wife of a man who has, by the death of his two elder brothers, and the declining health of his third brother, a near prospect of being a baronet with four thousand pounds a year. Dormer is equally struck with Miss Villers, and at first imagines her to be Emily's elder sister: when he is undeceived he is very unhappy, and endures a severe conflict between his passion and his pride.

On the death of their darling daughter, Sir James and lady Baynard remove to another part of the country, to change the scene.—Harriet remains at the castle.—Soon after their departure a servant is dispatched to Dormer.—He hurries to the Castle, and to his great surprise finds Miss Villers in a very deplorable state; pale, emaciated, supported by pillows, reduced to extreme weakness by a malignant fever.—A tender scene follows between them, at the conclusion of which she begs him to leave her.—Dormer is convinced of Harriet's affection for him, but not being able to bring himself to marry a woman in her sphere of life, determines to see her no more.—His resolution failing, he makes his appearance again before her, and a still more tender interview ensues.—She intreats him not to repeat his visits, and he retires with a mind inexpressibly disturbed. Uncertain who or what she is, his perplexity is excessive; especially as he plainly sees that she is, with regard to female accomplishments, superior to most women.—He opens his heart to an intimate friend of his, an old gentleman, Mr. Gordon, who endeavours to remove all the objections suggested by pride; and tells him that as he has no relation to inherit his large and increasing fortune, he will make Harriet his heir.—Dormer receives a letter from Harriet, which gives him a still higher opinion of the strength of her understanding and of the goodness of her heart.—In consequence of a resolution to make her his by the most binding ties, he flies to the Castle: to his extreme astonishment, as well as disappointment, the first thing he hears is that Miss Villers went from thence the preceding day; to his additional concern, in a very low, weak condition.—From Baynard Castle Harriet goes to Rose-Hill-Farm belonging to Sir James. Dormer,

mer, now Sir Charles by the death of his brother in Germany, during his unhappy situation on the departure of his Harriet, receives a very friendly letter from Mr. Gordon, who assures him that he will be indefatigable in his enquiries after the place of her abode. Mr. Gordon promises himself success by applying to lady Goodwin, Harriet's most intimate friend, whom he knew at Paris.—He sees her at Ranelagh, but has no opportunity to speak to her. Being told, however, soon afterwards by a gentleman at a coffee-house, that lady Goodwin is gone to spend a few weeks with a young lady, a particular friend of hers, at Rose-Hill, about ten miles from Baynard Castle; he takes a lodging at an inn in the village nearest to the house in which Miss Villers resides, in order to facilitate the execution of his generous design. While he is pursuing his favourite amusement, one day angling, his attention is arrested by the screams of a female. Turning round immediately, he sees a lady thrown from her horse.—He hastens to her assistance, and raises her from the ground. Lady Goodwin, perceiving Harriet in the arms of Mr. Gordon, is not a little surprised; nor is his astonishment less than hers upon the occasion. When Harriet is remounted, lady Goodwin invites Mr. Gordon—having previously hinted to Harriet that there could be no impropriety in admitting a gentleman of sixty as a visitant—to return to dinner with them. Mr. Gordon, having sent for his horse, accompanies them to the farm: he is highly pleased with Harriet's person and behaviour, and in a *tête à tête* with lady Goodwin informs her of the motives which had urged him to take a journey of above an hundred miles to have an interview with her: his motives appear to be the noblest imaginable.—Not satisfied with the pleasure of letting Sir Charles know that his Harriet is truly attached to him, he repeats his intention to give her a handsome fortune.

Harriet, when she hears of Mr. Gordon's uncommon generosity, is utterly unable to express her gratitude to him.

The dispatches which Mr. Gordon sends from Rose-Hill-Farm (at which place an apartment is provided for him) to Sir Charles are, it may be imagined, exceedingly satisfactory, but he is rendered still much happier by finding that his mistress is the daughter of his friend. By a very unexpected discovery Mr. Gordon proves to be the father of Miss Villers. After these animating discoveries the happy lovers are, in a short time, indissolubly united, and their domestic felicity is not interrupted till Miss Thornton, to whom Sir Charles had formerly paid some civilities, on her father's account, upon the renewal of her acquaintance with him, so far insinuates herself in lady Dormer's favour, as to procure an invitation from Sir Charles to spend

spend some time at Green-wood Park. Miss Thornton having coquetted with Sir Charles when he was in his medical state, buoyed herself up with hopes, from the politeness of his behaviour to her, that he would marry her as soon as he came to his title and estate.—Disappointed by his marriage, doubly disappointed by his marrying a woman whom she looks upon as very much beneath herself, her bosom glows with resentment, and she soon breathes nothing but revenge.—By the innocence of her appearance, and by her winning manners, she makes both Sir Charles and lady Dormer believe that she is sincerely the friend of both, while she is taking every step in her power to alienate their affections.

Unfortunately, by prevailing on captain Ridley, a man of professed gallantry, but not in the least suspected of any dishonourable views by Sir Charles, to assist her in separating the happiest couple in the country, Miss Thornton stirs up uneasy sensations in Sir Charles's bosom, and actually induces him to suppose that the captain and lady Dormer are too intimate, By a villanous contrivance she secretes Ridley in a closet in lady Dormer's chamber one evening, having previously appointed Sir Charles—on a visit in the neighbourhood—to appear at a certain hour. Sir Charles returning, privately, from the excess of his impatience, before that hour, conveys himself to the destined spot, and overhears Miss Thornton encouraging Ridley to execute her horrid plot.

Fully convinced of their mutual baseness, he discovers himself, and draws his sword.—Ridley draws his at the same time. Miss Thornton, endeavouring to part their swords, receives from Sir Charles a stroke which was intended for her shameful associate. By this lucky *denouement* lady Dormer appears in the eyes of her enlightened husband with all her original attractions.—Those who attempted to sully her virtue are severely punished; the one by an untimely death, the other by the excruciating pangs of a guilty conscience. Ridley leaves the house the next morning.—He is supposed to be gone to Dover, having in his fits of self-condemnation declared his intention of spending the remainder of his days in bitter remorse and corroding repentance in some foreign country.

The moral contained in this little work is so striking that we should affront our readers by pointing it out. The characters are judiciously sustained and contrasted. Many of the situations in which the principal ones are engaged are interesting, and some of them affecting.

X. *The Prediction; or the History of Miss Lucy Maxwell.* By a Lady. Three Vols. 12mo. 7s. 6d. Chater and Vernon.

THE perusal of these volumes, written by a lady, cannot afford great entertainment to readers who are capable of relishing the writings of a Sheridan, a Montague, a Lennox, and a Brooke; those, however, who take up a new book merely to kill time, will not be disappointed.

Miss Maxwell, after having given us a very particular account of her predecessors, introduces herself to our acquaintance. When she is near seven years old, an antiquated female of the fortune-telling tribe, finding her with her nurse, a Mrs. Dawson, delivers the following prediction. 'At about the age of eighteen a stratagem will be laid for her virtue, by the malice and covetousness of a female relation, with a man she'll ever despise. Caution her, therefore, and inform her parents of what I have now told you; though, indeed, they will be past the power to prevent the threatened evil at the time when it will happen.' The sibyl adds, 'In about an hour after I leave you, news will come from the family belonging to this child, concerning the death and removal of some of them.'

In a short time Mrs. Dawson, being informed of the death of Miss Lucy's grandmother, runs to acquaint her parents with the old woman's prediction, only suppressing that part of it which related to themselves: though she is unnecessarily cautious.

'My parents, says Miss Maxwell, were truly affected at hearing of my grandmother's death, especially as the good lady seemed always an intercessor for my father, after his clandestine union. As to the other part of nurse's tale they gave no attention to it; but it was a piece of advice I never failed having given me by this honest couple, Mrs. Dawson and her husband, to beware of the male part of the creation, even while I was so young as not to understand what it meant; and I do really believe, having the caution often inculcated, left the subject so forcibly on my mind that it was a great means of subverting a vile scheme that was actually laid for me soon after the appointed time foretold by the antient prophets.'

Having been early acquainted with books of chivalry, as her mother, being fond of heroical literature encouraged her to read these volumes which contained the quintessence of knight-errantry, Miss Maxwell becomes romantic, and infects some young friends in the neighbourhood, the son and daughters of a Mr. Aimsley, with the same romantic spirit, which only tends, however, to produce a little innocent amusement among them.

In

In the midst of her innocent amusements Miss Maxwell receives a considerable interruption to them by the death of her mother. Her father dies soon afterwards: she is then left entirely under the care of an aunt, who gives her no reason to believe that her future life will be free from unhappiness with her. With that aunt she is removed to a village in Northamptonshire, and treated in a very mortifying manner: and a regulation is soon made in her little library which cuts off a great deal of her reading entertainment, as books are recommended to her perusal totally different from these to which she had been, with a particular predilection, accustomed.

Some time after her arrival in Northamptonshire Mrs. Joanna Maxwell connives at the dishonourable addresses of a lord Courtly to her niece. Miss Maxwell's behaviour to his lordship is extremely proper, but he is so irritated by it that he is determined to get her into his power, if possible. He hits upon a stratagem which promises success, and, by the co-operation of the infamous Mrs. Joanna, is so far successful that he finds himself master of Miss Maxwell's person at a house of his, to which she is forcibly carried. There he renews his attempts in the most obsequious manner, but is repulsed with the utmost disdain: a disdain with which a truly virtuous woman, in such a situation, would naturally be inspired. She is happily, but a little romantically, rescued from her prison, in a few days after her confinement, and conducted, by her deliverer, to the house of a very worthy lady. Her deliverer proves to be Mr. Francis Aimley, her pastoral friend under the name of Francisco; and the lady, a Mrs. Neville, who, by relating her story, produces some agreeable discoveries. With Mrs. Neville and her family, consisting of two daughters and a son, her nephew Mr. Aimley, and an amiable girl who lived with her aunt, Miss Maxwell finds herself very pleasingly situated.

Soon afterwards Mr. Neville, who had indeed concerted the rescuing scheme which Mr. Aimley executed, receiving a challenge from lord Courtly, in consequence of his resentment against him for having projected the deliverance of Miss Maxwell, sets out to meet his lordship, alone, without being interrupted by any of the family, though he had informed them of his design. He returns wounded, attended by a surgeon, and another gentleman, a Mr. Sheldon, in whose favour Miss Maxwell soon feels a strong partiality, and she inspires him with sensations similar to her own. After having received a very satisfactory letter from Mr. Sheldon at Oxford, she accompanies Mrs. Neville and her family to London. At Ranelagh, one night, Mr. Neville is excessively alarmed at the sight of lord Courtly, on her son's account, who is of the party: her apprehensions, however, with regard to his lord-

ship, are removed the next morning, on being informed that he is on the road to France. On her return to Clifton-hall, Miss Maxwell feels no small pleasure at the sight of another letter from Mr. Sheldon, which is not less satisfactory than that she received before her departure from thence. On the re-arrival of Mr. Sheldon from Oxford, Miss Maxwell is very unexpectedly informed that he is her first cousin Carlos Sibley, (grandson of Sir Philip Sibley, whose second son married Mrs. Joanna's younger sister, afterwards the mother of Lucy). This discovery produces an interesting conversation between them. Mr. Sibley, no longer Sheldon, eager to find out the cruel authoress of all his Lucy's injuries, employs necessary agents for the detection of her retreat, but with no success. When some months have elapsed in a fruitless search, an old gentleman being suddenly seized near Clifton hall with an apoplectic disorder, is brought to that hospitable mansion, and every thing is done, by the humane Mrs. Neville's commands, to forward his recovery. This gentleman proves to be Sir Philip Sibley, who, finding himself better, and hearing that there is a gentleman from Oxford in the house, expresses a strong desire to learn intelligence about his grandson. He opens his mind to Mrs. Neville with regard to his behaviour to Carlos, and wishes to make all the reparation in his power for his past unkindnesses. Mrs. Neville makes the old baronet extremely happy by the information which she gives him, and that information is followed by an affecting interview between Carlos and his grandfather. Sir Philip's joy is considerably increased by finding Miss Maxwell at the same time; he looks upon both as his children, and on being told that they had a sincere regard for each other, readily consents to their union; he having a generosity which doubles their gratitude to him, and their own mutual happiness. While she is upon a visit in Leicestershire, Miss Maxwell meets with Dawson, her nurse's husband, whom she very much surprizes by her appearance, as her aunt had told him that she had been dead two years. With him she goes to the old cottage, and Mrs. Dawson is equally astonished at the sight of her. By them she is informed that her aunt was gone to settle at Beverly in Yorkshire. Mr. Aimfley, the elder, having written to a relation at Beverly, is acquainted with the residence of a Mrs. Maxwell there, of whose death an account, in a short time, arrives. Mr. Aimfley, the younger, the Francisco already mentioned, and Mr. Sibley, set out for Beverly. By a letter from her Carlos, Lucy is informed of the recovery of her little fortune, which had been unjustly detained from her by her aunt, but of which she had only appropriated the interest to her own use. When

every thing relating to the death of Mr. Maxwell is settled, and when some other family-affairs are adjusted, the fair historian takes leave of her readers by telling us that she and her Carlos were indissolubly united.

This history contains many uninteresting adventures, inartificially huddled together; there is not a single character strongly marked through the whole; and the story of the heroine might have been comprized in a very small compass.

MONTHLY CATALOGUE.

11. Choir Gaur; *the Grand Orrery of the antient Druids, commonly called Stonehenge, on Salisbury-Plain, astronomically explained, and mathematically proved to be a Temple, erected in the earliest Ages, for observing the Motions of the heavenly Bodies. Illustrated with three Copper-Plates. By Dr. John Smith, Inoculator of the Small Pox.* 4^{to}. 4s. Horsfield.

IF we may believe the motto prefixed to this work,

Felix qui rerum potuit cognoscere causas,

Dr. Smith is one of those happy beings for whom a very singular discovery has been reserved. The secret of making porcelain is said to have been found out by a chemist, who was in pursuit of the philosopher's stone; and the use and origin of Stone-henge appears to have been revealed to one who only settled in the neighbourhood of that mystical fabric for the less glorious purpose of inoculating for the small-pox.

After a very short dedication to his grace the duke of Queensberry, in which that nobleman is compared to the sun, and the position of the stones in Choir Gaur, to the regularity of his life, the author proceeds to an introduction, in the course of which he characterizes those who opposed him in his medical design, by the distinction of *NOYSEY wretches, and malevolent villains*. Having dispatched this affair of private quarrel, he acquaints us with the design of his book, and concludes with an elogium on the learning, piety, &c. of his secondary patron, Nathaniel St. André, esq. of Southampton, who once entertained the world with a still more extraordinary phenomenon, in the case of Mary Tofts, the rabbit-breeder, of Godalming, in Surry. It is not our intention to enter into the merits of this antiquated *Charlatan*, though he seems even yet to be willing enough to lend an obstetric hand to the production of any chimera, like that which has so often rendered his name the sport of every news paper, and the ridicule of every tongue.

The name of such a patron and promoter of the work would naturally have led every reader to believe that Stone-

* This is a specimen of the author's orthography.

henge would at last have turned out to have been a druidical rabbit-hutch; but alas, how has the prescience of the Reviewers proved both fallible and vain!

Out of seventy-three pages, large quarto, about seven or eight, at most, contain new matter. The rest comprehend only the republished opinions of all those who had written on Stone-henge before this happily daring practitioner in physic and antiquities, took the pen in hand. We have perused the explanations, &c. annexed to the plates, which represent this savage pile of building; but by arguments as conclusive, could have proved it to have been any thing else;—a temple of Jove, or a temple of Cloacina; the remains of the rocks with which the giants pelted the gods, or the stones which Deucalion and Pyrrha threw over their heads when they re-peopled the world after the general deluge. It would be waste of time and paper to sit down and descant on all the absurdities with which this visionary treatise seems to have been impregnated by Mr. St. André, who burns with a constant ambition to rival the celebrated Licetus in an exhibition of monsters.

The author concludes his work with some account of the mundane, or serpent's egg, which, like all the rest of the composition, is little more than a transcript from the labours of others; while his own private opinion is so obscurely delivered, as scarcely to afford us the smallest traces of any probable meaning.

12. *Majesty Missed, a Tragedy*, 8vo. 1s. 6d. Jordan.

The Reviewers, like knights-errant, who go in quest of adventures, are more frequently disgraced by the meanness, than ennobled by the eminence of their opponents. Instead of meeting always with dragons who guard the Hesperian fruit of literature, they sometimes find themselves encircled by the yelping curs of party; and instead of sitting down to a succession of entertainments regularly provided by the Graces, they are frequently, like Æneas, molested by obscene harpies, who unmercifully squirt their ordure on every critical trencher.

The scent of politicks is at present rank; and therefore the dullest hounds (among whom the author or editor of this tragedy may be with justice enumerated) are ready to cry out on it:—but let us drop the metaphor, and attempt at least to give our readers some idea of this linsley-wolfey drama.

The title page of *Majesty Missed*, exhibits six flaming lines from one of the late Mr. Churchill's Poems; but another bard of the same name, and family, having arisen since the death of the celebrated Charles, the motto-monger has thought it necessary to secure the same arising from them, to the former of these gentlemen, by annexing the initial letter of his

Christian

Christian name. The reader who has employed his time so ill as to have perused the living Churchill's Temple of Corruption, may, perhaps, be of opinion, that such a precaution was supererogatory, and recollecting the observation of the epigrammatist,

Auxilium medico, medicus tibi præbet Apollo,

Cantanti auxilium durus Apollo negat ;

may wish that he had rather continued in the service of the Mortar, than solicited the favours of the Mule.

This piece is dedicated 'To the worthy, honest, and *respectful* (we suppose the author meant to say, *respectable*) independent freeholders of Middlesex ;' and appears, from the date affixed, to have been significantly issued out for their use, on the *first of April*. Of this circumstance, every reader will perceive the immediate propriety, after he has gone through a dozen lines of the performance, which is humbler in all its parts than prose, from the lowest species of which it is not found to deviate on the slightest occasion. The author has, however, availed himself of all the irregularities of Shakespeare. Blasted heaths, spectres, and witches, are ready at his command, to terrify, question, and predict. The ladies may be entertained on a subsequent occasion, with all the apparatus of a rape: and political writers may glean from almost every quarter of it a plentiful harvest of abuse against favouritism, petticoat-government, and inexperienced or deluded kings. On the whole, we believe nothing more despicable ever assumed the form of a tragedy; and when hereafter we may be obliged to review some unsuccessful play, the worst we shall be able to say of it will be, that it is as bad as *Majesty Mised* *.

13. *The Button-maker's Jest*, by George King, of St. James's, Button-maker. Containing the Cream, Marrow, and Fatness of every witty Thing he either hath, or ever shall say, during his Life; calculated to make the Countryman stare, the Citizen laugh, and the Courtier grin; adapted both to the solitary Days of Autumn, or the gloomy Nights of Winter. N. B. To prevent Counterfeits, every genuine Copy will be signed by the Author, with his own Mark, as the family are not very famous for spelling or writing. Printed for Henry Frederick, near St. James's-square; and sold by all Bookjellers (particularly in Paternoster-row) Stationers, and News-carriers, in Great-Britain and Ireland. 8vo. 1s.

Quem ad finem sese effrenata jactabit audacia?

14. *The Triumphs of Bute*, a Poem. 4to. 1s. J. Swan.

We hope, for the credit of the Supporters of the Bill of

* Since this article was written, we have discovered *Majesty Mised* to be an old piece.

Rights, that this poem is not the work of any laureate of theirs, though the subject of it is patriotism, liberty, and lord Bute, who is thus described.

‘ Like Alexander brave, our bonny Scot,
If he can’t *solve* shall *cut* the gordian knot :
Or like great Cromwell, in the last extremes,
He MAGNA CHARTA MAGNA FARTA deems.’

Reader, why turnest thou up thy nose? Verily thou mightest have said we had dealt unfairly by thee had we not produced a specimen.

15. *The whole Proceedings at Large, in a Cause on an Action brought by the Right Hon. Richard Lord Grosvenor against his Royal Highness Henry Frederick, Duke of Cumberland; for Criminal Conversation with Lady Grosvenor. Tried before the Right Hon. William, Lord Mansfield, in the Court of King’s Bench, on the 5th of July, 1770. Containing the Evidence verbatim as delivered by the Witnesses; with all the Speeches and Arguments of the Court. Faithfully taken in Short Hand by a Barrister. Fol. 3s. Wheble.*

At last the tale of royal infamy and folly is told at large, and printed in the same size with other trials of state, that the hero of it may descend with a train of illustrious culprits to the latest posterity. It is true that the crime of his highness the duke of Cumberland may be paralleled every day, but where shall we find his ignorance equalled? or who but himself was ever arraigned before a court, the sentence of which, though severe, was mild, when compared with the ridicule of an united world.

We cannot, however, dismiss this article without felicitating ourselves, that we live in a country the laws of which are superior to the will of its princes; nor should we pass over the pleadings of the several lawyers who signalized themselves on this occasion, without testifying our approbation of their candour, learning, and sagacity.

16. *The Mibiad: or, Battle of the Voice. An heroi-comic Poem, sportively satirical: Being a briefy historical, natural and lively, free and humorous. description of an Exeter Election. In Six Canto’s. Illustrated with such Notes as for some Readers may be supposed useful. By Democritus Juvenal, Moral Professor of Ridicule, and plaguy-pleasant Fellow of Stingtickie College; Vulgarly Andrew Brice. Exon. 8vo. 3s. Davies.*

We fancy we hear our readers say; ‘ the title page is sufficient; we have had enough of this man already.’ But we request their attention a little. Such an author as Mr. Brice is diverting for a minute or two. He has the merit of originality;

ginality ; and Nat. Lee's repartee to a frigid critic, may be applied in favour of our author—' It is not easy to write like a madman, though it is very easy to write like a fool.'

He sends his poetical son into the world, with the following curious paternal dismissal.

' Go, thou playfome, sily-snickering, son of PHANTASY. That frolic dame was *honestly* thy mother ; conceiv'd, form'd, and with no hard travail —(*indignation* aiding)—brought thee forth. HISTORIC TRUTH, however, had a finger in the pye, and (as another trite saying goes) blow'd to thy making. Go ; —try thy fortune, as thy betters have done. As circumstances allow'd, I brought thee up to—what thou art ; have now tolerably cloath'd thee in a decent plain suit of print : and what is to be done next but send thee into the world ? Good hands receive thee, and not harshly treat thee ! and may'st thou best thrive in thy proper vocation of *pleasing* and *profiting* thy entertainers !'

The publick will reasonably expect that this is a very extraordinary birth.—For Imagination was its mother ; Indignation was the midwife ; and the genius who begot it, the primum mobile of this effect, was on the verge of lunacy.

But we must beware of what we write ; he has precluded hasty criticism by a terrible denunciation.

' If any one shall think fit to attack, cavil at, or banter it, or any the worst of it he can cull out, let him but do it *fairly*, above-board, like a man conscious of his ability, or righteously, so as it may come duely to my knowledge, and I will thank him as for a favour, however roughly, or sportfully (yet not abusively), handled by him. If he condemns the whole in gross, or any part, it seems but equitable he should *openly* fix upon particulars, and assign reasons,—in their turn also to be examin'd whether solid and of force, or not ;—and whether indeed the *found* faults may not happen to lie in the *finder*. Such sometimes proves to be the case. Some wou'd be criticks possibly but *dream* that even minor poets (or, if you will so have it, poetasters) *nod*.'

Though this challenge is not so intimidating as it may seem to him, we shall dismiss him with all possible candour, and select, or, in his language, cull out a specimen of his poem, with the tenderest regard to the author's credit. It is a description of a conclave of burgessees planning an election. There is vigorous painting in it.—A descriptive genius regulated by art would not have written it ; but it mounts far above the track of a phlegmatic author.

' Not brooking well wish'd time's too tardy flight,
O'er pipe and quart, many a ling'ring night,

With

With fronts of council, in important state,
 Huge as of Germany, th' electors mate.
 Scarce paramount receivers of excise
 Heap royal pelf in more majestic guise.
 Scarce with a swell of more judicious look
 Foremen of juries kiss the sacred book.
 Scarce parish-warden, at an Easter feast,
 Nods bigger, toasted by th' obliging priest.
 The baptist saint scarce at Stich-Hall may see
 More grand the chiefs of cabbage-company.
 Scarce a bluff skipper, in his realm of wood,
 Top'd up a petty godhead of the flood,
 With kembo'd arm, full paunch, and bully face,
 O'er punch-bowl smoaks with more elated grace.
 Scarce strolling hero in stage-buskins drest,
 Plum'd helmet, ermin'd robe, and gemmy vest,
 Between the acts a mightier aspect wears,
 Whilst he upon the candle-snuffer swears.
 Nay, an ale-draper scarce,—(who through the bung
 Once barrels secur'd of dregs, swept stalls of dung,
 But now by sots so damn'd enrich'd, to deck
 With golden chain his heiress daughter's neck)
 At door, in cushion'd chair, with grander pout
 Extends his cloth-shoe signal of the gout.'

It is to be feared that the objects of Mr. Brice's poem are too local to promote its extensive circulation. Nay it will hardly be interesting even to Exeter, for it is written upon an election made in that place thirty years ago. But we presume, that to buy this book, is, to do an office of humanity; and humanity is the concern of mankind in all places, and at all times.

17. *Thoughts, English and Irish, on the Pension-List of Ireland.*
 8vo. 1s. 6d. Kearsley.

The author of this pamphlet inveighs against the practice of bestowing pensions upon persons who have not rendered themselves conspicuous for any public services to their country. He afterwards proceeds to a ludicrous comment upon the merits of some who stand at present on the pension-list of Ireland; recommending to the House of Commons of that kingdom constantly to tack to their money-bill a tax of twenty shillings in the pound upon all pensions on their establishment. The pamphlet concludes with a list, copied from the newspapers, of pensions on the civil and military establishments of Ireland, as returned to the House of Commons in November last, by which it appears that the sum total of pensions at that time on these establishments, amounted to eighty-five thousand pounds.

18. *A Free and Candid Correspondence on the Farmer's Letters to the People of England, &c. with the Author, Arthur Young, Esq; by the rev. Mr. Thomas Comber, A. B.* 8vo. 2s. Bladon.

It appears that this epistolary correspondence was opened at the request of Mr. Young, who, in order to improve a new edition of the Farmer's Letters, was desirous of being favoured with the remarks of his friend on that performance. Mr. Comber seems to have discharged the trust reposed in him with equal candour and sincerity. His remarks are generally in favour of the work, though, in a few instances, he scruples not to dissent from the opinion of the ingenious author to whom he writes.

Upon the whole, the observations contained in this pamphlet are in general judicious, and, until they are adopted in a future edition of the Farmer's Letters, this production may serve as a commentary on that useful performance.

19. *Observations on several passages extracted from Mr. Baretti's Journey from London to Genoa, &c. By James Fitzhenry.* 8vo. 1s. 6d. Bladon.

Some praise is due to the author of these observations for his invention; he has found out a new way of making a pamphlet without labour: one half of his 100 pages consists of extracts from Baretti's Travels; the other half contains dry recapitulations of these extracts, under the title of Observations; with a word or two of impertinent approbation, or censure, at the close of each of them.

20. *Observations on the Effects of Sea Water in the Scurvy and Scrophula.* 1s. Richardson and Urquhart.

The theory proposed by the author of this pamphlet is, that the scurvy is not owing to a putrid state of the blood, but to a decomposition which the particles of it undergo by too great a quantity of neutral salts, which arise from the combination of an alkali in our food, united with a natural acid; and that the scrophula proceeds from a peculiar state of the glands, and not from any matter they retain. Upon this view of the cause of the scurvy the author would seem, very properly, to reject the use of sea water, as what must prove injurious in that disease, by increasing the saline acrimony of the fluids: but both in theory and practice, his conclusions are founded upon principles which he appears to have made no experiments to establish. His opinion in regard to the scrophula is neither singular, nor suggests the expediency of any alteration in the common method of cure. We entirely agree with him, however, that in this disease, when the glands of the mesentery are in a state of inflammation, sea water ought to be cautiously used, and not as a purge, but an alterative. The reason he adduces why
bathing

bathing in fresh water must be preferable to that of the sea, in the scurvy, are the superior coldness of the former, and the certainty that no saline particles can be absorbed in it.

21. *An Easy and very practicable Method to enable deaf Persons to hear : Together with a brief Account of, and some Reflections and Observations upon, the several Attempts formerly made for the benefit of such Persons. Translated from the German of Andrew Elias Buchner, Professor of Medicine and Natural Philosophy in the University of Halle.* 8vo. 1s. 6d Hawes, and Co.

This is a judicious little treatise, and contains many good observations on the subject.

22. *Nature.* By Mr. Treysac de Vergy. 12mo. 3s. Murdoch.

The author of this volume very naturally paints the havoc which the passions make in the human heart, when they are not under the correction of reason and virtue; but his writings are rather calculated to render that havoc more extensive than to stop its progress. Some late transactions in the gay world sufficiently shew that the two sexes stand in no need of a fictitious story, however feelingly told, to increase their antipathy to honour and discretion.

23. *Henrietta, Countess of Osenvor; a Sentimental Novel, in a Series of Letters to Lady Susanna Fitzroy.* By Mr. Treysac de Vergy. 2 Vols. 12mo. 6s. Roson.

The novel before us is truly a *sentimental* one; the principal characters are strongly marked, the language tolerable, and the incidents are naturally introduced. Mrs. Verman, an ambitious mother, is well drawn, and her conversations with her daughter, in consequence of her eagerly desiring to see her a lady of quality, sufficiently shew the composer of them to be acquainted with the female heart. Mrs. Verman is, indeed, the strongest marked character in the two volumes, and her fluctuations between ambition and maternal affection are forcibly described.

24. *The Scotchman; or the World as it goes, a Novel.* By Mr. Treysac de Vergy. Two Vols. 12mo. 6s. Brough.

The first volume opens with a dedication to John Wilkes, esq. alderman of Farringdon Without, in which Mr. de Vergy has availed himself of the abovementioned worshipful patriot's name, *ad captandum vulgus*, and to forward the sale of his Scotchman. Of all the dedications we have read this is the most absurd. The preface immediately following is full of vanity, and vanity of the most contemptible kind; for the author seems to plume himself upon his licentiousness, and has the effrontery to suppose that the favourable reception which he meets with from his fair readers is in proportion to the immorality of his writing.

In the second volume M. de Vergy affects to imitate the style, and manner of the late Mr. Sterne: but he cannot be compared with the witty and sentimental author of *Tristram Shandy*, without appearing to considerable disadvantage by the comparison. His ramblings distract the attention, without imparting the least entertainment to the mind, and his indelicacies are of a much worse kind than those of the original whom he endeavours to copy.

25. *The Life and Adventures of Mad. de la Sarre.* 8vo. 2s. 6d. *serwed.* Johnson.

This performance contains the real history of a lady of genius and learning, who was, in consequence of her uncommon merit, advanced to a much more elevated station than she had reason to expect, being married to the marquis de Rougemont, by whom she had three sons and four daughters. —The narrative is interesting, though barren of incidents; and the style harsh and disagreeable.

26. *Vocal Music: or, The Songster's Companion. Containing a new Collection of the greatest Variety of Songs, Cantatas, &c. with the tune prefixed to each.* 8vo. 3s. Horsfield.

This is not only the best, but the cheapest collection we have seen; the editors have been careful not to insert any thing low or indecent; and the musick being prefixed gives the work a superior claim to the approbation of the public.

27. *Meditations upon the Attributes of God and the Nature of Man:* 8vo. 1s. Law.

The author of these meditations seems to be no contemptible reasoner on metaphysical topics. The subject on which he has employed his thoughts, in this pamphlet, may be collected from the following extract, which contains the conclusions deducible from the system which he endeavours to establish.

‘According to the preceding system, those actions of men, which from the appearance, and under the consideration of their being free agents, in the sense abovementioned, are accounted vicious, sinful, and wicked, must be attributed to the imperfection and weakness of the superior principle of their intelligent nature, that has not acquired sufficient strength and authority to regulate their actions and affections, as the rule of right, which we conceive to be adapted to the human nature, and their own particular nature and circumstances requires: consequently such actions are in their proper idea wrong, disproportionate, below the dignity of a man, mean, despicable, base, and brutish.

‘And the appearance of natural evil in the world is entirely owing to a partial view of things; we see and feel sufferings and misery, but not the good and happiness, which are necessarily connected with them, as the effect with its cause. Could we view both together, we should clearly see, that the happiness, proceeding from the sufferings, vastly exceeds them: and then there would be no appearance of natural evil in the universe.

‘It is also from a partial view of things, that any creature appears to us imperfect. On comparing the nature of one creature with that of another, of an inferior order, without considering them as parts of a whole, this will seem to want some perfections, which that is possessed of; but every individual, considered as a component and necessary part of an immense universe, has all the perfection that is consistent with the rank it holds in the order of being, and with the relations it bears to every other being, and to the whole. And if it was in any respect whatever different from what it actually is, the whole universe, on account of the connections of every one of its component parts with every other, and with the whole, would be in all respects different, from what it is at present, and consequently be less perfect. For as the universe is the production and effect of an infinitely perfect cause, it must, not only in the whole, but in every part of it, how inconsiderable soever, be exactly proportionate to the perfection of that cause.

‘It therefore necessarily follows, that there is no real absolute vice, evil, or imperfection in the universe. And God, who surveys, and who alone can possibly survey the whole of being, and the whole of every particular being, not successively or partially, but at once, sees that every thing, which he has made, is very good, and he perfectly approves of all his works.’

In the latter part of this tract, the author endeavours to reunite the Scripture-doctrine of future punishments with these conclusions. What he says upon this head is as follows :

‘Wherever we read in scripture of everlasting punishment eternal torments, we must interpret such passages by the same rule, which we constantly use in interpreting those other texts in the same scriptures, that attribute to God, hands, arms, eyes, grief, hatred, repentance, and other human parts and passions. This rule is to abstract from them every thing, which we clearly perceive to be inconsistent with the idea of a being, infinite in all respects, and absolutely perfect in wisdom, power, and goodness. By everlasting punishment then we shall understand extreme misery, that can have no end, before it has compelled and necessitated those, who have brought it upon themselves, by degrading every thing into a subordination to their own present pleasure and interest, to make God their ultimate end, and regulate their actions and affections by the great eternal rule of right, which is the supreme law of every intelligent being, and the ground of his own particular happiness; and also of the order, harmony, perfection, beauty, and happiness of the universe.’

This way of interpretation will, he apprehends, fully vindicate the attributes of God, and confirm, and intorce the gospel promises and threatenings of happiness and misery in a future state.

28. *Grace Triumphant. A Sacred Poem, in Nine Dialogues. 8vo.*

25. Johnson.

Evander, the principal character in these Dialogues, was a Deist. He thought reason the best guide of mankind, and was happy under the influence of her authority. But a gloom and dejection succeeded his serenity and chearfulness: the importance of religion presented itself to his mind; he acknowledges

its

its truth and the goodness of his Creator in revealing it to man; but he fears that his long course of infidelity is so heinous a sin, that it cannot be expiated by the merits of his Redeemer, and consequently, that it will not be forgiven by his God. At length by the repeated advice, and consolation of a pious friend, and by irradiations from above, he recovers from his melancholy situation; he embraces a lively faith in Christianity; and acquires a vigorous, and sublime satisfaction, far superior to that which he had felt before.

This poem consists of nine dialogues; and it comprehends the space of three years; for Evander was so long a prey to these terrors, and this despondency. The first dialogue is a conversation between him and Sylvia his wife; in it we are informed of his past tenets, and the present state of his mind.—The second dialogue passes between him and his friend Mezentus; who is likewise a professed Deist, as Evander had been. This gentleman attributes his friend's religious perplexity to corporeal malady; he advises him to quell its effects by the exertion of reason; by having recourse to his sensible and benevolent moral theory; and by resting assured of the lenity and goodness of his Creator, so eminently displayed in the physical system, and in the government of the universe. In the third dialogue Æneas endeavours to calm Evander's mind by different exhortations; by persuading him to adopt the precepts of Christianity, and rely firmly on its promises.—Sylvia, in the next dialogue, administers comfort to her husband of the same evangelical strain with Æneas's.—These characters are the interlocutors in the rest of the dialogues; the turn of which may be known by our account of the preceding part of this poem.

The work, we doubt not, is well intended; but we do not think it can be of material service to the cause of religion. Its author is rather an enthusiastic sectary than a rational divine. It is warm and visionary, not sensible and argumentative: it lays too great a stress on mere faith and devotion, like many preachers who infest our church, the contempt of all wise and virtuous men. The author strenuously defends the principles which he hath espoused; but he makes the patrons of the other side very weak disputants, to avoid the hazard of their closer opposition; this is the case in most books of dialogue.

29. *Letters to the Author of Remarks on several late Publications relative to the Dissenters, in a Letter to Dr. Priestly.* By Joseph Priestly, LL. D. F. R. S. 8vo. 1s. Johnson.

The Remarks which have given occasion to these Letters, are mentioned in our Review for July last.—Dr. Priestly in this reply

reply insists, that a vindication of the Dissenters is at this time peculiarly seasonable; and that the dissenting interest may be justly called the cause of truth, religion, and liberty. He repeats the charge of *idolatry* against the church of England, for paying divine worship to Jesus Christ; and again asserts, that the worship of the one living and true God is known among the dissenters only. He endeavours to shew, that a deliberate subscription to articles of faith, which a man does not believe, is an immorality of the most dangerous nature. He considers the studies proper to form a Christian divine, and the method of conducting reformation. He offers some remarks in defence of the pamphlet entitled, *A Free Address to Protestant Dissenters*, as such; points out some inconsistencies, in the view which his antagonist has given us of the principles of the Dissenters; and before he takes his leave of him and the public, on this occasion, makes this observation; 'There is something singular in my fate as a writer. I attack the prejudices of the Dissenters, and behold a clergyman of the church of England stands up in their defence; and when, in defending the principles of the Dissenters I unavoidably come too near the church of England, a Dissenter appears on their behalf.'

Under these circumstances the author, we will suppose, does not entertain a contempt for 'the *ignorance* and *petulance*' of his adversaries; but a diffidence with respect to the equity and propriety of his own determinations.

Since the appearance of this pamphlet, the author of the *Remarks* has published *A Second Letter to Dr. Priestley*, and the Dr. has answered it. Both these pieces are comprized within the compass of eight pages, and given to the purchasers of the former Letters.

30. *The Duties of religious Societies considered, in a Sermon preached at the Ordination of the rev. Philip Taylor, at Liverpool, June 21st, and of the rev. Robert Gore, at Manchester, August 23d, 1770. By the rev. William Endfield; with an Address on the Nature of Ordination, by the rev. Richard Godwin; Mr. Taylor's and Mr. Gore's Answers to the Questions proposed to them; and a Charge, delivered on the same Occasions, by the rev. Philip Holland.* 8vo. 1s. Johnson.

Sermons, addresses, charges, and confessions of faith, at the ordination of dissenting ministers, are things of course, as much as the exercises which are usually performed for degrees in the schools at Oxford and Cambridge; and the former, by continual repetition, are become almost as uninteresting to the public in general, as the latter. All that can be said on the pieces now before us is, that they are respectable performances on trite subjects.

THE CRITICAL REVIEW.

For the Month of November, 1770.

ARTICLE I.

A Course of Experimental Agriculture: Containing an exact Register of all the Business transacted during five Years on near three hundred Acres of various Soils; including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the Old and New Methods; &c. In Two Vols. 4to. 2l. 10s. Doddsley. [Concluded.]

IN our last Review we exhibited a few of the accurate experiments made by Mr. Young, for ascertaining the preference of the drill and broadcast husbandry, and are now to attend him through a farther consideration of that important subject.

He has here very judiciously dissented from the method made use of by other writers in drawing such a parallel. By most of them two or three drilled corps are generally taken, and the profit of them supposed to continue invariable for many years; while in others, drilled and broadcast crops are compared, not only growing, perhaps, in different fields, and the operations performed at different times, but which also had never been executed with a view to the comparison. Our author, on the contrary, in order to ascertain on which side the superiority prevails, introduces, as the subjects of comparison, two or three pieces of land, part of which had been cultivated for several years according to the old method of husbandry, and the rest for several upon the new plan. As these experiments contain at once the fairest and fullest trial of the subject in question, we think it necessary to extract the whole process.

‘ Experiment N^o 1.

‘ Culture, expences, and produce of three roods, field M^o,
1764, &c.

‘ *Culture.*] I chose three pieces of land of no larger size for this comparison on many accounts, which I have more than once explained, that the experiment might be totally under command, and no inequalities arise from not being able to act perfectly similar to three divisions. I could have taken three acres for it with as much ease as three roods, but the authority of the trial would not have been equal: three acres to each division would have pleased many, but then the authority would have been absolutely destroyed.

‘ ‘ The soil of these roods is perfectly the same, a good gravelly loam found enough for turneps, and at the same time strong and rich enough for wheat. The preceding culture had also been exactly the same; yielding barley in 1763, the stubble of which was ploughed up in November.

‘ One of these roods I dedicated to the culture of wheat alone in the horse-hoeing husbandry, on the principle of Mr. Tull: this rood I shall call N^o 1. Another I apply to the horse hoeing culture, but the crops varied; this is N^o 2. The third is to be cropped in the common Suffolk method broadcast, N^o 3.

‘ My plan was to manure N^o 2 and 3 equally, but not N^o 1. in compliance with Mr. Tull also, though much against my own idea. I asked a friend's opinion on this point: and he was clearly in favour of manuring it like the rest, left a false idea in Mr. Tull, should bring me into an unfair treatment of the mode.

‘ Before I insert the register, I should observe here, (instead of numerous repetitions which I have struck out) that the treatment of the roods, was as similar as the case would allow; N^o 1. being very different, could not be guided by either of the others, but the manure is precisely equal to all. N^o 2, and 3, began each with turnips, for which crop every operation was performed at the same hour; but different crops following, the same rule could not afterwards be preserved. The general plan of doing equal justice to all according to their respective natures, was minutely executed, which I was enabled without difficulty to do from the smallness of the pieces.

‘ Account of N^o 1.

‘ 1764.] Ploughed up the barley stubble in November, 1763. In March, 1764, gave it the first spring earth; ploughed it once more in April, and harrowed it thrice, this left it fine, and many weeds sprouting, they were turned down by the fourth earth, the first week in June; stirred it again in July; in August threw it into five feet ridges by the sixth earth; the first week in September manured them with five loads of rotten farm yard dung; turned it in by arching up the ridges, and harrowing once; drilled three rows of wheat at a foot asunder on each, leaving the intervals consequently three feet wide; the quantity of seed a peck and a half.

‘ 1765.] The rows carried a very beautiful appearance through the spring; the first horse hoeing was given the 28th of March, turning a furrow from the rows, and throwing up a small ridge in the middle of each interval; hand hoed the rows the 10th of April with six inch hoes, and plucking out by hand the weeds that grew among the corn; May 9th, horse hoed the second time cen-

trary

rary to the last, and the latter end of the month hand hoed again; June 13th, the third horse hoeing was given: and again the 8th of July for the last time, when the ridges were left in their first position. Throughout the season this crop carried a very fine appearance, notwithstanding the extreme drought; it was reaped the middle of August; product six bushels two pecks.

Expences.					£.	s.	d.
Seven ploughings,	—	—	—	—	0	1	9
Harrowing,	—	—	—	—	0	0	1½
Manuring,	—	—	—	—	0	2	10
Drilling,	—	—	—	—	0	0	0½
Seed,	—	—	—	—	0	1	10½
Four horse hoeings,	—	—	—	—	0	0	8
Two hand-hoeings,	—	—	—	—	0	3	10
Reaping,	—	—	—	—	0	1	0
Harvesting,	—	—	—	—	0	0	6
Threshing,	—	—	—	—	0	1	6
Rent, &c.	—	—	—	—	0	14	1½
					0	8	6
					1	2	7½
<i>Produce.</i>] Six and a half bushels, at 2l. 2s.					1	14	1½
Expences,					1	2	7½
Profit,							
					0	11	5½
Ploughing,	—	—	—	—	0	1	9
Harrowing,	—	—	—	—	0	0	2½
Manuring,	—	—	—	—	0	1	11
Drilling,	—	—	—	—	0	0	0½
Harrowing,	—	—	—	—	0	1	7½
Carting in harvest,	—	—	—	—	0	0	1½
					0	5	7½
Clear profit, 1l. 3s. 4d. per acre,					0	5	10

1766.] The last week in August, the stubble of the preceding crop was chopt; raked into heaps, and carted away, and the ridges directly reversed. The 23d of September arched them up by a second ploughing, harrowed twice and drilled each as before, with three rows of wheat, using a peck and a half of seed. The land in very favourable order from rain the 18th, &c. I took advantage of a remarkable fine season, the beginning of March, to give the first horse and hand-hoeings. The 25th of April horse hoed it again. May 17, hand hoed the rows again. The 28th, gave the third horse hoeing. June 18th, hand hoed it again, and weeded the rows very carefully. Such multitudes of showers had fallen, that the weeds arose so fast, that it was a matter of the greatest difficulty to keep them under; the 21st, horse hoed it for the last time; after this I found it necessary to give one more weeding. Reaped the 26th of August; produce, three bushels and one peck,

<i>Expences.</i>] Cutting and carting the stubble					0	1	3
Two ploughings,	—	—	—	—	0	0	6
Harrowing,	—	—	—	—	0	0	0½
Drilling,	—	—	—	—	0	0	0½
Seed,	—	—	—	—	0	1	11½
Four horse-hoeing,	—	—	—	—	0	0	8
Three handhoeings,	—	—	—	—	0	3	4

						£.	s.	d.
One weeding,	—	—	—	—	—	0	1	0
Reaping	—	—	—	—	—	0	1	0
Harvesting,	—	—	—	—	—	0	0	9
Threshing,	—	—	—	—	—	0	1	3
Rent, &c.	—	—	—	—	—	0	11	10
Produce.] Three bushels one peck, at 48s.	—	—	—	—	—	0	19	6
Expences,	—	—	—	—	—	0	16	1
Profit,	—	—	—	—	—	0	3	5
Ploughing,	—	—	—	—	0 1 2 $\frac{1}{2}$			
Harrowing,	—	—	—	—	0 0 2 $\frac{1}{2}$			
Drilling,	—	—	—	—	0 0 0 $\frac{1}{4}$			
Horse-hoeing,	—	—	—	—	0 1 0			
Carting,	—	—	—	—	0 0 1 $\frac{1}{2}$			
						0	2	6 $\frac{1}{2}$
Clear profit 3s. 5d. per acre,	—	—	—	—	—	0	0	10 $\frac{1}{2}$

1767.] The first week in September, cut and carried the stubble as before, and reverse the ridges; the 15th arched them up, harrowed, and drilled them with treble rows as last year, using a peck and a half of seed. April 11th, hand hoed the rows; the 27th horse hoed for the first time. May 16th, hand hoed the second time. June the 5th, the second horse hoeing: the weeds came up as fast this year as the last, but I kept the corn quite clear of them. June 19th, hand hoed and weeded the rows; the 26th, horse hoed again, and the first week in July, the fourth and last; the 8th of the same month, another hand hoeing. Reaped the 22d of August; produce, two bushels, one peck.

Expences.] Cutting and carting the stubble,	—	—	—	—	—	0	1	3
Two ploughings,	—	—	—	—	—	0	0	6
Harrowing,	—	—	—	—	—	0	0	0 $\frac{3}{4}$
Drilling,	—	—	—	—	—	0	0	0 $\frac{1}{4}$
Seed,	—	—	—	—	—	0	2	3
Four hoeings,	—	—	—	—	—	0	0	8
Three hand ditto,	—	—	—	—	—	0	3	6
Two weedings,	—	—	—	—	—	0	1	9
Reaping,	—	—	—	—	—	0	1	0
Harvesting,	—	—	—	—	—	0	0	9
Threshing,	—	—	—	—	—	0	0	10
						0	12	7 $\frac{1}{2}$
Rent,	—	—	—	—	—	0	4	3
						0	16	10 $\frac{1}{2}$
Produce.] Two bushels, one peck, at 48s.	—	—	—	—	—	0	13	6
Loss,	—	—	—	—	—	0	3	4 $\frac{1}{2}$
Ploughing,	—	—	—	—	0 1 2 $\frac{1}{2}$			
Harrowing,	—	—	—	—	0 0 2 $\frac{1}{4}$			
Drilling,	—	—	—	—	0 0 0 $\frac{1}{4}$			
Horse hoeing,	—	—	—	—	0 1 0			
Carting,	—	—	—	—	0 0 1 $\frac{1}{2}$			
						0	2	7
Total loss, 1l. 3s. 10d. per acre,	—	—	—	—	—	0	5	11 $\frac{1}{2}$

Recapi-

Recapitulation.

			£.	s.	d.
1764 and 1765, profit <i>per</i> acre,	—	—	1	3	4
1766, ditto,	—	—	0	3	5
			1	6	9
1767, loss,	—	—	1	3	10
Profit on four years,	—	—	0	2	11

Account of N° II.

1764] In November ploughed up the barley stubble; stirred it again in March following. Gave another ploughing in April, and three harrowings; leaving it in this manner till the last week in May; many weeds came up, which were buried by the fourth earth. June 9th, threw it on to five feet ridges, and manured it with five loads of rotten farm-yard dung; the 13th, turned it in by arching up the ridges. The 16th, harrowed them and drilled a double row on each ridge, sixteen inches asunder, with turnip seed. The plants came up very favourably; were strong enough to stand the hoe, July the 9th, when that operation was performed; setting them out to the distance of one foot from plant to plant; the 23d gave the first horse hoeing. August the 3d, hand hoed them again, cutting up all weeds; loosening the ground, and leaving the plants single that accident had left double before; the 9th, horse hoed them the second time: the 30th for the third time; each the reverse of the former. September the 8th, the fourth and last horse hoeing was given. At this time the turnips were advanced to a very large growth, to their full growth in the opinion of several who viewed them; but in this I differed from them, having seen broadcast crops with many larger roots. However, as I determined to drill the land with wheat, I offered them to sale to a farmer, who wanted some turnips to finish that fattening of 20 weathers; he refused to buy them by measure; but offered me 3d. a week per head, to eat them on the land. I accepted it. Before the sheep went in, I measured three perches, in the best, worst, and middling parts of the rood.

	Cwt.	qr.	lb.
N° 1. weighed topped and tailed,	2	0	0
2. — — —	1	3	14
3. — — —	1	3	0

Average, 1 cwt. 3 qr. 14 lb. which is per acre, 15 tons: and on the rood, 3 tons, 15 cwt. The sheep were turned in the 11th of September, and the rood lasted them rather better than five days; consequently paid 3s. 9d. at 5s. a week.

Expences.] Six ploughings,	—	—	—	0	1	6
Harrowing,	—	—	—	0	0	1½
Manuring,	—	—	—	0	2	10
Drilling,	—	—	—	0	0	0½
Seed,	—	—	—	0	0	1½
Two hand hoeings,	—	—	—	0	1	3
Four horse hoeings,	—	—	—	0	0	8
				0	6	6½
Rent,	—	—	—	0	4	3
				0	10	9½
Produce.] Sheep feed	—	—	—	0	3	9
Expences,	—	—	—	0	10	9½
Produce,	—	—	—	0	3	9
Loss,	—	—	—	0	7	0½

Ploughing,	—	—	0	1	6	£. s. d.		
Harrowing,	---	—	0	0	2½			
Manuring,	—	—	0	1	11			
Drilling,	—	—	0	0	0½			
Horfe hoeing,	—	—	0	0	5			
						0	4	0½
Total loss, 2l. 4s. 5d. per acre,	—	—				0	11	1½

1765.] September 19th, 1764, reversed the ridges whereon the turnips grew, and the 28th, arched them up. October 1st, drilled three rows of wheat on each ridge one foot asunder; using a peck and half of seed. The 28th of March, horse hoed for the first time, from the plants, throwing up a ridge in the middle of each interval. April 10th, hand hoed the rows, weeding them at the same. May 9th, the second horse hoeing, reversing the last; and hand hoed again the latter end of the Month. June 13th, the third horse hoeing, July 8th, the fourth and last. Reaped the middle of August, produce, four bushels, two pecks.

Expences]	Two ploughings,			—	—	0	0	6
	Harrowing,	—		—	—	0	0	0 $\frac{3}{4}$
	Drilling,	—		—	—	0	0	0 $\frac{3}{4}$
	Seed,	—		—	—	0	1	10 $\frac{1}{2}$
	Four horse-hoeings,		—	—	—	0	0	8
	Two hand-hoeings,		—	—	—	0	3	10
	Reaping,	—		—	—	0	1	0
	Harvesting,		—	—	—	0	0	6
	Threshing,	—		—	—	0	1	1 $\frac{1}{2}$
						0	9	7 $\frac{1}{2}$
Rent, &c.	—		—	—	—	0	4	3
						0	13	10

Produce] Four and a half bushel at 42s.	—	0	3	7 $\frac{1}{2}$
Expences,	—	—	0	13 10 $\frac{1}{2}$
Profit,	—	—	0	9 9
Ploughing,	—	0	0	6
Harrowing,	—	0	0	1
Drilling,	—	0	0	0 $\frac{3}{4}$
Horse-hoeing,	—	0	1	7 $\frac{1}{4}$
Carting,	—	0	0	1 $\frac{1}{2}$
		—	0	2 4 $\frac{1}{2}$
Clear profit 1l. 9s. 6d. per acre,	—	—	0	7 4 $\frac{1}{2}$

' 1766.] Reversed the ridges of the wheat of 1765, the beginning of September; and the latter end of the month, arched the new ones up; in which state they were left during the winter. March 4th, plowed them down: the 15th, arched them up again: the 17th, harrowed and drilled them with treble rows of white pease; using two pecks of seed. April 25th, hand hoed the rows, and then horse hoed them, turning a furrow from the plants. May 13th, repeated the horse hoeing; the 17th, hand hoed again; the 28th gave the third horse hoeing. June 18th, the fourth; but a boy went before the plough in the two last hoeings, to turn the branches on to the rows; the trailing of the pea stalks is very inconvenient in the horse-hoeings. Hooked them the 8th of August; product, two bushels and three pecks.

Expences.] Four ploughings,	—	—	0	1	0
Harrowing,	—	—	0	0	0 $\frac{1}{4}$
Drilling,	—	—	0	0	0 $\frac{1}{4}$
Seed,	—	—	0	2	0
Four horse hoeings,	—	—	0	0	8
Turning aside the stalks,	—	—	0	0	2
Two hand hoeings,	—	—	0	1	9
Hooking,	—	—	0	0	6
Harvesting,	—	—	0	0	10
Threshing,	—	—	0	0	4

0 7 4 $\frac{1}{2}$

Rent,

0 4 3

0 11 7 $\frac{1}{2}$

Produce.] Two bushels three pecks, at 34s.

0 11 8 $\frac{1}{4}$

Expences, — — — — — 0 11 7 $\frac{1}{4}$

Profit, — — — — — 0 0 0 $\frac{1}{4}$

Ploughing, — — — — — 0 2 4 $\frac{1}{2}$

Harrowing, — — — — — 0 0 2 $\frac{1}{4}$

Drilling, — — — — — 0 0 0 $\frac{1}{4}$

Horfe-hoeing, — — — — — 0 1 0

Carting, — — — — — 0 0 1 $\frac{1}{2}$

0 3 9 $\frac{1}{2}$

The above profit, — — — — — 0 0 0 $\frac{1}{4}$

Loss 14s. 10d. per acre, — — — — — 0 3 8 $\frac{1}{2}$

1767.] The first week in September, reversed the ridges. The 15th arched them up, harrowed and drilled them with wheat, three rows at one foot on each, using a peck and half of seed. From this time until the reaping, the conduct of the crop, was precisely the same, as that of N^o I. all operations of tillage, &c. given on the same day. The produce, two pecks and an half.

Expences.] Two ploughings,	—	—	0	0	6
Harrowing,	—	—	0	0	0 $\frac{1}{4}$
Drilling	—	—	0	0	0 $\frac{1}{4}$
Seed,	—	—	0	2	3
Four horse hoeings,	—	—	0	0	8
Three hand ditto,	—	—	0	3	6
Two weedings,	—	—	0	1	9
Reaping,	—	—	0	1	0
Harvesting,	—	—	0	0	9
Threshing,	—	—	0	1	0

0 11 6 $\frac{1}{2}$

Rent, &c. — — — — — 0 4 3

0 15 9 $\frac{1}{2}$

Produce.] Two bushels, two and an half pecks at 48s.

0 15 9

Loss, — — — — — 0 0 0 $\frac{1}{2}$

Ploughing, — — — — — 0 1 2 $\frac{1}{2}$

Harrowing, — — — — — 0 0 2 $\frac{1}{4}$

Drilling — — — — — 0 0 0 $\frac{1}{4}$

Horfehoeing, — — — — — 0 1 0

Carting, — — — — — 0 0 1 $\frac{1}{2}$

0 2 7

Total loss, 10s. 6d. per acre, — — — — — 0 2 7 $\frac{1}{2}$

Recapitulation.				£.	s.	d.
1764, loss per acre,	—	—	—	2	4	5
1766, ditto,	—	—	—	0	14	10
1767, ditto,	—	—	—	0	10	6
				3	9	9
1765, profit,	—	—	—	1	9	6
Loss in four years,	—	—	—	2	0	3

Account of N^o III.

‘1764.] Ploughed up the barley stubble in November 1763, and stirred it again in March following. In April ploughed it a third time, and gave it three harrowings: the last week in May ploughed in many weeds, that had arose after the preceding tillage. June 9th gave it the fifth earth, and manured it with five loads of rotten farm-yard dung; the 13th, turned it in, and the 16th, harrowed in the feed, broadcast sown: the plants rising very favourably, were hand hoed the 9th of July; and for the second time the 3d of August. In December measured three perches fairly chosen in the best, worst, and middling parts of the rood, and the weights were as follows:

			Cwt.	qr.	lb.
N ^o 1.	—	—	3	3	0
2.	—	—	3	2	0
3.	—	—	3	1	7
Average, 3 cwt. 2 qrs. which is 28 tons <i>per</i> acre; and on the rood, 7 tons. In this month they were eat on the land by twenty sheep, at 3d. <i>per</i> head <i>per</i> week; and maintained them eleven days, which come to 7s. 10d.					
Expences.] Six ploughings,	—	—	—	—	0 1 6
Harrowing,	—	—	—	—	0 0 1½
Manuring,	—	—	—	—	0 2 10
Seed,	—	—	—	—	0 0 3
Sowing,	—	—	—	—	0 0 0½
Two hand hocings,	—	—	—	—	0 1 7½
					0 6 4½
Rent,	—	—	—	—	0 4 3
					0 10 7½
Produce.] Sheep feed,	—	—	—	—	0 7 10
Loss,	—	—	—	—	0 2 9½
Ploughing.	—	—	—	—	0 1 6
Harrowing,	—	—	—	—	0 0 2¼
Manuring,	—	—	—	—	0 1 11
					0 3 7½
Total loss, 1l. 6s. 5d. <i>per</i> acre,					0 6 5

‘1765.] Ploughed up the turnip land the 23d of March. The 10th of April, stirred it again; and a third time, the 18th; upon which earth, harrowed in one bushel of barley, and at the same time a quarter of a peck of clover seed. The weather was various till the 10th of May; but in general very showery, warm, growing weather; the barley came up very favourably, and made a good appearance. The rest of the month in general very dry; after that came a very severe drought, which stinted the growth of all crops. Mowed it the middle of August. Product, one quarter and one peck.

				£.	s.	d.
Expences.] Three ploughings,	_____	_____	_____	0	0	9
Harrowing,	_____	_____	_____	0	0	1
Seed,	_____	_____	_____	0	2	4½
Sowing,	_____	_____	_____	0	0	0½
Rolling,	_____	_____	_____	0	0	0½
Mowing,	_____	_____	_____	0	0	3½
Harvesting,	_____	_____	_____	0	0	6
Threshing,	_____	_____	_____	0	1	0½
				0	5	1½
Rent,	_____	_____	_____	0	4	3
				0	9	4½
Produce.] 1 qr. 1 peck, at 24s.	_____	_____	_____	1	4	9
Expences,	_____	_____	_____	0	9	4½
				0	15	4½
Ploughing,	_____	_____	_____	0	1	9½
Harrowing,	_____	_____	_____	0	0	2½
Carting,	_____	_____	_____	0	0	1½
				0	2	1½
Clear profit, 2l. 13s. 1d. per acre,				0	13	3½

1766.] The extreme dryness of the year 1765, prevented the clover making any figure; after harvest some was to be seen, but not enough to determine then, whether it had succeeded or failed. In autumn it appeared more; and in the spring gave me hope of a fine regular crop. Mowed it for hay the 27th of June, product 10½ cwt. which I sold the following winter for 1l. September 1st, cut it for hay again; heavy rain the 2d, but did not damage the clover; product 9½ cwt. Sold in the winter for 13s.

Expences.] ½ peck of seed at 20s.	_____	_____	_____	0	1	3
Sowing,	_____	_____	_____	0	0	0½
Mowing, making, &c. twice,	_____	_____	_____	0	3	6
				0	4	9½
Rent, &c.	_____	_____	_____	0	4	3
				0	9	0½
Produce.] First cutting,	_____	_____	_____	1	0	0
Second ditto,	_____	_____	_____	0	13	0
				1	13	0
Expences,	_____	_____	_____	0	9	0½
Profit,	_____	_____	_____	1	3	11½
Carting,	_____	_____	_____	0	0	5
Clear profit, 4l. 14s. 1d. per acre,				1	3	6½

1767.] Ploughed up the clover lay the 21st of October; it broke in fine crumbling order: harrowed in two pecks of wheat seed; a few thistles were cut once; reaped in August; the produce five bushels.

Expences.] Ploughing,	_____	_____	_____	0	0	4½
Harrowing,	_____	_____	_____	0	0	1½
Water-furrowing,	_____	_____	_____	0	0	0½
Seed,	_____	_____	_____	0	3	0
Sowing,	_____	_____	_____	0	0	0½
Thistling,	_____	_____	_____	0	0	3
Reaping,	_____	_____	_____	0	1	3
Harvesting,	_____	_____	_____	0	0	6
Threshing,	_____	_____	_____	0	1	10½
				0	7	6½
Rent,	_____	_____	_____	0	4	3
				0	11	9½

Produce.] Four bushels at 47s.	—	—	£. s. d.
One ditto, at 40s.	—	—	1 3 6
			<u>0 5 0</u>
			1 8 6
Expences,	—	—	<u>0 11 9$\frac{1}{4}$</u>
Profit,	—	—	0 16 8 $\frac{3}{4}$
Ploughing,	—	—	0 0 7 $\frac{1}{2}$
Harrowing,	—	—	0 0 5 $\frac{1}{2}$
Carting,	—	—	0 0 1 $\frac{1}{2}$
			<u>0 1 2$\frac{1}{2}$</u>
Clear profit, 3l. 2s. 2d. per acre,	—	—	<u>0 15 6$\frac{1}{2}$</u>

General View of this Experiment.

Proportions, per Acre.

N^o 1. Drill husbandry; wheat every year.

Crops.	Expences.	Product.	Prod. Cash.	Profit and Loss.
	£. s. d.	qrs. bush.	£. s. d.	£. s. d.
1764, fallow	— 5 13 2	3 2 —	6 16 6	Profit, 1 3 4
1765, wheat,				
1766, wheat,				Profit, 0 3 5
1767, wheat,				Loss, 1 3 10
	<u>— 13 5 7</u>	<u>7 0 —</u>	<u>13 8 6</u>	Profit, <u>0 2 11</u>
Totals,				
Average,	* 3 6 4 $\frac{1}{4}$	2 2 $\frac{1}{2}$ †	4 9 6†	* 0 0 8 $\frac{1}{4}$

N^o 2. Drill Husbandry; different crops.

	Expences.	Product.	Product. Cash.	Profit and Loss.
	£. s. d.		£. s. d.	£. s. d.
1764, turnips,	- 2 19 5	15 tons	- 0 15 0	Loss, 2 4 5
1765, wheat,	- 3 5 0	2 qrs. 2 bush.	4 14 0	Profit, 1 9 6
1766, pease,	- 3 1 7	1 qr. 3 bush.	2 6 9	Loss, 0 14 10
1767, wheat,	- 3 13 6	1 qr. 2 $\frac{1}{2}$ bush.	3 3 0	Ditto, 0 10 6
	<u>- 12 19 6</u>		<u>10 18 9</u>	Loss, <u>2 0 3</u>
Totals,				
Average,	- 3 4 11 $\frac{1}{2}$		2 14 8 $\frac{1}{2}$	0 10 0 $\frac{1}{2}$

N^o 3. Broadcast husbandry.

	£. s. d.		£. s. d.		£. s. d.
1764, turnips,	- 2 17 0	28 tons	- 1 11 4	Loss,	1 6 5
1765, barley,	- 2 5 11	4 qrs. 1 bush.	- 4 19 0	Profit,	2 13 1
1766, clover,	- 1 17 11	3 ton 19 cwt.	- 6 12 0	Profit,	4 14 1
1767, wheat,	- 2 11 10	2 qrs. 4 bush.	- 5 14 0	Profit,	3 2 2
	<u>- 9 12 8</u>		<u>18 16 4</u>	Profit,	<u>9 2 11</u>
Totals,					
Average,	- 2 8 2		4 14 1		2 5 8 $\frac{1}{2}$

Comparison.

	£. s. d.
Expences.] Average per annum, drill husbandry; wheat every year,	3 6 4 $\frac{1}{4}$
Ditto drill husbandry; different crops,	3 4 11 $\frac{1}{2}$
Superiority of the latter,	0 1 5 $\frac{1}{4}$

* Averages of four years.

† Ditto of three years. Average product of four years, 3l. 7s. 1 $\frac{1}{2}$ d.

Wheat

				£.	s.	d.
Wheat every year,	—	—	—	3	6	4 $\frac{3}{4}$
Broadcast husbandry,	—	—	—	2	8	2
Superiority of the latter,	—	—	—	0	18	2 $\frac{3}{4}$
Drill husbandry, different crops,	—	—	—	3	4	11 $\frac{1}{2}$
Broadcast husbandry,	—	—	—	2	8	2
Superiority of the latter,	—	—	—	0	16	9 $\frac{1}{2}$

Produce.

Broadcast, average <i>per annum</i> , of four years,	—	—	—	4	14	1
Drill husbandry ; wheat every year, average <i>per annum</i> , 4 years,	—	—	—	3	7	1 $\frac{1}{2}$
Superiority of the former,	—	—	—	1	6	11 $\frac{1}{2}$
Broadcast, average of four years,	—	—	—	4	14	1
Drill husbandry, change of crops ditto,	—	—	—	2	14	8 $\frac{1}{4}$
Superiority of former,	—	—	—	1	19	4 $\frac{3}{4}$
Drill husbandry ; wheat every year	—	—	—	3	7	1 $\frac{1}{2}$
Ditto, different crops,	—	—	—	2	14	8 $\frac{1}{4}$
Superiority of the former,	—	—	—	0	12	5 $\frac{1}{4}$

Profit and Loss.

Broadcast ; average profit <i>per annum</i> ,	—	—	—	2	5	8 $\frac{3}{4}$
Drill husbandry ; wheat every year ditto,	—	—	—	0	0	8 $\frac{3}{4}$
Superiority of the former,	—	—	—	2	5	0
Broadcast profit,	—	—	—	2	5	8 $\frac{3}{4}$
Drill husbandry, different crops ; loss,	—	—	—	0	10	0 $\frac{1}{2}$
Superiority of the former,	—	—	—	2	15	9 $\frac{1}{2}$

After the experiment last mentioned, we are presented with the following observations.

‘ This experiment is absolutely decisive ; comparisons may be drawn up between the old and new husbandry, from the various culture of different fields ; but unless a perfect similarity respecting soil, time, &c. be observed, no conclusions can be drawn from them. I have had during these years, many crops of all sorts, in both cultures, much better than any of these ; I have had many others much worse but their result cannot be compared, because the respective operations were not executed with an eye to the comparison. It clearly appears, that under the circumstances of this comparison, the common husbandry is infinitely superior to the drill culture : also, that the mode of drilling wheat every year, is much better than changing the crops in the manner above-mentioned ; notwithstanding a year's fallow is charged to the one and not to the other.

‘ That the superiority of the broadcast, to the drilled, wheat every year, is not owing to the expence of a fallow on the latter, and not on the former, clearly appears, from the first drilled crop being far more profitable than any of the rest : if the fallow is struck out, and only the two last crops is taken, the superiority of the broadcast will be much greater.

‘ I should remark, that the broadcast husbandry here practised is very good ; it is the common practise of our best farmers on their gravelly loams : I have pursued it with equal profit over whole fields, but I have practised a much worse husbandry in many others ; such variations might be expected in the culture of many acres.

The

The course of 1° turnips, 2° barley, 3° clover, 4° wheat, is good: manuring for the turnips, and feeding them on the land, ensures great crops during the rest of the course, as our best husbandmen always experience. I do not think a better system for these soils can be discovered: but on the other hand, the drill culture, with change of crops, enjoys the same advantage, without, however, making the same return; the turnip crop being much inferior, does not improve the land equally, and clover not being possible, the most profitable crop is lost, and also the most profitable preparation for wheat. I know not on this soil another drill course that promised fairer.

‘Gentlemen who on different soils, and with different plants, have succeeded better, may start their objections; doubtless, more skilful practitioners of the new husbandry may have ground for objections; but I request them, at the same time, to calculate the circumstances, and see if they will equal the great superiority here noted of the common method; if their soil is better, then the broadcast crops would be proportionably greater.

‘It appears, that both the modes of drilling, are more expensive than the common method, by 16*s.* or 18*s.* *per ann.* which is the amount of a rent: this is a considerable disadvantage, when the profit is not proportioned. The broadcast husbandry, is just sixty times as beneficial as drilled wheat, every year on the same land. Suppose the fee simple to be thirty years purchase, the worth *per acre*, is 2*l.* 10*s.* the superiority *per acre, per annum*, of the old husbandry, 2*l.* 5*s.* consequently the superior profit of it, more than equals the fee simple in twelve years. The drill culture, with a change of crops being inferior to wheat every year, the superiority of the old is of course much greater.

‘In such a comparison, the general cast of the season should not be forgotten. The year 1764, was inclinable to wet; 1765, remarkably dry; 1766, and 1767, as remarkably wet: advantages or disadvantages may have arisen from this circumstance to both cultures, but the equality between the three is perfect, nor did the management of the crops occasion the superiority being on the side of the old husbandry. The strongest circumstances in the character of these seasons were 1765, being remarkably unfavourable to turnips, and very favourable to wheat, and 1766 and 1767 being in general unfavourable to corn; from which it appears, that the drilled had the advantage, both being wheat in 1765.

‘In one particular, this trial is not complete; the value of the straw and chaff is not carried to account; this was owing partly to neglect, and partly to the difficulty of valuing it accurately: but it is not of consequence, as the certainty of the advantage being on the side of the broadcast is indubitable, it could therefore only strengthen the preceding arguments.’

No evidence can possibly be more convincing than what is here adduced of the superiority of the broadcast to the drilled method of husbandry; and we have, therefore, the pleasure to hope, that the result of these accurate experiments will operate towards a general establishment of the author's conclusion.

We shall now pass from the comparison of the methods of husbandry, to take a view of some of its products: but having reason to be satisfied of the accuracy with which the experiments

periments on that subject also are conducted, and as we have already been so profuse of extracts in the important article first discussed, it will be sufficient here to relate only a few of the author's most remarkable observations. Upon one of the many trials which he made on tares, he says,

' This experiment is a fresh proof of the great profit of tares for hay. I have no barley or oats this year in equally common management that come near this crop in profit; and this without reckoning the very great advantage of sowing those crops, which clean and ameliorate the soil, rather than such as foul and exhaust it. This is a distinction which cannot be too well considered: for the importance, in a long run, of keeping the vegetable food on the increase in the fields which compose your farm, is prodigious. —Wheat, barley, and oats, would reduce the land almost to a *caput mortuum*; at least to such a condition, that the seed would not be reaped, when no crop would thrive in it, unless well manured. But it is not in the power of man to bring the land into the same state by any of the pulse kind, though they were left to perfect their seed; much less when mown for hay in a state of fresh succulency. Hence let me venture strongly to recommend to such farmers as are desirous of being good husbandmen, to make use of tares for hay in such fields as do not ensure them very good crops of barley and oats. This crop of tares pays me 46s per acre, clear profit. The benefit they are of to the land, compared with the mischief done by barley or oats, cannot possibly be valued at less than 15s. One of those crops must, therefore, have paid me 3l. 1s. per acre, clear profit; or I should, on comparison with the tares, have been a loser by it: but not one crop of barley or oats in fifty pays 3l. clear, even including those that are managed in the best common manner: 5 quarters of barley, at 16s. are but 4l. total product; which is far enough from equalling 3l. clear profit. What then are we to think of the numerous crops of two quarters of barley and oats; and 2½? which are very common in this country. How little will such bear comparing with this of tares! Had I sown this field with barley, I should have had about 2 quarters and a half per acre, or about 3 of oats: I am very confident the crops would not have exceeded that proportion: the amount of them would something more than have paid expences, but would not have left 10s. an acre profit. Whereas by sowing tares, I have 46s. profit, and my land ready for wheat, with which grain I shall sow it; but after barley or oats, it must have been thrown by for a fallow: so immense is the difference between these methods!—

' The culture of tares for hay, carries in these experiments a very advantageous appearance: but not more advantageous than the reality; for I am strongly persuaded that the only reason of their not being more cultivated for this purpose is owing to their not being better known. What the reason is that has induced all our husbandry writers to omit this branch,—or at least to pass it over very superficially, I know not: but as to an experiment on them, no library can produce an instance. The object has deserved much more attention than it ever met with from those gentlemen: but I shall first lay before the reader the average of the preceding trials.—

' These tables at once open a view, that has not been sufficiently contemplated. We find that tares, under the variation of season
and

and culture met with in these trial, yield, upon an average, 2 tons 3 cwt. of dry hay; a most advantageous produce, and much superior, all things considered, to the general average of wheat, barley, and oats in this country. A clear profit of 2*l.* 15*s.* 6*d.* per acre, is not gained in one farm here in forty. But the mere amount is not the only circumstance: this profit is gained from an ameliorating crop, one which exhausts the land so little, that scarcely any prepare better for corn. This is a point of very great importance, and it certainly is undoubted. I know from various and repeated experiments, that a very thick crop of tare-hay prepares better for either wheat or barley than a fallow, though it consists of a year's tillage; and that the tare-fallow will break up for barley and clover even in finer tilth than the tillage one. The common farmers have a very just idea of this part of their business: from long experience they find, that some crops exhaust the land more than others: they find that if they gain a great crop of pease or tares, the wheat or barley that succeeds very seldom fails of being a good crop; and this observation is so strong and repeated, that very good farmers, who would scorn to sow wheat after barley, would, on no account, omit sowing it after a good crop of tares or pease.

‘ My own particular trials give me the greatest reason to justify this practice: but if it is so beneficial to follow a seed crop of these vegetables with corn, how much more advantageous must it be to cut them for hay while in their full succulency, and before the seed is formed! In this method, the benefit the land receives from them is very great: undoubtedly equal to a fallow. There is a further advantage in a crop of tare hay when compared with a fallow, highly sufficient to turn the scale, if it did not already kick the beam, which is the quantity of manure arising from feeding the hay. Whatever cattle are fed with it, will undoubtedly raise a considerable portion of dung: which dung must be spread on the land, and then the barley and clover compared which grows on the tare-land so manured, with that on the fallow unmanured. This is a point always to be carried to account when crops are under consideration that are food for cattle: for if the mere product is alone considered, perhaps the greatest article is forgotten. This I am sure is the case with turnips fed on the land by sheep.

‘ But this husbandry of raising tares for hay is, in all respects, valuable. There are many farms that have not a sufficiency of meadow ground; in which case some of their occupiers have repeated the sowing of clover till the land is quite tired of it; at least according to the opinion of many very sensible farmers. But supposing the idea to be false, yet the importance of being able to raise other hay besides clover, will often be indisputable.

‘ There are a great many uses to which tare-hay may be applied, so as to pay the fair value of it,—which is (at the lowest) the average price of common hay: horses thrive much better on it than on any meadow or pasture hay in the world. There is none exceeds it for fattening beasts of all sorts, either to fat them with alone, or the more profitable method of giving it with turnips, or other green food. In that way also sheep much affect it, and will with turnips scarcely ever be griped by it. All sorts of young cattle thrive excellently on it. In all or any of these uses a penetrating farmer can never be at a loss to make the value of his hay by expending it at home.

‘ I shall venture to recommend his substituting tares for hay, instead of all those crops of barley and oats, which are sown without clover : tares will not do for the sowing clover : the farmer must, therefore, sow enough barley for his annual quantity of clover ; but I should, on every account, persuade him to use tares, instead of all the rest. His immediate profit will undoubtedly be greater ; and the collateral articles of raising of manure, and cleaning and ameliorating his fields, infinitely exceed his former management.

‘ The grand objection to pursuing this conduct, and which is the reason why the husbandry of cattle flourishes no more, is the farmers want of money. A poor farmer, instead of raising the cattle, which he has not money to purchase, aims at raising only such products as he can sell at market for money ; and the misfortune is, that such products are most of them of the exhausting kind.

‘ The average profit of these experiments is *2l. 15s. 6d.* now if barley, oats, or wheat, had been substituted, the reader may easily conceive what a deduction would have ensued. Every one of these crops succeeded corn, and received but two ploughings :—wheat could not be thought of, and what could be expected of barley in such circumstances ? The very profit of the tares amounts to $3\frac{1}{2}$ quarters of barley, exclusive of all the expences ; and yet it is certain the land would not have yielded $3\frac{1}{2}$ quarters. It is the same with oats : from whence we clearly find, that tares for hay will yield very advantageous crops, when barley or oats would be losing ones.’

From the experiments which the author has made on lentils, he concludes, that that commodity does not appear to be an object of any importance for hay upon soils that will yield large crops of tares.

Our author afterwards relates several decisive experiments on the various kinds of pulse and roots, together with cabbages, all which are worthy of attention. In every subject of which he treats, he discovers the same judgment and precision ; and we shall only observe upon the whole, that the minuteness and accuracy of the experiments which this work contains, with the variety of objects on which they have been made, and the useful observation upon them, cannot fail to recommend it to the attention of those, who are particularly interested in the improvement of agriculture, and by such it will be regarded as a valuable register of facts relating to that art.

II. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. Four Vols. 8vo. 16s. T. Davies. [Concluded.]

I N our last Review we left Mr. Baretti at Frega, the last Arragonian town on the borders of Catalonia. His sociable companion the Canon of Siguenza here gave him an account of the language and character of the people of Biscay.

But

But as Mr. Baretti travelled through Biscay some years after the date of these letters, and examined it carefully, he suppresses the Canon's narrative, and gives us his own observations on that country; which, as they are distinct, and sensible, and as that part of the world is not much visited by Englishmen, must be entertaining to his readers.

From these observations we shall make a short extract on the Biscayan tongue, which deserves some attention, as it differs from all the other European languages.

' The most capital Bascuenze-work is doubtless the folio Dictionary, compiled by the above named father Laramendi, a Jesuit. The dictionary bears the title of Trilingue, because it runs in Bascuenze, Castilian, and Latin. As it has been printed only once, it is now become so scarce, that I could not find a copy of it any where, much to my disappointment, as I am informed that its preface, though penned in a most turgid strain, contains a great deal of rare erudition.

' Next the Dictionary comes the Grammar, composed by the same author, and oddly intitled *El imposible vencido, The impossibility conquered*. In that Grammar the Bascuenze is explained by the Castilian. I am told it has gone through several editions. I have that, which was printed at Salamanca, in 1729, and have repeatedly looked into it; but not yet to any purpose. In the prologo, or preface, it is said, that *el Bascuenze es una lengua que congenia poco con las otras*, "the genius of the Biscayan bears no great affinity to that of other languages;" and my reader will easily give credit to this assertion, when he is told, that you say in Spanish, for instance, that BREAD is good *para aquel que lo come*, "for him who eats it;" which phrase is rendered in the Biscayan language by one word only: *jatenduenarentzat*. But, though this is only one word, says father Laramendi, we must consider it as a compound of several; as *jaten* stands for the word *comér*; *du* for the accusative *lo*; *en* or *end* for the relative *que*; and *arentzat* for the pronoun *aquél* followed by the article *para*.

' How easily a language thus constructed is to be learned, this only specimen may possibly give an idea. But, were it ever so easy, no great proficiency could be made in it by studying it out of the country where it is spoken, as, besides Laramendi's Dictionary and Grammar, the number of books printed in Bascuenze is, as I said, quite inconsiderable. Eleven small volumes of Spiritual Discourses and Pious Meditations, a translation of Kempis's Imitation of Christ, another translation of Scupoli's Spiritual Combat, a short Catechism, about half a dozen small Collections of Prayers in prose, and

of Spiritual Songs in verse, are almost the only works to be found printed in this language. I leave my reader to judge whether it would be possible to learn it out of the country by means of the small portion of it, that is contained in so limited a library. But, was it even possible, would it be worth the while?

* I remember to have once read in an English Magazine an account of an Irish priest, who, travelling through Biscay, could make shift with his Irish tongue, to understand the Biscayans and be understood by them. But whether the author of that account imposed upon the public or not, let the reader determine by the help of the following transcription of the Lord's Prayer in Biscayan and Irish. I divide it into sentences, that any body may with the greater ease judge by the eye, whether there is any affinity between the two tongues.

By this specimen of the Biscayan and Irish, with which we shall not trouble our readers, it appears that there is not the least resemblance between the two languages. The latter of the two following paragraphs concludes his remarks on the Biscayan.

* At the end of his Grammar father Laramendi gives a few specimens of Biscayan poetry, which to him appear very fine things; and such they may be for what I know to the contrary; but his Spanish translations of them, give but a very indifferent idea of the originals. I see by the last syllables of the Biscayan verses, that the Biscayan poets make use of *assonancies* as well as *rhymes* in their versification. Which of the two have a better effect, I cannot determine: it is however not improbable, but that the *assonancies* were adopted by the Biscayans in humble imitation of the Spaniards.

* Both in Biscay and Navarre I have listened to the songs as well as the speech of the people, and thought the sound of both dialects full as harmonious as those of Castile and Tuscany. Both Navarrans and Biscayans pronounce every letter very distinctly, and mark the cadence of each line so well, when they recite verses, as to render it sensible even to those who do not understand their language. Yet Mr. John Farrel, an elderly Irish merchant, who has resided in Biscay ever since he was a boy, and with whom I travelled from Bilbao to San Sebastián, told me that the Biscayan language is coarse and indelicate in its expressions, though clear and sonorous to the ear, whatever father Laramendi may say in praise of its elegance in the prefaces to his Dictionary and Grammar: nor does Mr. Farrel's assertion clash with common sense, as a language not cultivated by numerous writers, must of necessity be to a certain degree unpolished and savage.

The description of that part of Catalonia which lies between Alcaraz and Piera is lively and striking.

We cannot omit quoting the history of the fair foundress of the Benedictine convent of Montserate near Igualada. The romance, though extravagant, is amusing; nor is it without its moral instruction. Though it has neither probability nor art to recommend it, yet it excites a just horror against acts of cruelty; and the miraculous events which it relates, strongly exemplify the credulity and weakness of uncultivated minds.

About the middle of the ninth century, when Catalonia was governed by its own sovereigns with the title of counts, there was one of them who had an only daughter no less beautiful than good.

That princess had scarce reached fourteen, when she took into her head to turn hermits; nor was it in the power of her father's remonstrances, her mother's tears, her lover's sighs, and the people's intreaties, to make her change so strange a resolution. She gave orders for a cell to be built in the wildest part of the mountain now called Montserate, where she retired quite alone to lead a life of prayer and penance, feeding upon acorns and berries, and drinking of the limpid stream.

On the same mountain, and at no great distance from the royal maiden's abode, there lived a hermit called Guarino, who, though in the prime of youth, had already gone through so many voluntary austerities and sufferings, that he was reputed to be as great a saint as St. Jerom, St. Hilary, or St. Macarius.

The devil, as you may well think, did not look upon this pair with a favourable eye. He was afraid lest their virtue should prove contagious, and resolved to oppose its effects. To obtain his wicked end, he tempted Guarino to go and pay a visit to the princess, under the notion of encouraging her, and he encouraged himself, to persevere in their holy course of life. The visits by degrees grew more frequent than was necessary. The consequence of them was, that the devil's scheme took place, and the princess began to swell about the hips, to the immense grief of the poor hermit, who now saw himself in the imminent danger of losing a reputation for sanctity, which he had laboured hard to acquire.

Abyssus abyssum invocat. What did the wicked Guarino do, in order to hide his wicked sin? Alas! he cut the young lady's throat, and secretly buried her body under a heap of stones!

The dreadful feat being achieved; Guarino went on in his wonted course, and continued a while to impose himself for a saint upon the few inhabitants of the wilderness. But his crime, though it escaped the notice of others, never could

escape

escape his own; and the consciousness of it tormented him so much, and so incessantly, that, unable to bear it, he resolved at last, to take a journey to Rome, to confess himself to the Pope, and sue for that absolution which, he thought, never could be granted him by any body but his Holiness.

‘ The Pope’s hair stood an end upon hearing of so horrible a crime, and told Guarino it was not to be expiated but by going back to his hermitage quite naked and upon four, like a beast; adding that he was never to attempt walking in an erect posture again, until he received a positive command from heaven to do so.

‘ The injunction was hard; yet Guarino complied with it. He stripped and began his journey back to Montferrate. In a little time his hair grew so long all about his body, that he looked rather like a bear, than like a human creature.

‘ Thus did Guarino crawl about for some years, avoiding as much as he could the few habitations that were in the mountain, hiding himself in a cavern by day, and going only towards night in search of food.

‘ It happened one day, that the count of Catalonia, father to the murdered young lady, being upon a hunting match, saw Guarino as he attempted to clamber over a cliff to get some wild roots. The sight of so extraordinary a monster made the prince approach in order to attack it; but finding it was not so wild as he had conceived at first sight, and that it suffered two or three blows in a most humble posture, he ordered his attendants to chain it, and carry it to Barcelona, where he used to keep it in his own apartment, feeding it with crusts and bones as he was at dinner, and often diverting himself and his courtiers by kicking it about, and making it continually play a thousand antics.

‘ This kind of life proved much more hard and mortifying to Guarino, than that of wandering about the mountains. Yet he bore it with such perfect patience and resignation, that at last it atoned for his crime. One day as the count was at his dinner, and the monster by him, a tremendous voice resounded from on high, that said, “ Rise up Guarino, rise up: thy sin is forgiven.”

‘ The poor penitent, who had long wished in vain for such a command, stood presently upon two, and turning his eyes up to heaven, spoke a prayer of thanks with audible voice and fervent emotion.

‘ You may well imagine the surprize both of the count and his attendants at this unexpected adventure. Having thus broken his septennial silence, Guarino related with a flood of tears his whole story to the thunder-struck sovereign, and im-

explored a pardon which was easily granted. The count ordered him to be washed and cloathed; then went with him to the mountain in search of the place where his unhappy daughter had been murdered, with an intention to give her remains a more decent burial than they had had from her pitiless lover. When lo! miracle upon miracle! They found the princess alive just by the place where she had received the wound, which was still open, and the blood still streaming down her breast to the ground.

‘Who will attempt to tell the mixed grief and joy of a father at such a sight! He had her taken directly to her cell, where a surgeon soon cured her. It is needless to tell, that she had repented time enough the sins committed with Guarino, and recommended herself so fervently to the Virgin Mary at the time he drew his knife upon her, that the Virgin Mary took pity on her, and preserved her life in that wonderful manner.

‘As soon as the princess was restored to her former health, she ordered a church and convent to be erected on the very spot where Guarino had treated her so barbarously. The church she dedicated to her patroness, not only for the favour received, but also because a most miraculous image of her had been found concealed just about that time in one of the many hollows, that are about the mountain.

‘As to the convent, the princess begged of her father that it should be given to the Benedictine monks, who have successively been in possession of it from that time to this day.’

The six chapters immediately following that from which we have made this quotation, chiefly contain an account of the industry, agriculture, various improvements, and manners of the Catalonians. They deserve better to be known, they afford more matter to a traveller than the rest of the Spaniards; and Mr. Baretti has judiciously given them his particular attention.

Mr. Baretti tells us that he and his companions were ordered by an officer, in a very rude manner, to produce their passports at the gate of Girona. The officer kicked one of their muleteers, for betraying some impatience at being needlessly detained. This brutality recalls to his mind the similar behaviour of the old Colonel at San Pedro, which he relates in his forty-second letter. These accidents unfortunately lead our author into a political disquisition, in which he does not acquit himself very philosophically; for instead of making a fair comparison of cases, and determining accordingly, he is misguided by local impressions and habits of thinking.

He seems only to have discovered, when he reflected on the insolence of those two Spanish officers, that military power is
very

very great in Spain as well as in Piedmont; though he might have known that the oppression of the sword is a necessary consequence of arbitrary government. After a transient compliment to the British constitution, by which the persons and properties of our countrymen are secured from the insults and rapine of the army and of the great, he is weak enough gravely to compare a mild and equal distribution of liberty with an unlimited monarchy; and to infer that the trifling inconveniences which result from the former, are as great as those which flow from the latter.

He founds his inference upon another false principle. Because a Spanish grandee would be extremely shocked if such liberty should be taken with him in his country, as an English nobleman must sometimes put up with from an English mob, he thinks the licentiousness of the lower people with us hath as bad effects as the despotism of Spain.

This is not a rational, manly way of arguing. If we would judge properly of any form of government, we must not consider how its consequences operate upon weak and prejudiced minds; but how far they are, in their own nature, beneficial, or injurious to mankind.

Mr. Baretti is industrious to enumerate the shocking evils that flow from the English constitution; but he skims over those which result from the political systems of Spain and his own country.

And pray what are the dreadful calamities which he observes are consequent of British liberty?

Why, 'the English populace will too often force even a lord to give a silly cry in favour of this and that candidate at an election, and tumble a gentleman into the mud, or fling dirt at his coach, or break his windows, upon their coming to the knowledge that such a gentleman is not of the party, which mere chance, or fondness for noise, or some such other potent cause, has made them espouse the day or the week before. The English populace will stop the vehicle of a lady going to a mask, and force her with a most arbitrary violence to uncover her face, that they may look at her: a piece of rudeness that nothing could reconcile mankind to, but the fondest partiality to national abuses and irregularities when grown inveterate. What signifies enumerating instances of the contemptuous irreverence, with which the high in England are treated by the low? Too many might be produced, that would make a Spaniard shudder as much as I did at the brutal conduct of the officer of to-day.'

Could any man have mentioned these circumstances with such terms of horror, but one who had been born and bred

in a country where office and title are almost the sole distinctions between one man and another; and where he who has the least rank, looks upon his fellow-men of inferior stations to be likewise beneath him in the order of existence.

The author indeed makes one exception against our constitution, which it will be difficult to get over. Our unpolished Britons, not so well trained to gallantry as the soft Italians, may compel a lady to show her face, who is going to the serious, important, and honourable business of a *maiquerade*. This is a monstrous state-grievance; the nation which allows it must renounce all pretensions to policy; the confusion of anarchy must reign there, not the civil harmony produced by salutary laws.

Yet a bold Englishman who connects the ideas of monarchy and freedom, will not view this, and the other affronts offered by our populace to the great, with that abhorrence which they excite in Mr. Baretti's mind. He will not regret that even a lord is sometimes tumbled into the mud, because such little events are the necessary consequences of the best government in the world, and because *that* lord is probably a very dirty fellow before he is thrown into the mire. Though an enemy to scurrility and outrages, these scenes of popular ardour will afford him a pleasing recollection: he will consider that while such bold attacks are ventured, we must continue free; that they are often made upon the worthless, upon those who elude the punishment of the laws; that they often assert, and contribute to redress the violated rights of the people. Thus, while shallow politicians attributed the commotions in old Rome to the defective form of its government; or to the uncontrollable temper of the Romans, the sage Montesquieu assigned them other causes. He saw that they were the necessary effervescences of a free and military people, jealous of their liberty, and conscious of their valour, and greatness; and that the ambition of the tribunes, and the ardour of the populace, only tended to enlarge and complete the august republican fabric.

But it would be no wonder if this language of the lover of liberty, should seem absurdity and delirium to a man who has been long accustomed to revere the edicts of the cabinet of Turin.—Let us hasten to the conclusion of this argument.

• Which of the two evils, says Mr. Baretti is the lighter; the insolence of the great to the small, or of the small to the great?—If we should ask whether the bite of a fly, or the stroke of a broad-sword inflicts a more cruel wound, could any one be at a loss to reply?

But the cause of freedom shall not be trusted to light, and precarious similes. A fair induction of facts will carry along with it an answer to Mr. Baretti's question.

In England then we allow that a nobleman may be insulted by a mob, that they may break his windows, and compel his fair lady to uncover the charms of her face when she is going to a masquerade; though such offenders may be punished by law, if their offences can be proved against them. People of all ranks with us have the resource of law when they are injured: but happily for the subjects of Britain, its constitution authorizes not punishment without the previous evidence of guilt. Justice is the impartial guardian of the inhabitants of this island; the person and property of our meanest commoner and our noblest peer are equally her care.

But this is not quite the case at Madrid and Turin. In the dominions of the kings of Spain and Sardinia, an innocent subject may be ruined by the wantonness of power. He may be imprisoned, or deprived of life by a jealous, or a revengeful minister. In those realms of slavery, a stripling, ignorant of every thing but the exorbitant privileges which his cockade and sword give him, may beat an honest peasant, from the caprice of youth and passion; and if that peasant applies for redress to civil or military jurisdiction, he may be condemned to the galleys for having shown disrespect to a gentleman who is an ensign, and whose father is a count.

From this view of the effects of the British and Spanish governments it will appear how strongly prejudiced the writer must be who doubts which of the two is preferable. Whatever respect Mr. Baretti may pretend to have for England, he hath offered it a great indignity by formally comparing the tyranny of Spain with our excellent constitution, and leaving the superiority of the latter undecided. Indeed it must be evident to any one who reads his travels with the least attention, that though compliments to this nation are sometimes extorted from him by truth and justice, those compliments are always annihilated by ungenerous reflections, derogatory to British fame.

From his eightieth to the end of his eighty-ninth letter, which concludes his journey from London to Genoa, he gives us an account of his passage over the Pyrenees, and of his journey along the extremity of Languedoc and Provence, eastward to Antibes. In these letters we accompany Mr. Baretti with pleasure; he describes the face of the country through which he travelled, and the manner of the inhabitants with perspicuity and strength.

He goes by sea from Antibes to Genoa; in this coasting voyage he relates many interesting occurrences, and paints many romantick scenes. His short account of the Italian coast from Ventimiglia to Genoa deserves to be copied here.

'The world cannot boast of a more delightful country than the Ligurian state. It consists of nothing along this coast, but of rocks and cliffs when viewed from the sea; but all so covered with incessant vegetation, as to be for ever green. I proposed to count the towns and villages from Ventimiglia down to Genoa, but soon lost my reckoning because of their number. The whole coast looks little less than a continued town, so many are the inhabitants along it. Beginning in particular at Porto Maurizio, and ending at Oneglia, the populousness is beyond belief, as within that space, which is only five miles in length, upon a breadth of four miles, there are no less than forty villages, besides those two towns.'

The places of which he takes most particular notice in this voyage, are, Nice, Monaco, St. Remo, and Savona.

The French are not much obliged to Mr. Baretti for the character which he gives of them in his eighty-fifth letter. He makes lying their distinguishing characteristic; and with a strange tenaciousness of singularity, he will not allow them to be a lively and chearful people. He says that the Spaniard has far more regard for truth than the Frenchman, and that he is likewise more volatile and gay. The former assertion will easily be granted to Mr. Baretti; the latter contradicts all observation. We must likewise remark, in justice to the French, that he seems to exaggerate in his account of their propensity to lying: some of the nations bordering upon France are as great liars as the inhabitants of that country.

But we must take notice of a more exceptionable passage in this letter.

Mr. Baretti desires his brothers, to whom he addresses these letters, not to imagine, because he charges the French with a habit of lying, that he has been tainted in England with the inveterate prejudice which is there universally entertained against them. We should be ignorant both of England and Piedmont if we suffered this apology to pass without criticism. It is well known that no nation has a greater antipathy against the French than Mr. Baretti's countrymen, the Piedmontese; he might have learned to hate France without coming into England. It is not true that England has universally a foolish antipathy against France. Those of the English who have had any advantages of education may be jealous of its policy and power; but they have not that foolish antipathy against a French-

Frenchman, of which Mr. Baretti accuses them; the Frenchman, considered in a private light, as one merely born and bred in France. They will shew him their hospitality as readily, and they will give him their esteem, if he deserves it, as willingly as to a person of another country.

Mr. Baretti went again to Madrid in 1768, and returned to England in 1769.—The Appendix, which he adds to his letters, contains the material remarks which he made in his second journeys to and from Madrid by the Pyrenees. This Appendix will be very useful to travellers—In it he traces his route from Perpignan to Madrid, from Madrid to Bayonne, and three different passages over the Pyrenes, by making a list of the places through which he passed, and giving their distances from each other. In this Appendix, too, he gives us more particulars concerning Biscay and Madrid. We shall extract his account of the structure of the Spanish theatres, and the taste in which they are frequented.

‘ The play-houses in Madrid have their peculiarity of disposition like those of England, France, and Italy. These are the parts of a Spanish play-house with regard to the spectators: El Patio, la Luneta, las Gradas, la Cazuela, la Tertulia, los Aposentos, and los Aloferos. I must explain you these terms.

‘ El Patio.] Thus they call the Pit, to which no female is admitted. It has no seats, and only the meaner people resort there.

‘ La Luneta.] ’Tis a close betwixt the Orchestra and the Patio, that contains two or three benches for gentlemen only.

‘ Las Gradas.] These are some ranges of steps, which run on the right and left of the Patio, amphitheatrically disposed. Gentlemen sit there as well as in the Luneta.

‘ La Cazuela.] ’Tis a kind of Gallery that fronts the stage, and the place allowed to ordinary women. No man is admitted there.

‘ The Tertulia.] ’Tis another gallery over the Cazuela. Both the Cazuela and the Tertulia have benches rising gradually backward. The Tertulia was once the place where the religious sat to see the Autos Sacramentales: but since the representing of them was prohibited, it is become a place for any body to sit in.

‘ Los Aposentos] Thus they call the boxes, of which there are three ranges. The boxes that form the first range (and the second *salvo errore*) are called Aposentos principales, and are supposed to be occupied by people of rank. Each box is ample enough to contain eight or ten people. A box is commonly hired only for a night, and a company of ladies and gentlemen sit in it promiscuously.

‘ Los

[Los Aloferos.] Thus they call the two corner-boxes on each side the stage, and adjoining to the Gradas. One of them is appropriated to an Alcalde de Corte, or officer of the police, who is present at the representation, to keep good order. The rank of that personage is one the most respectable, and so high, that the next promotion commonly raises him to the royal council of Castile, which is the great council of the state.

‘I have not much to say in commendation of this disposition of a play-house, as it does not offer a very brilliant coup-d’oeil. Besides that the Spaniards, like the Italians, are too sparing of lights for their pit and boxes, the Apofentos principales stand so very high over the Gradas, that a man must have very good eyes to distinguish the ladies’ faces from any part of the house. Nor must you expect any great satisfaction from looking at the women in the Cazuela, who keep their heads covered with their mantillas. Then he who is not used to the sight must be disgusted at the night-caps, which many a man in the Tertulia puts on during the performance, as it is not customary to keep one’s hat on in a play-house.

‘A Spanish audience never makes the least noise before the beginning of the play, as the English do, nor are orangewenchies, or any body else permitted to stun the company with their hideous cries. The husbands, or the *cortejos*, take upon themselves the trouble of furnishing the ladies in their company with fruit and sweetmeats, of which they have generally a pocket full, and a servant is commonly kept without, or within the box, that they may send him to fetch *vin-friscos* when they are wanted.

‘The Spanish ladies, like those of Italy, receive visits in their boxes, and there converse in as loud a tone as they think proper, without fear of being checked by any arrogant voice bidding silence. The Spaniards are too polite ever to find fault with what the ladies are pleased to do. ’Tis needless to tell, that each division in a Spanish play house has its particular price. A small part of every play-house-revenue, is appropriated to the maintenance of some hospital.’

The following anecdotes are amusing, and strongly characterize the Spanish nation.

‘I have now said all I had to say of Madrid: yet before I quit it the second time, I beg leave to transcribe here out of my memorandum-book a few trifles and petty facts, which, collectively taken, may possibly assist more in forming a true idea of the Spanish nation, than more elaborate remarks and disquisitions.

‘ A banker’s lady told me, that she never masked, nor went to any public ball. Why, madam ? “ Because, said she, I know my own temper, and will not risk the affection I owe my husband.” What would a light Frenchman have replied ?

‘ A young gentleman insisted on my placing myself by his sister in her coach, and would forcibly sit backwards. Why do you do so, said I in the usual strain of ceremony. “ Because, said he, our religion orders us to be respectful to our superiors ; and he is always my superior who knows more than I.” I did not expect such a reply from a lad of eighteen, and of the highest quality.

‘ As I was upon my departure from Madrid, a lady asked me which road I intended to take in my return home. Through Old Castile and Biscay said I. “ Do you take Burgos in your way ?” Yes, madam, because I want to see that celebrated cathedral. “ You shall see what is still better,” answered she. And what is it, madam ? *El milogrosissimo Christo Santo*, replied the lady ; meaning a wooden crucifix which is reckoned the most miraculous of any crucifix in Spain.

‘ What are you a doing, said I to my landlady as I came to dinner. “ I was reciting my rosary while waiting for your coming,” said she.

‘ A shoemaker brought me a pair of shoes some days later than he had promised ; and as I reproached him with idleness in his business, he answered with great composure : *No me faltará una hora para morir*, “ I shall always find time enough to die,” meaning that it matters little how our time is suffered to elapse, since the diligent must die as well as the idle.

‘ As a servant stood looking at a picture, I asked him whom it represented. *Santo Ydelfonso*, said he. Who was Santo Ydelfonso ! “ Chaplain to the Queen of Heaven.” And did he say mass before her, as the king’s chaplain before the king ? “ Who ever doubted that,” replied the man very seriously.

‘ A lady told me, that a Peruvian gentleman just come from his country, wanted to force a piece of money into her hand in her own house, by way of token of the pleasure she had given him with a song she had sung ; and that he was so affronted at her refusing it, that he quitted her in a pet, telling the company in an angry tone as he was going, that the ladies of Lima are as rich of those of Madrid, yet have not the rudeness to refuse any pledge of admiration.

‘ It is said, that, when a Spanish lady goes to pay the visit of condolence to her who has lost her husband or other near relation, she is received by the mourner in a room hung with black, and lighted only with one candle. Not a word is spoke by the visiter nor by the visited on such an occasion ; but
both

both keep wiping their eyes with their handkerchiefs every other moment for about an hour.

Many authors and editors have the custom in Spain to dedicate books to the Almighty, to his Angels, to his Saints, and even to those of their images that are in reputation of being miraculous. A volume of Calderon's *Autos Sacramentales* is by a printer dedicated to the Patriarca San Juan de Dios, though he was no Patriarch at all, but a bookseller at Grenada, as the dedicatory letter informs us, who in a fit of devotion threw into the fire all the books he had in his shop, those of piety only excepted. That San Juan (or St. John) was the founder of an order which professes ignorance. It was natural for a man who burnt his books, to think of forming such an institution.

When the edict was published in Madrid, that commanded every man to cock up his hat, the whole town was filled with murmurs and discontent. Many a stranger laughed then, and laughs still, at the Spaniards for their not submitting with pleasure to a more becoming fashion: yet we ought to consider how natural it is for mankind to hate innovations, even when they are for the better. Suppose that the French, or any other European nation, wearing cocked hats, were ordered to uncock them, do you think they would submit without reluctance?

We shall now take the liberty to remind our readers of the recommendation which we gave this book towards the beginning of our first article upon it. There is no inconsistency in censuring some parts of a work which one recommends to the world. Unmixed praise is generally as ill grounded as it is fullsome; and totally to condemn often betrays more ill-nature than judgment. Mr. Baretti's book, considered as a description of countries, as a narrative of facts and occurrences, is extremely entertaining and instructive. He travels through parts of the world with which the English are less acquainted than might be expected; and he presents the reader with a variety of new, and interesting objects. It must be owned, he is a poor moralist, and a worse politician; and we have thought it in some degree incumbent upon us to confute his notions of government, lest they should make some impression upon superficial and inattentive minds. But his moral and political nostrums seldom occur, and they do not long retard the curiosity of the reader.

III. *A New Geographical, Historical, and Commercial Grammar; and Present State of the several Kingdoms of the World.* By William Guthrie, Esq. 8vo. 6s. J. Knox.

WERE we ever so much inclined to violate the good old rule *de mortuis nil nisi bonum*, yet we have the pleasing satisfaction to declare, that the work under our consideration intirely precludes us from indulging such a disposition. The author was a veteran in literature, and has given no small proof of his proficiency in the circle of science. We will, however, proceed in giving our readers some idea of this useful work, and shall point out wherein we think its excellency consists. In the language of painting, this work is done after the manner of Salmon, but the views are more extensive; the landskips are better filled, and the whole is executed with infinitely greater variety.

The science of geography is certainly as pleasing and useful a study as any that can engage our attention. But those authors who have contented themselves with a general description of the terrestrial globe, without attending to any thing else, must naturally sink into oblivion, when works formed upon a more liberal plan made their appearance. The mind of man is not satisfied with the knowledge of the general division of the world, unless the specific differences which characterize the several parts of it are distinguished and developed. What can be more pleasing to the intelligent reader, than a comprehensive knowledge of the vast variety of the productions of nature, which are every where to be found? Or can there be a more rational entertainment than to have a perfect information of the manners of the several inhabitants on our globe? The religion and laws, government, and commercial interests, together with the nature of soil, and difference of climates, are all subjects suitable to our capacities, and worthy our attention. The inhabitants of the more civilized nations, by taking a view of the more barbarous, will find an agreeable contrast; they will soon see, and readily acknowledge, how much they are indebted to the culture of science, and the introduction of the liberal arts. By these means, the most flourishing kingdoms have arrived to the perfection in which we find them, and by such assistances we become as well acquainted with them, as if we had traversed every part, and conversed with every creature. In this view, the science of geography becomes interesting and important.

The author of the present work, in his Introduction, has given us an *epitome* of general history; and what we think of
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the utmost consequence to a proper knowledge of his subject, he has laid the foundation of it in astronomy; because 'the science of geography cannot be completely understood without considering the earth as a planet, or as a body moving round another, at a considerable distance from it.' Hence arises the great necessity and absolute propriety of beginning such a work as this with an account of astronomy, or of the heavenly bodies. With respect to the astronomical part, we will first give our author's words concerning the figure of the earth, which will convey some idea of the execution of the other parts of the work.

'Though, in speaking of the earth, says he along with the other planets, it was sufficient to consider it as a spherical or globular body; yet it has been discovered, that this is not its true figure, and that the *earth*, though nearly a sphere, or ball, is not perfectly so. This matter occasioned great dispute between the philosophers of the last age, among whom, Sir Isaac Newton, and Cassini a French astronomer, were the heads of two different parties: Sir Isaac demonstrated from mechanical principles, that the earth was an oblate sphere, or that it was flattened at the poles, or north and south points, and juttred out towards the equator; so that a line drawn through the centre of the earth, and passing through the poles, which is called a diameter, would not be so long as a line drawn through the same center, and passing through the east and west points. The French philosopher asserted quite the contrary. But the matter was put to a trial by the French king in 1736, who sent out a company of philosophers towards the north pole, and likewise towards the equator, in order to measure a degree, or the three hundred and sixtieth part of a great circle in these different parts; and from their report, the opinion of Sir Isaac Newton was confirmed beyond dispute. Since that time, therefore, the earth has been always considered as more flat towards the poles, than towards the equator.'

From this short abstract, it will easily be seen, that the introduction to this work contains much scientific matter; and, indeed, such satisfaction has it afforded us in reading, and comparing it with works of a similar nature, that we shall select the doctrine of tides; on which subject, though no new solution is attempted to be offered, nor do we apprehend it possible, after the discoveries of a Newton and a Halley; yet the easy and natural method (which so eminently appears throughout this work) of communicating subjects seemingly of an abstruse nature, must greatly facilitate the knowledge of this science, and will amply justify us for the following quotation.

By the tides, is meant that regular motion of the sea, according to which, it ebbs and flows twice in twenty-four hours. The doctrine of the tides remained in obscurity till the immortal Sir Isaac Newton explained it by his great principle of gravity or attraction. For having demonstrated that there is a principle in all bodies within the solar system, by which they mutually draw, or attract one another, in proportion to their distance, it follows, that those parts of the sea, which are immediately below the moon, must be drawn towards it; and consequently, wherever the moon is nearly vertical, the sea will be raised, which occasions the flowing of the tide there. A similar reason occasions the flowing of the tide, likewise, in those places where the moon is in the nadir, and which must be diametrically opposite to the former; for in the hemisphere farthest from the moon, the parts in the nadir being less attracted by her than the other parts which are nearer to her, gravitate less towards the earth's center, and, consequently, must be higher than the rest. Those parts of the earth on the contrary, where the moon appears on the horizon, or ninety degrees distant from the zenith, or nadir, will have low water; for as the waters in the zenith and nadir rise at the same time, the waters in their neighbourhood will press towards those places to maintain the equilibrium; to supply the places of these, others will move the same way, and so on to the places ninety degrees distant from the zenith and nadir, where the water will be lowest. By combining this doctrine with the diurnal motion of the earth, above explained, we shall be sensible of the reason why the tides ebb and flow twice in twenty-four hours, in every place on this globe. The tides are higher than ordinary twice every month, that is, about the times of new and full moon, and are called spring tides; for at these times, the actions of both the sun and moon are united, and draw in the same straight line, and, consequently, the sea must be more elevated: at the conjunction, or when the sun and moon are on the same side of the earth, they both conspire to raise the waters in the zenith, and consequently in the nadir; and at the opposition, or when the earth is between the sun and moon, while one occasions high water in the zenith and nadir, the other does the same. The tides are less than ordinary twice every month, about the first and last quarters of the moon, and are called neap tides; for in the quarters the sun raises the waters where the moon depresses them, and depresses where the moon raises them; so that the tides are only occasioned by the difference by which the action of the moon, which is nearest us, prevails.

prevails over that of the sun. These things would happen uniformly, were the whole surface of the earth covered with water; but since there are a multitude of islands and continents, which interrupt the natural course of the water, a variety of appearances are to be met with in different places, which cannot be explained without regarding the situation of shores, freights, and other objects, which have a share in producing them.'

This solution of the nature of tides, brings to our remembrance that extraordinary appearance which is so well known at Chepstow in Monmouthshire. We have somewhere seen, that the account which Sir Isaac Newton received of the vast perpendicular height to which the waters are raised in that part of the world, induced him to visit the spot, and receive the fullest demonstration. The observations which he made on the nature of the channel, and the vast variety of angles which are there formed, soon satisfied him of the certainty of the fact.

We have now done with the general contents of the work; we shall therefore proceed, and give some account of the general division of it.—The order which is observed seems to be more eligible than what has been pursued by other writers; and it is very observable, that the author had regard to the contiguity of the places which he describes: this is a circumstance which is attended with many agreeable consequences, and cannot escape the observation of any one.

We will venture, however, to trespass a little longer upon our readers, and give them one more extract.—It has been observed, that there is no part of the great world we are so little acquainted with as Spain; and as that kingdom has been the subject of a late publication, we think it necessary to quote the author's description of its antiquities and curiosities, in order to give our readers an opportunity of judging whether there be any striking difference between the two accounts.

'The former of these, he says, consist chiefly of Roman and Moorish antiquities. Near Segovia, a grand aqueduct, erected by Trajan, extends over a deep valley, between two hills, and is supported by a double row of a hundred and seventy arches. Other Roman aqueducts, theatres, and circi, are to be found at Terragona, Toledo, and different parts of Spain. A ruinous watch-tower near Cadiz, is vulgarly, but erroneously, thought to be one of the pillars of Hercules. The Moorish antiquities, especially the palace of Granada, are magnificent and rich; the inside is overlaid with jasper and porphyry, and the walls contain many Arabic inscriptions; the

whole is executed in what we improperly call the Gothic taste, but it is really Saracen, though the Goths of Spain adopted it. Many other noble monuments erected in the Moorish times, remain in Spain, some of them in tolerable preservation, and others exhibiting superb ruins.

‘ Among the natural curiosities, the medicinal springs, and some noisy lakes, form a principal part, but we must not forget the river Guadiana, which, like the Mole in England, runs under ground, and then is said to emerge.’

Here follows an account of the chief cities; and the description which is here given of Madrid, seems to correspond more properly with the first account which Baretti has given us in his first visit to Spain, than with the second.

‘ Madrid, though unfortified, it being only surrounded by a mud wall, is the capital of Spain, and contains about 300,000 inhabitants. All its grandeur, which the Spaniards blazon with great pomp, does not prevent its being, according to the best accounts, a dirty uncomfortable place to live in, especially for strangers. It is surrounded with very lofty mountains, whose summits are always covered with snow. The houses of Madrid are of brick, and are laid out chiefly for shew, conveniency being little considered; thus you will pass thro’ usually two or three large apartments of no use, in order to come at a small room at the end where the family sit. The houses in general look more like prisons, than the habitations of people at their liberty; the windows, beside having a balcony, being grated with iron bars, particularly the lower range, and sometimes all the rest. Separate families generally inhabit the same house, as in Paris and Edinburgh. Foreigners are very much distressed for lodgings at Madrid, as the Spaniards are not fond of taking strangers into their houses, especially if they are not Catholics. Its greatest excellency is the cheapness of its provisions; but neither tavern, coffee-house, nor news-paper, excepting the Madrid Gazette, are to be found in the whole city.

‘ The pride of Spain, however, is the Escorial, and the natives say, perhaps, with justice, that the building of it cost more than that of any palace in Europe. The Spaniards say, that this building, besides its palace, contains a church, a mausoleum, cloisters, a convent, a college, and a library; besides large apartments for all kinds of artists and mechanics, noble walks, with extensive parks and gardens, beautified with fountains and costly ornaments. The fathers that live in the convent are two hundred, and they have an annual revenue of 12000*l*. The mausoleum, or burying place of the kings and queens of Spain, is called the Pantheon, because it

is built upon the plan of that temple at Rome, as the church to which it belongs is upon the model of St. Peter's. Allowing to the Spaniards their full estimate of the incredible sums bestowed on this palace, yet we hazard nothing in saying, that the fabric itself discovers a bad taste upon the whole. The conceit of building it in the form of a gridiron, in commemoration of St. Laurence—could have been formed only in the brain of a tasteless bigot, such as Philip II.—

‘Cadiz is looked upon as the emporium of Spain.—Seville is, next to Madrid, the largest city in Spain, but is greatly decayed both in riches and population.—Notwithstanding the pride and ostentation of the Spaniards, their penury is easily discernible, but their wants are few, and their appetites easily satisfied. The inferior orders, even in the greatest cities are miserably lodged, and their lodgings wretchedly furnished. The poorer sorts, both men and women, wear neither shoes nor stockings. A traveller in Spain must carry provisions and bedding with him, and if perchance he meets with the appearance of an inn, he must even cook his viſuals, it being beneath the dignity of a Spaniard to perform these offices to strangers.—

This gives some idea of the straw bag mentioned by Baretti.

‘The pride, indolence, and laziness of the Spaniards, are powerful inducements to their more industrious neighbours the French, who are to be found in all parts of the kingdom; and here a wonderful contrast distinguishes the character of two neighbouring nations. The Spaniard seldom stirs from home, or puts his hand to work of any kind. He sleeps, goes to mass, takes his evening walk. While the industrious Frenchmen becomes a thorough domestic; he is butcher, cook, and taylor, all in the same family; he powders the hair, cuts the corns, wipes the shoes, and after making himself useful in a thousand different shapes, he returns to his native country loaded with dollars, and laughs out the remainder of his days at the expence of his proud benefactor.’

We do not apprehend that any further comments will be necessary to ascertain the merit of this compendious system of geography; but before we take leave of the article, we must observe, that there is annexed to the book, a very curious and accurate table of the present state of real and imaginary monies, which are in use, and known, throughout the world.

After all, we would not be understood to lessen the merit of former treatises on the same subject, particularly *Salmon's Grammar*, a work of which Mr. Guthrie has availed himself in many parts of the present performance.

IV. *The Gentleman's and Connoisseur's Dictionary of Painters. Containing a complete Collection, and Account, of the most distinguished Artists, who have flourished in the Art of Painting at Rome, Venice, Naples, Florence, and other Cities of Italy; in Holland, Flanders, England, Germany, or France; from the Year 1250, when the Art of Painting was revived by Cimabue, to the Year 1767; including about 500 Years, and the Number of Artists amounting to near 1400. Extracted from the most authentic Writers who have treated on the Subject of Painting, in Latin, Italian, Spanish, English, French, and Low Dutch, &c. By the Rev. M. Pilkington, A. M. Vicar of Donabate and Portrairie, in the Dioceſe of Dublin. 4to. 1l. 4s. Cadell.*

FEW works have been extracted from ſo great a multiplicity of authors as this Dictionary. Mr. Pilkington, however, in his catalogue of authorities, has neglected to insert two books, which he ſeems to have made conſiderable uſe of, viz. *La Vie des Peintres Flamands, Allemands, & Hollandois*, par J. B. Deſcamps; and *L'Abregé de la Vie des Peintres*; both which have been lately published in France. It is true, indeed, he criticiſes very freely on theſe books in the body of his work; we hope not from the ſame motive that Voltaire is ſaid to have criticiſed Shakeſpeare.—We ſhall here give a ſpecimen of our author's manner from the Italian ſchool.

‘ A N T O N I O D A C O R R E G G I O .

Painted Hiſtory. Died 1534, aged 40.

‘ The true name of this illuſtrious painter was Antonio de Allegriſ; but he obtained the name of Correggio, from an inconfiderable town in the Modeneſe, where he was born in 1494. He was a diſciple of Franceſco Bianchi, called il Frari da Modena; but to nature alone was he indebted for every excellence he poſſeſſed. For, although he might have received ſome knowledge from his inſtructor, yet his manner had nothing that reſembled, in any degree, that of Bianchi, or any other artiſt; nor had he either curioſity, or ſufficient reſolution to viſit Rome, to examine and ſtudy the antiquies, or to obſerve the productions of modern genius. By the admirable turn of his own mind, and taking nature for his director, he became one of the moſt pleaſing painters, and moſt eſteemed artiſts, that have appeared ſince the revival of the art; and has always been placed in the higheſt rank of merit. by all thoſe who underſtand the art of painting, or are capable of judging of its excellencies.

‘ He was peculiarly happy in a beautiful choice; in his carnations appears an inexpressible delicacy, united with the utmoſt force, and truth; and his touch is exquisite. It is impoſſible to ſee any thing more tender, more ſoft, or more round, than his figures, without the ſmalleſt harſhneſs of outline, though his outline is not always correct. He was the firſt who brought the true art of ſhortening figures, to the utmoſt perfection, which he effected merely by the power of his own extenſive genius; and by that art

he decorated the domes of churches, and the cielings of palaces, in a style that agreeably surprized every beholder, as well by its novelty, and beauty, as by its astonishing effect.

* He found out certain amiable and graceful airs for the heads of his madonna's, saints, and boys, which distinguish him from all others, and render him not only superior to most, but inimitable. His thoughts were grand, and elevated; his pencil uncommonly tender, and delicate; he had the power of touching the passions, by the truth and elegant simplicity of his expressions; and, as to his colouring, it could not so justly be called a beautiful imitation of nature, as nature itself.

* In design, Correggio was not as excellent as in his colouring; but, notwithstanding any incorrectness in that respect, his perpetual elegance of taste in design, and the turn which he gives to his actions, must always command our admiration. He had a manner peculiar to himself, of distributing his lights with so great judgment, as to give an amazing relief and force to his figures: and this manner consisted in extending a large light, and then making it insensibly lose itself in the dark shadowings, which he placed out of the masses.

* But, although his powers were wonderful in many parts of his art, yet he had no great variety of graceful attitudes, nor did he groupe his figures with all that beauty, which might be expected from such an enlarged genius. But, he designed heads, hands, and feet, in a taste that was truly admirable; and finished his pictures with such neatness, purity of tints, and union of colour, that they appear as if they had been executed in one day.

* A late writer observes, that Correggio spoiled the natural tints sometimes, by using the red and blue too freely, and has now and then robbed things of their body by shading them too much, and melting them as it were, into one another. But, perhaps we ought to forgive Correggio every appearance of imperfection, on account of that unusual greatness of manner, that life and soul, which he has infused into all his figures.

* He painted with a sufficient body of colour, but highly wrought up; yet, without any distinguishable smart touches of his pencil; and every tint contributes to a general harmony. Many of his pictures are said to be painted on leaf gold, in order to give them a greater degree of mellowness, and lustre*.

* The celebrated cupola, in the cathedral at Parma, executed by Correggio, has long been the admiration of all persons of taste, for the grandeur of the design, the warmth of imagination, and the boldness of the fore-shortenings, which are represented with all possible propriety, and possibility; but in a chamber belonging to that cathedral, may be seen one of the most lovely pictures painted by this great genius. The subject is the Virgin Mary, and the infant Jesus; Mary Magdalen is represented as kissing the feet of the infant, and St Jerom is standing by. And it is justly remarked that, in that composition, the complexions of the child, the mother, the saint, and the Magdalen, are all varied, agreeable to their different ages, and characters. This picture is incomparably beautiful for the colouring, and the head of the Magdalen is one of his most perfect performances, in respect of the freshness, and

* We rather think that it was to prevent the rust of the copper, or the rosin of the wood, from injuring the picture.

loveliness of the tints. The heads, and the extremities of all the figures, are designed with inexpressible graces, though, in some particulars, the design is a little incorrect.

Two of his most capital pictures are a Leda, and a Venus, intended as a present from the duke of Parma, to the emperor; the figures are naked, and the flesh was so inimitably tender, clear, soft, and delicate, that it had more the appearance of real flesh, than the production of the pencil. In each picture there was a lovely landscape; but, in that of the Venus, two Cupids were introduced, as trying their arrows, of gold and lead, on a touchstone; and from a rock issued a stream of transparent water, which in its course, flowed over the feet of Venus, and seemed so perfectly lucid, that it rather increased the delicate softness of the flesh, than concealed any part of its beauties.

But in the palace at Modena was that remarkable painting, called the *Notte*, or Night of Correggio. The subject of it is the Nativity of Christ, in which the light proceeds from the infant, illuminating the shepherds and spectators, among whom, one figure of a woman is represented, as being so strongly affected by that ray of glory which issues from the babe, that she holds one hand between her face and the infant, to avert the dazzling brightness, with which she seems as if overpowered. Julio Romano, on seeing those pictures, declared they were superior to any thing in painting that he had yet beheld.

In reviewing this Dictionary it ought to be remarked, that the characters of the painters delineated in it, not having been drawn from natural taste, or personal observation on their works, but compiled entirely from different authors, who have varied in opinion, are not always just, or consistent. It may also be observed, that our author has given a very particular account of several Flemish painters, whose lives and works are equally uninteresting; while the lives and characters of some of the best Italian painters are passed over in a very cursory manner. But indeed, he every where betrays a strong predilection for the Flemish school, and is always officiously presenting us with Vander Hecks, and Vander Heydens. We shall insert, however, from that school, the life of Gerhard Douw, as Mr. Pilkington seems to have taken particular pains in his account of that artist.

GERHARD DOUW.

Painted Portraits, Conversations, and Subjects of Fancy. Died 1674, aged 61.

This admirable artist was born at Leyden, in 1613, and received his instructions in drawing, and design, from Bartholomew Dolendo, an engraver, and also from Peter Kouwhoorn, a painter on glass; but at the age of fifteen he became a disciple of Rembrandt. In that famous school he continued for three years, and then found himself qualified to study nature, the most unerring director.

From Rembrandt he learned the true principles of colouring, and obtained a complete knowledge of the *chiaro-scuro*; but to that knowledge he added a delicacy of pencil, and a patience in

working up his colours to the highest degree of neatness, superior to any other master. He therefore was more pleased with those pictures of Rembrandt, which were painted in his youth, than those by which he was distinguished in his more advanced age; because the first seemed finished with more care and attention, the latter with more boldness, freedom, and negligence, which was quite opposite to the taste of Douw. But, although his manner appears so different from that of his master, yet it was to Rembrandt alone that he owed all that excellence in colouring, by which he triumphed over all the artists of his own country.

His pictures usually are of a small size, with figures so exquisitely touched, so transparent, so wonderfully delicate, as to excite astonishment, as well as pleasure. He designed every object after nature, and with an exactness so singular, that each object appears as perfect as nature itself, in respect to colour, freshness, and force. His general manner of painting portraits was by the aid of a concave mirror, and sometimes by looking at the object through a frame with many exact squares of fine silk. But, the latter custom is disused, as the eye of a good artist seems a more competent rule, though the use of the former is still practised by painters in miniature.

It is almost incredible, what vast sums have been given, and are given at this day, for the pictures of Douw, even in his own country: as also in Italy, and every polite part of Europe; for he was exceedingly curious in finishing them, and patiently assiduous beyond example. Of that patience Sandrart gives a strong proof, in a circumstance which he mentions relative to this artist. He says, that having once, in company with Bamboccio, visited Gerhard Douw, they could not forbear to admire the prodigious neatness of a picture, which he was then painting, in which they took particular notice of a broom; and expressing their surprize at the excessive neatness of the finishing that minute object, Douw told them, he should spend three days more in working on that broom, before he would account it intirely complete. In a family picture of Mrs. Spiering, the same author says, that the lady had sat five days for the finishing one of her hands, that leaned on an arm-chair. For that reason, not many would sit to him for their portraits, and he therefore indulged himself mostly in works of fancy, in which he could introduce objects of still life, and employ as much time on them as suited his own inclination. Houbraken testifies, that his great patron Mr. Spiering allowed him a thousand guilders a year, and paid beside whatever he demanded for his pictures, and purchased some of them for their weight in silver; but Sandrart, with more probability, assures us, that the thousand guilders a year were paid to Gerhard, on no other consideration, than that the artist should give his benefactor the option of every picture he painted, for which he was immediately to receive the utmost of his demand.

Douw appears, incontestably, to be the most wonderful in his finishing of all the Flemish masters. Every thing that came from his pencil is precious, and his colouring hath exactly the true and the lovely tints of nature; nor do his colours appear tortured, nor is their vigour lessened by his patient pencil; for, whatever pains he may have taken, there is no look of labour or stiffness; and his pictures are remarkable, not only for retaining their original lustre, but for having the same beautiful effect at a proper distance, as they have when brought to the nearest view.

• The

' The most capital picture of this master in Holland was, not very long since, in the possession of the widow Van Hoek, at Amsterdam; it was of a size larger than usual, being three feet high, by two feet six inches broad, within the frame. In it two rooms are represented; in the first (where there appears a curious piece of tapestry, as a separation of the apartments) there is a pretty figure of a woman giving suck to a child; at her side is a cradle, and a table covered with tapestry, on which is placed a gilt lamp, and some pieces of still life. In the second apartment is a surgeon's shop, with a countryman undergoing an operation, and a woman standing by him with several utensils. The folding doors shew on one side, a study, and a man making a pen by candle-light, and on the other side, a school with boys writing, and sitting at different tables; which parts are lighted in a most agreeable, and surprising manner; every part, and every particular object, being expressed with so much beauty, truth, nature, and force, as is scarce to be comprehended. It was his peculiar talent, to shew in a small compass, more than other painters could express in a much larger extent.

' I cannot forbear remarking, that, among a number of gentleman of fortune, who travel to Paris, and any part of Italy, there are some few who return without any real refinement of taste, to their own country; and being possessed with vanity, conceit, or affectation, bring back with them no more real knowledge of the art of painting, than they exported. Yet, in order to assume the appearance of that judgment and skill which they do not possess, their usual custom is to decry and depreciate, all the works of the Flemish painters; and to despise those particular excellencies in them, which are generally above their capacities to discern, and which the more judicious Italians readily acknowledge.

' But, those imperfect connoisseurs would act more wisely if they observed, that persons of the finest taste in Italy, prize the best of the Flemish masters, according to their proportional merit; they do not rank them with their own countrymen, for elegance of taste, for beautiful forms, for grace, or true grandeur of design; but, they admire the best of the Flemings, for their sweetness of colouring, for the charming effect of their chiaro-scuro, for their delicacy of pencil, for their transparency, and their true imitation of nature, though it may not be nature in her most graceful appearance. And they ought also to observe, that many of the most elegant collections and cabinets in Italy, particularly the celebrated Florentine collection, are repositories for the works of some of the Flemish masters, such as Douw, Teniers, Hobbema, Mieris, Bercham, Vanderwerf, Ruysdal, Brueghel, Rubens, Vandyck, Rembrandt, Ostade, and others.

' At Turin are several pictures by Gerhard Douw, wonderfully beautiful; especially one, of a doctor attending a sick woman, and surveying an urinal. The execution of that painting is astonishingly fine, and although the shadows appear a little too dark, the whole has an inexpressible effect. In the gallery at Florence there is a night-piece by candle-light, which is exquisitely finished; and in the same apartment, a mountebank attended by a number of figures, which it seems impossible either sufficiently to commend, or to describe.'

We readily allow that the neatness of execution, which was so remarkable in this artist, entitled him to great notice, but

we cannot help wishing, that his genius for that quality had been more happily directed. Even the picture, which his pangenyrift holds out for admiration, is an instance of a very bad taste. A pretty woman giving suck to a child.—A surgeon's shop, with a countryman undergoing an operation.—A man making a pen by candle light.—A school, with boys sitting at different tables.—These altogether must form such an incongruous jumble of figures, as no artist but a Dutchman would ever have represented on the same piece of canvas.

The numberless volumes, which have been written on the lives of painters, render a judicious compilation from them a very difficult undertaking. He only who is acquainted with the merits of their works, is qualified to reconcile the contrariety of opinions, delivered by authors concerning them: and as that is a species of knowledge, in which few are sufficiently conversant, small must be the number who are capable to give a good account of their lives and works. Mr. Pilkington seems, however, upon the whole, to have acquitted himself as well as could be expected from a person who is not an artist, and whose knowledge of the works of artists must have been chiefly derived from books: and this Dictionary is valuable, not only as being a treasury of facts and observations, extracted from scattered authorities, but also as being the first attempt towards an universal biography of the painters, in our language.

V. The Ten Annual Accounts of the Collation of Hebrew MSS of the Old Testament; begun in 1760, and completed in 1769. By Benj. Kennicott, D. D. F. R. S. Doddsley. 2s. 6d.

IN the year 1758, when the delegates of the press at Oxford requested the several professors to recommend to them such works, as they thought would be most acceptable to the public, and of which it would be most honourable for them to encourage the publication, the Hebrew professor recommended various particulars, the first of which was A Collation of all those Hebrew manuscripts of the Old Testament which were preserved in the Bodleian Library. For this purpose Dr. Kennicott was applied to by the delegates. And the late Dr. Secker, then bishop of Oxford, who had proposed such a collation to him the year before, now pressed it upon him so strongly, that he prevailed with him to enter upon it in 1760. Proposals were therefore published; and the work was encouraged by a very considerable number of respectable subscribers. Our learned collator for his own credit, in the discharge of his trust, and for the satisfaction of his patrons, at the end of every

every year, presented them with a printed account of the progress he had made in the said collations. But as most of these little pamphlets have been long since (in the booksellers phrase) *out of print*, the author was persuaded to republish, and prefix all his preceding annual accounts to that of the last year; that the reader may have a complete view of the advances which have been made every year, from the commencement to the conclusion of this important undertaking.

As this work will certainly be of very considerable service to sacred literature, our readers may not be displeased with the following extract from the last year's account, containing the several objections which have been made to Dr. Kennicott's scheme, and the Dr's. confutation of those objections.

' Case the First. About twenty years since I attempted a correction of some errors in the printed Hebrew text, by comparing two parallel chapters; in doing which, the only helps, besides the great advantages of that Parallelism, were the Context, and the Antient Versions. But here it was easy to object, that "a scheme of correction, formed upon these principles, would have been much more satisfactory, had there been any Hebrew MSS, which confirmed any of these emendations." The force of this objection is granted; and it was actually foreseen. MSS therefore were sought after, and found; by which several of these corrections, before made, were actually confirmed.

' Objection 2. But, "how could the Antient Versions support any alteration of the Hebrew Text?—when they are bad Paraphrases rather than good Versions: because none of their numerous and great differences from our Hebrew Text are at all countenanced by Hebrew MSS." Thus had men long affirmed, without the least proof; indeed, in a matter totally unexamined: and in defiance of the strongest proofs to the contrary, at that very time extant in the MSS themselves. For in those MSS, which I at first discovered, I soon met with several readings, entirely different from the printed Hebrew copies; and exactly agreeing with the Greek, Syriac, and other Antient Versions.

' 3. But, "as the MSS, thus discovered, were not many; perhaps these would have been contradicted, or invalidated, by other MSS in England, or by MSS in foreign countries." The very contrary was expected, as the result of further enquiry. Further enquiry was made, and other MSS were found at home; and upon enquiries also abroad, many MSS were found there likewise: almost every one of them proving the *fallibility* of its transcriber, and many of them confirming still more amply the authority of the Antient Versions.

' 4. But,

‘ 4. But, “ whatever be the condition of these MSS ; yet are they, when taken all together, but very few, compared with the printed editions.” So far from these MSS being few, they amount to about 500. My first Dissertation specified 70, in our own country ; where I have since discovered as many more. And if I should add about 90, which I have seen in France, together with those sent to me at Oxford from other foreign parts ; the whole number, which I myself have seen, and in part examined, amounts to about 250—half the number of the whole, known at present in Europe. In the scale, opposite to all these MSS, are to be now put our modern printed editions ; which, as they are almost all taken from the edition of Ben Chaim, in 1525, are reducible in point of authority nearly to that one edition. The oldest editions, which were printed on a very different plan (i. e. not from MSS the most perfectly Masoretical, which were the latest, but from MSS the least Masoretical) which were the oldest) are now very scarce and uncommon ; and indeed these fall not within the force of this objection.

‘ 5. But, “ however numerous the MSS, now extant, may be, they are all late and modern ; therefore not to be compared with those used by the Masoretic Doctors, above 1000 years ago ; and from these MSS was our text taken.” MSS, of 600, 700 and 800 years of age, are certainly not modern ; and to this antiquity may several of these MSS fairly pretend. A MS, not more than 600 years old, is of respectable antiquity ; especially, when compared with one of 400 or 300 : and it is from MSS of these later dates, that our common printed editions have been derived. The editions must agree with the MSS, from which they have been taken. The modern editions agree, and they agree only, with the latest and worst MSS ; whereas the older the MSS are, the more they vary from the modern editions, and vary almost universally for the better.

‘ 6. But, “ as the Chaldee Paraphrase was taken from MSS near the time of Christ ; and as that Paraphrase agrees with the modern Hebrew Bibles, in many of the places charged with late corruption : such places are certainly uncorrupted.” This objection, which has a plausible appearance at first, will immediately vanish, when it is observed, that the modern Chaldee Paraphrase is (for it has been proved from Chaldee MSS—see my Second Dissertation, pag. 177, &c.) wilfully altered, in several places, to make it agree with the modern Hebrew Text.

‘ 7. But, “ as the Samaritan Pentateuch is so notoriously corrupted, the Hebrew Text must be preferred, wherever it differs

differs from the Samaritan." There are indeed many gross errors in the Samaritan Pentateuch, as it is printed in the London Polyglott (an edition in general highly excellent and meritorious) but then the Samaritan MSS are free from, and will therefore correct, these errors. And indeed the Samaritan Pentateuch should, in my opinion, be held very precious; because I apprehend, that some places in the Hebrew Pentateuch will never be intelligible, nor others ever become defensible, till corrected agreeably to the Samaritan. And it is very material to observe, that the older even the Hebrew MSS are, the more they agree with the Samaritan. Of the Samaritan Pentateuch I have seen Twelve MSS: only Sixteen are now known in Europe; and, of these, Eight are collated for my Work already.

“8. But, “any fond hopes of great matters from Hebrew MSS must be ill-grounded: the trial has been made, and published; for 5 MSS, at Erfurt, were selected to adorn the Hebrew Bible printed by Michaelis, at Hall, in 1720; and the various readings, therein exhibited from these MSS, are so few, and these few so trifling, that it is a wonder how the collators could so weary themselves for very vanity!” This would indeed be a little discouraging, if it were really fact. But the truth is, that these MSS have been strangely misrepresented, in that edition; and that they contain important variations, which were not suffered to appear in that Bible. For the learned Editor, being a devotee to the *Masora*, published such variations only, as would not disgrace the Text Masoretically now established. The proof of this important article has been already mentioned, in pag. 86. But I cannot again mention this discovery, without celebrating that very ingenuous candour, and that ardent love of truth (superior to every Family consideration) which rendered my very learned friend Professor Michaelis, not only zealous to find out the real fact, but also ready to communicate it.

“9. But, “all these Hebrew MSS, now so pompously recommended, are spurious and full of faults; and were sold by Jews to Christians, because not worthy of admission into the synagogues.”—So easy a thing it is, to affirm roundly, without the least shadow of proof! If indeed it be a crime to differ from the printed copies, in having readings more agreeable to the Context, more agreeable to the Antient Versions, and more agreeable to the New Testament; then must these MSS, especially the older of them, plead Guilty: otherwise, every such variation exalts their honour, and encreases our obligation. Some of these MSS were written by renowned rabbies; and others, for the use, or at the command, of
their

their princes and great men. There is one, above 550 years old, written in the days of Rabbi Solomon Jarchi, and therefore probably by that famous rabbi himself, because it contains his Commentary; in which MS are many and valuable variations. And I have found many and valuable variations, in another MS; which did belong to a Synagogue, and to a Synagogue in Jerusalem itself; which was preserved there, as very precious and very venerable: but it now belongs to the magnificent library of His Majesty The King of Great Britain.

‘ 10. But, “as all the printed copies, in whatever part of the world printed, have very nearly, if not absolutely the same text; that text, thus uniformly established, must have been taken from MSS better, and more to be depended on, than those now produced with such very strange variations.” What is here supposed, or rather taken for granted, has lately been found, not only to be without foundation, but also to be the very reverse of the truth; because “some of the printed editions differ from others,” as much as the MSS do from the printed editions, and from one another. One only, which is the very first edition of the whole Hebrew Bible, printed in 1488, has more than 12000 variations from the text, as now commonly printed; very many of which variations greatly affect the sense

‘ Lastly. But, “as this one may be the only printed edition, which has many and great variations, it may have been taken from a very bad MS.” The peradventures, in this last objection, can prove nothing. And how feeble and vain are conjectures, when confronted by real facts! The edition of the Hagiographa, printed in 1487, and that of the whole Bible, printed in 1494, having also been collated for this work, are found to contain thousands of variations; many of which are of indisputable importance. And yet these two editions differ so much from each other, and from that of 1488, as to prove, that they were not printed from one another.

‘ In consequence of the discovery last mentioned, and of the several other discoveries specified in the articles preceding, it follows, with the force of demonstration – that “a careful collation of the best Hebrew MSS, and of the oldest printed editions, is The Method absolutely necessary to be taken, in order to the forming of a proper judgment, concerning the Hebrew text of the Old Testament.” And therefore, since we have now seen the various objections, attended with their several confutations; since we have been witnesses to the last breathings of a dying opinion, concerning the integrity of what is greatly corrupted; and since the absolute necessity of such a collation, as I have
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undertaken is at last proved to universal satisfaction: I cannot but congratulate the public, on this collation being now completed.'

If any one ask, what is to be now done with this collation of the Hebrew MSS? Dr. Kennicott replies——'In order to the forming of a proper answer to this question, it is necessary to consider——"What this collation was to be, and what it is."

'Let it then be recollected here, that the work engaged for was—to collate all the MSS of the Hebrew Bible, in our own country; and, during the progress of such collation at home, to procure the various readings of some of the best MSS abroad.

'Now the number of Hebrew MSS, preserved in our own kingdoms, which have been collated on this occasion, amounts to 140. The number of Foreign collations, received already, and likely to be received soon, amounts to 113. And the collations of the whole, or parts, of the printed Hebrew Bible, are 12. Consequently, the total of collations, for the benefit of this work, is 265: probably more, by above 100, than have as yet been made of any other antient book, even of the New Testament—though the Old Testament is nearly three times larger than the New; the verses in the former being 23185, and in the latter being only 7959. And it will not perhaps be forgotten, that notwithstanding this great difference in the size of these volumes of the Old and New Testament, and the still greater difference in collating the Greek MSS by whole words, and the Hebrew MSS by single letters; yet did the New Testament employ the very learned and very laborious Dr. Mill (here at Oxford likewise) not Ten years only, but Thirty.

'But, though the collation, thus undertaken, be now finished, there must be an interval of some years, before this work can be prepared for the press; and of some more years, before it can be published. During the last of these periods, it will not be easy to insert regularly any new collations; but during the first period, and especially in the earlier parts of it, it will be very practicable to add, and regularly to insert, all such collations as may hereafter arrive from abroad.

'If therefore it shall be thought adviseable, (as I have not the least doubt but it will) that this work should be prepared for the press; that is, that all the various readings, now contained in Two Hundred and Sixty-five distinct and separate parcels, should be selected, sorted, connected regularly, and disposed uniformly, in the most concise yet most intelligible and clear method, at one view, under the proper verse of every chapter through the Old Testament: while this exten-

five operation shall be preparing and carrying on, there will be opportunity for inserting the various readings of other Foreign collations, especially all such as may arrive within the next Two Years.'

Among the collations not yet received, but soon expected, are, those of the following MSS, viz. 1. Nine MSS in the public library at Straßburg. 2. A valuable MS at Jena. 3. Four MSS at Nuremberg. 4. Several MSS at Paris. 5. A MS at Brieg in Silesia. 6. The oldest and best of the Hebrew MSS at Berlin. 7. A MS of the whole Hebrew Bible at Cologne. 8. The oldest and best of the MSS at Erfurt, three at Leipzig, and one at Dresden. 9. A MS of the Samaritan Pentateuch at Milan. 10. A MS of the Samaritan Pentateuch at Leyden. 11. A MS of great antiquity in the possession of Mr. Sampson Simson of New York. And lastly: that nothing might be left unattempted, where success was but barely possible, the indefatigable conductor of this great work has employed some of his friends to make proper enquiries after Hebrew MSS in Asia, near Madras, Aleppo, &c. and even among the Jews in the province of Ho-nan in China; and he has great hopes that these enquiries will produce some valuable acquisitions.

With respect to the pains which Dr. Kennicott himself has taken in this laborious work, he tells us, that during the past ten years, it has been his general rule, to devote to it 10 or 12 hours in a day, and frequently 14; till such severe application became no longer possible, through the injuries done to his constitution.

• But here, says he, it may be alledged, that, even admitting the truth of the preceding paragraph, yet, as the care taken by any one person, how great soever, is but the care taken by one; how can that one answer for the carefulness of others: of those, whom he has employed as his assistants, and whose parts of the work he cannot have entirely re-examined? My answer is this. The patrons of this work are too prudent to have expected what was plainly impossible. A work, which cannot be done by one man, must, if done at all, be done by more than one. And that collation, which could not be made by one man, could not be revised by one; because entirely to revise the whole is to examine each collation, as to every thing either noted or omitted: which certainly amounts to a recollation.

• All therefore, which could reasonably be expected, was—that the conductor of the work, thus necessarily assisted by others, should select the fittest and most careful among such as would submit to the employment; and direct, superintend,
and

and in many particulars revise their several labours, as far as was practicable. No persons have been employed to collate MSS, who were not properly instructed, and well qualified to describe all the common variations: and the fixed rule has been, that every variation, which was uncommon and difficult, was marked for my own examination. In general; before a person was admitted to collate any MS, he was first of all exercised in transcribing collations before made; then was tried in collating part of a MS well collated before: and, when thus proved to be careful and exact, has been then entrusted with an uncollated MS, under the restriction specified in the preceding sentence. And, after all, that every degree of satisfaction may be given, to my own mind as well as to the minds of others; it is my fixed intention (if I live, and am sufficiently encouraged to prepare this work for the press) to re-examine, with my own eyes, all the MSS in England, in many of the most important passages: that so this work may appear with as much perfection, as my care can give to it.

By the foregoing account it appears, that tho' much has been done already, much still remains to be done, before this work can be prepared for the press: the selecting, connecting, adapting, transcribing, and re-transcribing such an infinity of materials will, if possible, exceed in fatigue even the past collation. This, it is evident, can never be executed without several assistants. Dr. Kennicott therefore humbly submits it to the greater and more illustrious among his patrons, upon what plan of *support* and *encouragement* he is now to proceed. The past subscription was formed in order to enable him to discharge the expence of the collation, as at first undertaken; and it has more than answered its original purpose, because it has enabled him to make that work more complete, by procuring the examinations of more MSS, than seemed possible at first.

The several subscriptions, which have appeared in the annual accounts for these ten years, amount to £. 9117 7s. 6d. But our learned and worthy collator has made it appear, to the satisfaction, we apprehend, of all unprejudiced persons, that the whole sum (excepting about £ 500, which will by no means discharge the expences of the collations yet expected) has been fairly and faithfully laid out in the accomplishment of this extensive undertaking.

As the disinterested friends of literature, we can only wish, that the learned and industrious collator may have health and fortitude sufficient to complete his design; and that he may be amply rewarded for his astonishing labours in completing a work so greatly subservient to the honour of revelation; a work sacred to the glory of God, and the good of mankind.

VI. *The Present State of the European Settlements on the Mississippi; with a Geographical Description of that River. Illustrated by Plans and Draughts. By Captain Philip Pittman.*
6s. Nourse.

NEAR two thousand years ago the banks of the Rhine and Danube were in the same condition that the banks of the Mississippi are at present. Desert, uncultivated; the few inhabitants, wandering tribes of savage and barbarous nations, with here and there a post or small establishment of Romans. Some centuries hence, what the Banks of the Rhine and Danube now are, those of the Mississippi will in all probability be. A description of the former, written at that time by a Roman officer, would be accounted in these days a most curious remain of antiquity. It would afford the judicious reasoner an excellent opportunity of making observations on the wonderful alterations which time and the art and industry of man produce upon the face of nature. So, in the same manner, a few centuries hence, when those deserts, through which the Mississippi now runs, are become fully cultivated, and the seat of a mighty empire, the work now under our consideration will be accounted a precious and a curious relic.

This performance is written in a plain simple stile, and possesses all the internal and external marks of truth and authenticity. It is calculated to be particularly useful on one account, namely, to remove those prejudices which careless observers and ill-informed persons have conceived, and have been too assiduous as well as successful in propagating, about the province of West Florida, particularly with regard to its insalubrity. We shall here subjoin, as we conceive it must be of general use, what our author, captain Pittman, has observed as to this most important article; and he speaks from experience and observation on the spot, if not the only, certainly the best ground-works of knowledge.

‘ I am surprised that nobody has yet attempted to wipe off the unfavourable impressions that have taken place in the minds of many people, from the unjust reports made of the climate of West Florida, and which still retards the settling of that fine country, A regard for truth, and a desire to render service to that valuable province, the welfare of which has been obstructed by ignorance and misrepresentation, makes me take this occasion to shew the true causes of its supposed unhealthiness.

‘ Pensacola and Mobile have both proved fatal to our troops; the former from mismanagement. the latter from its situation.

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When we took possession of Pensacola, in the latter end of the year 1763, it consisted of a fort and a few straggling houses; the fort was constructed of high stockades, enclosing in a very small space a house for the governor, and several miserable huts, built with pieces of bark, covered with the same materials, and most of them without floors; so that in the summer they were as hot as stoves, and the land engendered all sorts of vermin: in these wretched habitations the officers and soldiers dwelt.

After we had possession some time, the commandant, with a view of making the fortification more respectable, surrounded the fort with a ditch; which, in fact, could answer no other purpose, than holding a quantity of stagnated water to empoison the little air that could find its way into the garrison. The thirty first regiment of foot, which suffered remarkably from sickness and mortality in this place, was sent to it in the hottest part of the summer of 1765, unprovided with every thing necessary to preserve health in such a sudden change of climate. Brigadier-general Haldimand, in the beginning of 1767, immediately after his arrival here, caused the enceinte of the fort to be considerably extended, widened the streets, removed every thing that could obstruct a free circulation of air, and laid the place open to the sea, to give admission to the breezes. The ensuing summer was excessive hot, the thermometer having rose to one hundred and fourteen degrees; yet by the salutary precautions the general had taken, the troops were remarkably healthy, few fell sick, and scarce any died; although their lodgings, which of themselves may be supposed to be sufficient to destroy a good constitution, were little improved: from hence I presume that Pensacola is as healthy as any English settlement in the southern provinces of North America.

Mobile is situated on the banks of the river of that name, just at the place where the fresh and salt waters mix; when the tide goes out it leaves an abundance of small fishes on the marshes which lie opposite the town, and the heat of the sun in summer kills the fish; and the stench of them, of the stagnated water in the neighbouring swamps, and the slimy mud, render the air putrid. To this may be added, that the water of the wells is brackish, and there is none to be found wholesome within less than one mile and a half of the place. The twenty-first regiment of foot was sent to Mobile at the same time that the thirty-first regiment garrisoned Pensacola, and being equally unprovided with things necessary for troops newly arrived from Europe, and unseasoned to such a

climate, suffered almost as much. I shall only add on this subject, which is a little distant from the true intent of my preface, that West Florida possesses the greatest advantage, as to its situation for commerce, and the communications to the different parts are rendered easy by fine navigable rivers, the banks of which are covered by a fresh luxuriant soil, capable of producing every thing natural to these climates.'

The foregoing quotation is from the Preface. The body of the work consists of descriptions of the different posts or settlements on the banks of the Mississippi.—These descriptions refuse all abridgement, being extremely concise, which their original intention required, being written for the use of the secretary of state. There is very little historical matter in it; there is, however, one article extremely curious and but little known, viz. an account of the manner in which the Spaniards took possession of the province of Louisiana, ceded to them by the court of France.

' Mons. D'Abbadie died in February 1765, since which the paper money issued by him has fallen twenty-five per cent. from its original value. On the death of Mons. D'Abbadie, Mons. Aubry, commandant of the troops, succeeded him as governor, and Mons. Foucault, *commissaire ordonnateur*, as intendant. These gentlemen continued to act in their respective stations, notwithstanding the cession of the colony to the crown of Spain in 1764. Don Antonio D'Ulloa arrived at New Orleans about the middle of the year 1766, but refused to take the government of the colony on him, until he should have a sufficient armed force to establish his authority. In the beginning of the year 1767 two hundred Spanish soldiers were sent from the Havanna, but these he did not think sufficient to enforce his commands in a country where the Spanish government was held in the utmost abhorrence and detestation; he sent about sixty of these troops to erect two forts, one opposite fort Bute, on the mouth of the Ibbeville, and the other on the west side of the Mississippi, opposite the Natches; the remainder were sent in the autumn of 1767 to build a fort at the mouth of the river Missouri; but the commandant was forbid to interfere with the civil government of their settlements in the Illinois country, where Mons. De Saint Ange continues to command with about twenty French soldiers. Don Antonio D'Ulloa, who had already carried a high hand over the inhabitants, received some orders from his court, by which the commerce of the colony was greatly restricted, and which were so disagreeable to the colonists, that they revolted from the dominion of the crown of Spain; and the council, by an edict, inserted at the end of this work, obliged him and the principal Spanish officers to leave the province in November 1768, notwithstanding Mr. Aubry's remonstrances and the protest he made against the edict of the council.

' Mons. de Sacier, one of the council, with two other gentlemen of the colony, was sent to France with this edict, and to implore the protection of the king; they were imprisoned on their arrival, and have never been heard of since.

‘ During six months, which elapsed before news could be received from Europe, the unhappy colonists vainly flattered themselves with hopes of being justified for the steps they had taken by the court of France. On the 23d of July, 1769, news was brought to New Orleans of the arrival of general O'Reily at the Balize, with eighteen transports, followed by ten more from the Havanna, having four thousand five hundred troops on board, and loaded with stores and ammunition. This intelligence threw the town into the greatest consternation and perplexity, as, but a few days before, letters had arrived from Europe signifying that the colony was restored to France.

‘ In the general distraction that took place, the inhabitants of the town and the adjacent plantations determined to oppose the landing of the Spaniards, and sent couriers requiring the Germans and Accadian neutrals to join them. On the 24th an express arrived from general O'Reily, which was read by Mons. Aubry, to the people in church; by this they were informed that he was sent by his catholic majesty to take possession of the colony, but not to distress the inhabitants; and that when he should be in possession he would publish the remaining part of the orders he had in charge from the king his master; and should any attempt be made to oppose his landing, he was resolved not to depart until he could put his majesty's commands in execution.

‘ The people, dissatisfied with this ambiguous message, came to a resolution of sending three deputies to Mr. O'Reily, viz. Messrs. Grandmaison, town-major, La Friniere, attorney-general, and De Mazant, formerly captain in the colony's troops and a man of very considerable property; these gentlemen acquainted him, that the inhabitants had come to a resolution of abandoning the province, and demanded no other favour than that he would grant them two years to remove themselves and effects. The general received the deputies with great politeness, but did not enter into the merits of their embassy, farther than assuring them that he would comply with every reasonable request of the colonists; that he had the interest of their country much at heart, and nothing on his part should be wanting to promote it; that all past transactions should be buried in oblivion, and all who had offended should be forgiven: to this he added every thing that he imagined could flatter the expectations of the people. On the 1st of August the deputies returned, and made public the kind reception the general had given them, and the fair promises he had made. The minds of the people were now greatly tranquilized, and those who had before determined suddenly to quit their plantations now resolved to remain until their crops were off the ground.

‘ During the absence of the deputies, several of the principal inhabitants applied to captain-lieutenant Campbell, late of the thirty-fourth regiment, then at New Orleans, to acquaint the governor of West Florida that they were desirous of becoming British subjects, and to beg that he would send a proper person to tender them the oath of allegiance, and to distribute the lands, on the banks of the river betwixt the Ibbeville and Natches, for them to settle on, and that they were to be joined by near two thirds of the French inhabitants, and by German and Accadian families, of which six hundred men were capable of bearing arms. These would have proved a valuable acquisition to the province of West Florida, and it is rather unfortunate that at this time there were no troops in the forts of Natches and Ibbeville to give them protection.

On the 16th of August general O'Reilly arrived at New Orleans with one frigate and twenty-two transports, and came on shore the day following to reconnoitre the ground for disembarking, and the grand parade for drawing up his troops; he was attended by Mons. Aubry and the staff of the garrison; he returned on board soon after, and was saluted by the frigate and the garrison. Orders were given for the troops to disembark on the 18th, at four o'clock in the morning, by firing one gun from the frigate; stages being previously made to reach from the shore to the sides of the ships for the soldiers to pass over.

On a signal being given all the troops began to move, and in less than ten minutes were formed on the bank of the river, and from thence marched to the grand parade, where they formed the square. The ships were dressed with the colours of different nations, and the shrouds and yards crowded with sailors. On the general's going on shore he was saluted by the frigate, and received four cheers from the sailors; and on his coming on the parade there was a general discharge of cannon and small arms from the garrison and militia, attended with music and drums. Don Alex. O'Reilly and Mons. Aubry, with their attendants, followed by a croud of inhabitants, went to that angle of the parade where the flag-staff stood. Mons. Aubry, as governor, opened his orders from his most christian majesty, to deliver up the town and island of New Orleans, and province of Louisiana, to Don Alex. O'Reilly, in the name of his catholic majesty; and expressed his happiness and satisfaction in being succeeded in the command of that country by a man of his humanity and worth; to which general O'Reilly answered, "I shall make it the rule of my future conduct in government, to imitate those wise and prudent maxims in administering justice by which you have gained the hearts of the people, even at the most critical juncture." The Spanish colours were now hoisted, and honoured by another general discharge of artillery and small arms from the garrison; his excellency and attendants went to church, and sung Te Deum, whilst the guards were relieving: after church was over, the parade was dismissed, and the soldiers went to the barracks appointed for them. On the 19th of August the town militia was reviewed: from this day the time was passed in receiving and making visits until the 25th in the morning, when the inhabitants went to pay their respects to their new governor; as they entered the hall, he desired them to place themselves singly round the room, and holding a paper in his hand, containing the names of the persons principally concerned in the late insurrection, such as were present he begged to walk into the next room, where an officer and guard attended to take them into custody, such as were absent he sent for, to the number of thirteen, and confined them in separate apartments, some on board ship, others to guards and common prisons, where they were detained to take their trials for high treason; their slaves and other effects were seized in the king's name. On the 27th a proclamation was published, ordering the inhabitants to take the oaths of allegiance; and an amnesty to all concerned in the late revolt, except those already in custody; and another was published prohibiting negroes from monopolizing provisions coming to market, or buying or selling without a written leave from their masters. Shortly after, other orders were given out, by which all the English subjects, protestants, and Jews of every nation, were enjoined to depart from the province of Louisiana, and all commerce prohibited, except with Old Spain
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and her islands, and neither of these having demand for the produce of Louisiana and their returns, if any trade should take place, could not be employed in the commerce of the Mississippi.

General O'Reilly made great professions of friendship to the governor of West Florida, and assured him, upon every occasion, of his wishes to live in harmony with his English neighbours. His words and actions widely differed; he endeavoured to tamper with the Indians settled on our territories, and behaved with great inhospitality towards all English subjects who had occasion to go up the river Mississippi, and infringed the articles of peace by sending a party of soldiers to cut the masts of an English vessel, called the *Sea Flower*, that had made fast to the bank of the river above the town; the order was obeyed, and the vessel narrowly escaped being lost. It is impossible for vessels to navigate upon the Mississippi, unless they are permitted to make fast to the shore, as has been explained in the foregoing part of this work; and if English vessels are prevented, they cannot be said to enjoy the free navigation of the river, conformable to the articles of the last peace.

In October, great and solemn preparations were made for the trial of the prisoners charged with high treason, who continued to undergo a cruel and rigorous imprisonment until the 31st of this month. When they were brought before the high court of justice, as it was called, (it was more properly a court martial, the general himself presiding, and the other members being mostly Spanish officers) all the prisoners were found guilty of the charge exhibited against them; five were sentenced to be shot, and seven to be confined for ten years to the Moro castle at the Havanna. Those condemned to death were executed the day following, their names, Monf. La Friniere, king's attorney; Monf. De Marquis, formerly commandant of the Swiss companies at New Orleans, and knight of the order of St. Louis; Monf. De Noyant, captain of dragoons, son of the late king's lieutenant of Louisiana; Pierre Carelle and Petit, merchants. The names of those banished to the Moro, Monf. De Mazant, formerly captain in the colony troops; Monf. Garic, register of the council; Messrs. Douffet, Millet, ten, and jun. and Poupet, merchants.

Monf. Foucault, the intendant, was sent prisoner to France. Monf. Villeroy, one of the persons first arrested, had embarked with his slaves and most valuable effects, designing to throw himself under the protection of the English; but being afterwards persuaded of the sincerity of the Spanish general's promises, he landed with his slaves and effects, and returned to his plantation: he was so enraged at the treachery that had been used towards him, and at the cruel treatment he received when in confinement, that he died raving mad. The fate of Monf. La Friniere's daughter and only child is particularly lamentable; this young lady was married but some months before this dreadful event to Monf. De Noyant, who was handsome in his person, and amiable in his disposition.

It is impossible to reflect on this tragedy but with horror and detestation. When fraud or treachery are made use of to destroy an enemy, or punish the guilty, it disgraces a nation and the name of justice.

It is remarkable, that the king of Spain, in his acceptance of Louisiana, promises the inhabitants their original form of government, and to continue the French counsellors in his council: he also offers to receive all the troops employed by the king of France in that country into his service; but the soldiers finding that they were

to receive no more pay than they had formerly been allowed, which is considerably less than the pay of Spanish troops, refused entering into that service to a man.

From this tragical relation it will sufficiently appear, what a difference there is between the British government and that of their rival states, and between the situation of those Frenchmen who in consequence of the late war have become British, and those who in consequence of that cession have become Spanish subjects. How preferable is the condition of the former, and how happy ought they to think themselves.

The rest of this performance contains a short account of the several small settlements on the east and west banks of the river, particularly of New Orleans. These, considering the immense tract which they occupy, are extremely few in number.—Our author likewise relates several very curious particulars with respect to this renowned stream: first, that though, like many other great rivers, it annually overflows its banks; yet it is the only one which never receives any of those waters back into its channel; owing to the peculiar construction of its banks, which are every where higher than the adjacent grounds. Though so extremely muddy as to deposit in a short time, in a small tumbler, two inches deep of slime, yet its waters are remarkably wholesome, and are drank taken fresh out of the river by rowers and other people when in the highest state of perspiration, without the least prejudice to their health.

This work is enriched with curious and accurate draughts taken by the author on the spot. The first is a plan of New Orleans. The next is a draught of the river Ibbeville, being the boundary till it runs into the Mississippi between the English and Spanish territories. The third is a plan of the settlement of Cascaskies. The three following are draughts of the Mississippi from the Balize near its mouth to Fort Chartres in the Illinois country, the most distant post in possession of the English. The seventh is a plan of the town of Mobile, the second city in West Florida.

VII. *A Free Address to Protestant Dissenters, on the Subject of Church Discipline, &c.* By Joseph Priestly, LL. D. F. R. S. 2s. 6d. Johnson.

THE author, in his preliminary discourse, takes notice of some of the false and unworthy notions of God, of his moral government, and of the whole Christian scheme, which gradually crept into the church, and debased the spirit and temper of Christianity. Though he acknowledges, that by the labours of many courageous and excellent men, some of the grosser

grosser corruptions of the Christian doctrine and discipline have been happily rectified, and the spirit of Christianity has been improved in consequence of it. Yet he thinks, that much still remains to be done, especially with respect to the doctrines which are generally distinguished by the term Calvinistical, which, he says, entirely disfigure the Christian scheme, debase its spirit, make thousands of unbelievers in Christian countries, and effectually prevent the general reception of our religion among Jews, Mahometans, and heathens.

In the beginning of this Address he tells us, that there is hardly the face of any thing that can be called *discipline* among the Dissenters, especially those who are generally denominated rational Dissenters; and that the effects of this deficiency are very conspicuous. He therefore exhorts them, after having rejected what has proved to be tyrannical and mischievous in church authority, to resume what may appear to be consistent with Christian liberty, to promote a Christian temper, and lead to good morals.

This work is divided into several sections. In the first he gives a view of the outlines of the ancient church discipline, and the general effects of it. In the second he endeavours to trace out the corruptions of it.

Among those corruptions he reckons the exaltation of the presbyters or elders, and of the deacons also, into the rank of single bishops, in churches; ecclesiastical animadversions upon particular *opinions*; the annexing of *civil penalties* to the sentence of excommunication; the injunction of a variety of ridiculous *penances*, as walking barefoot, repeating a certain number of pater-nosters, and ave-marias, pilgrimages, &c. and especially the commutation of those for sums of money. In consequence of which, he observes, religion became a mere trade, and was a fund of vast wealth to the priests and the court of Rome, who spent the sums they extorted from the superstition of the people in the most abominable excesses.

In the third section he gives a particular account of the very low state of church discipline among the rational Dissenters; and shews, that in consequence of this neglect, the original ends of a Christian society are very imperfectly answered.

In the fourth he endeavours to trace out the causes which have contributed to bring church discipline into its present low estate.

In the fifth he exhibits a view of the progress and present estimation of preaching, which, he says, is become almost the sole object of their assemblies.

In the sixth he has given us a delineation of a method of church government, the heads of which are as follow. All the members of the society are to meet and make choice of a proper person to officiate among them as a public instructor.—Being provided with a minister, corresponding to the office of a bishop in the primitive times, the society in the next place, is to chuse a number of the more elderly, grave, and serious persons, and withal, if possible, the more wealthy of their own members, to bear the title and office of *elders*. The choice is to be made by lot or ballot, and not fewer to be appointed than ten or twenty in a society of three or four hundred. These elders with the minister at their head (but with no more power than any other of them) are to form a *consistory*, and to meet about once a month to consult together concerning the state of the church, and the best method of promoting its real interests.

With respect to their office and the method of regulating the society, our author proceeds in this manner :

‘ Let it be the business of every elder to admonish all the members of the society that live within his district or neighbourhood, of every irregularity, or tendency to it, with prudence and discretion ; taking the opinion of his brethren, or of the minister, in difficult cases ; let notorious offenders only, and those who have rejected the repeated admonitions of one or more, be proposed to the whole society for public censure ; and when a person incurs the last sentence, excommunication, let him not, however, as in the primitive times, be excluded from the benefit of public worship, but let some other method be taken of letting it be known, that he is no member of the society. For this, and other purposes, let a register be kept of all public proceedings. In very difficult cases, let the minister and elders of one church consult with the minister and elders of other churches, and give one another mutual advice.

‘ I should think it advisable, that every member of the society should formally give in his name as such, that it be entered in the public register, and that this act be considered by the rest as an admission to communion with them in the celebration of the Lord’s supper, and also as a promise on his side, that he will communicate, provided he really believe the rite to be an institution of Christ. But let not this, or any other opinion exclude a person from the benefit of the society, if he be a believer in the Christian religion, and profess obedience to it, as far as he understands it ; and let not any persons, though they be no Christians, be at all discour-
raged

reged from attending any religious exercises of the society, as often as they please.

‘ If it should happen that the minister be absent on a Lord’s-day, and no other person, equally qualified, can be conveniently procured to officiate in his place; and if it be thought that the society would suffer by being dispersed, let one or more of the elders supply his place, by reading the scriptures, and distinctly pronouncing prayers and discourses, generally approved.

‘ I would advise, that, the elders and deacons of a church make use of the compositions of others, whenever they do any part of the ministerial duty. It is barely possible that persons who have had no liberal education, should acquit themselves with propriety and decency, either in prayer or preaching, without that assistance. It is very possible, indeed, that, in their attempts at *extempore* prayer, or preaching, they may please themselves, and some of the more ignorant of the people; but that success is very apt to fill them with vanity and self-conceit, for want of that just view of things, and that knowledge of themselves, which it is hardly possible to acquire, without more reading, thinking, and conversing with the world, than generally falls to the share of the private members of Christian societies. In this case, it is almost always found, that the ignorant and conceited are the most forward, while the truly modest, and best qualified, are the most backward to shew their talents in public; and many are the mischiefs that I have known this custom to have produced in societies.

‘ There will be a particular propriety in the elders visiting the sick and afflicted, as they will generally be their neighbours, and persons to whom they will be able to unburden their minds, with more freedom than they can to a minister.

‘ As to the necessary civil offices of the society, such as making collections, distributing the bread and wine, &c. I imagine that persons of an age inferior to that of elders, will be the most proper to discharge them. Let them, however, be young men of sobriety and good character, bearing the title of deacons, and let this office be considered as a rank in the church preparatory to that of elder.

‘ In general, let no elder be under thirty, or perhaps forty, and no deacon under twenty years of age.

‘ Let both the elders and deacons be ordained to their office by the prayers of the congregation; and, if it be convenient, let the ministers of other societies be invited to attend and assist.

‘ Lastly,

‘ Lastly, let this new formed society imitate the primitive Christians, and modern Quakers, in attending to the temporal welfare of the members of the society ; particularly in encouraging industry, discountenancing idleness and profligacy, and effectually relieving the industrious and helpless poor: for this purpose let collections be made, as in the primitive times, and among the modern Methodists, much more frequently than is usually among us ; for by this means greater sums are raised with less difficulty. If it be thought proper, let an institution of later ages be adopted, and stewards of the public funds be appointed, who, in their general rules of distribution, shall be governed by the votes of the people.

‘ Such, my brethren, is the constitution, order, and discipline, that I could wish, but despair ever to see established in Christian churches. Were I a member of such a church, I should rejoice in its privileges, and I should dread its censures.’

As many objections, no doubt, might be made to this scheme of church discipline, our author considers such as he thinks of any weight, and more distinctly points out some of the advantages which he supposes would attend it.

The concluding section contains some additional considerations, as *motives* to the establishment of ecclesiastical discipline.

VIII. Leonidas. *A Poem. 2 Vols. 8vo. 6s. Cadell.*

AS the author of this excellent poem hath made considerable additions to it, and improved it in this fifth edition ; and as it hath not been read so much as it deserved, since its novelty was worn out, we may, without impropriety, give it our particular attention.

If in this criticism any sentiments, or expressions should come from us, which may seem derogatory to the character of Homer, we here offer a precaution, to guard them against misinterpretation.

The best criterions of productions in the fine arts, are the genuine feelings, and the improved taste of mankind ; not early examples, and dogmatical laws. Liberal scholars judge of Homer himself by the former tests ; while mechanical pedants estimate him by the latter. Yet we should be loth to show irreverence to the fame of the father of poetry. We are ready to allow, what it would be impertinence in us to deny, that Homer's greatness has never been excelled ; that to be possessed of it in the age in which he lived was astonishing, and convinces us, that in whatever period he had flourished, he would have been the first of his cotemporary poets ; and that his

his faults, or rather his excrescences, and luxuriance,⁷ are not to be imputed to his penetrating and comprehensive mind, but to the rudeness of his times. It is weak and ridiculous to commend, or imitate, a sentiment or simile, merely because it was written by Homer: but it is equally weak and absurd, to incur the literary infamy of Perrault, by endeavouring to persuade the world that Homer was but an ordinary man; and that the emotions which the reading of his poems have raised for three thousand years, have been excited without a cause.

After this preliminary homage to the reputation of Homer, if in the sequel of this article we venture to discriminate between what is inconsiderately admired, and what deserves to be admired, we shall not fear the imputation of temerity and presumption.

The subject of Mr. Glover's poem is the famous expedition of Leonidas to the straits of Thermopylæ, to oppose the entrance of the numerous armies of Xerxes, by that passage into Greece. When the Asiatic monarch was making warlike preparations against Greece, the Lacedæmonians sent messengers to the oracle of Delphi to inquire the event of the war. The answer of the oracle was, that unless a king descended from Hercules should die, Lacedæmon would be destroyed. Leonidas, a king of Sparta, and a descendant of Hercules, on hearing this decree of the gods, offered, without hesitation, to die for his country. He marches forth at the head of three hundred of the choice troops of Sparta; in his way to Thermopylæ, he is joined by forces from the different countries of Greece; and, on his arrival there, his army amounted to about eighteen thousand men. With this number, he is to check the irruption of at least two millions of Persians. In the repeated engagements betwixt the two armies, the Barbarians are repulsed with great slaughter. The Greeks, however, with many obstinate encounters, and prodigies of valour, are at length much diminished. The small remaining number, with Leonidas at their head, make their last stand for Greece, and sacrifice their lives to liberty. They sink down in honourable death, overwhelmed with multitudes, and exhausted by the efforts of their own courage. Leonidas falls the last of the Grecian commanders, not the victim of one arm, but expiring by the wounds of many.

This is the ground-work of this beautiful and animated poem. The genius of Mr. Glover is adequate to his noble subject. The preparatives to this famous expedition, the domestic scenes which might be supposed to precede it, are justly imagined, and elegantly and pathetically described. His au-

gust

gust hero is strikingly characterized, and distinguished : we are interested in every word that he speaks, in every motion of his majestick frame. Our minds accompany him attentively from the beginning of his march to his glorious death at Thermopylæ. The portraits of his other heroes, and of the principal officers in Xerxes's army, are artfully, and strongly diversified. It is not without foundation objected to Virgil, that his warriors are not different enough from one another. But this objection cannot be made to Mr. Glover ; he excels in marking his characters with distinguishing peculiarities. We have not here the *fortemque Gyan, fortemque Cloanthum* ;—but the sage Dienece, and the hospitable Oileus ; Diomedon exhibits to us the rough, honest, and intrepid soldier ; the courage of his friend Dithyrambus is softened, and adorned with elegance of manners, with a taste for poetry, and talents for the arts. In Menalippus, the poet delineates a youth who claims our love, and our esteem : his mind is ingenuous, and susceptible ; he is ardent for military glory, yet modest, and obedient to the advice of experience and age. In Xerxes, and his attendants, the sultan and the slave are painted in natural and lively colours ; and in their conferences, the principles and prejudices of despotical government are forcibly represented. The character of Artemisia, queen of the Carians, is singular and picturesque : she unites the valour and activity of the soldier with the dignity of the queen ; an admiration of Greek heroism with fidelity to the Persian monarch. Hyperanthes is a prominent character among the stupid and servile Asiatics ; the intrepidity, the generosity, the tenderness of his nature, extort our admiration of him, and make us regret that he is fighting in so bad a cause.

We are not in this poem made acquainted with warlike dispositions and operations, by tedious enumeration and trite description. When the Spartan phalanx moves, we too are put in motion by the imagery of the poet. We see the ardour of their eyes, and feel their throb for glory. Mr. Glover, remarkably displays the elegance of his imagination in some parts of his work, in which he imitates, and improves upon Homer, and which it required uncommon art and talents to render agreeable and entertaining. His catalogue of Xerxes's forces is adorned with fine painting ; and the several nations are distinguished by short, but beautiful descriptions of their arms, their country, and their manners. His survey of the Persian army is certainly more entertaining than Homer's catalogue of the Grecian ships ; an unideal list of proper names, which could only be interesting to his countrymen, as it might help to ascertain their geography.

Mr. Glover, too, when he enumerates the killed and wounded, intersperses the detail with affecting imagery more than Homer. When a warrior is slain in Leonidas, the poet generally informs us of some important circumstance of his history. Of this information, Homer is very sparing: though he is very minute in relating the various wounds by which his heroes are sent to the Stygian shades. His account of slaughter may be amusing to anatomists, but they are disagreeable and painful to a reader who is merely a man of imagination and taste.

Let not an invidious and malignant critic tax us with rashness and presumption, for comparing some parts of the *Iliad* and of Leonidas. Excellence in writing is not confined to the Greek language, nor to the page of Homer.

Mr. Glover has made a most happy choice of a general subject, and of a hero. The defence of Greece at Thermopylæ is one of the most memorable events, and Leonidas one of the most illustrious characters in history. The brutal wrath of the son of Peleus, and its effects, cannot come in competition with those noble objects. Nor is our attention so much attracted by the piety of Æneas, and the founding of a colony, as by them.

The judgment likewise of the epic poet deserves to be highly praised, when he chuses a subject likely to captivate the affections of the nation to which his work is principally addressed. The exploits of Leonidas, and his countrymen, for the cause of liberty, though admired by Europe, are certainly with peculiar propriety held forth to the view of England, the freest country in the world.

We must not forget to take notice of the episodes in Leonidas, which are extremely beautiful and sentimental, full of fine description, and elevated morality.

This poem contains a great variety of similes, not one of which, perhaps, is exceptionable. They are pertinent to the objects to which they are applied, and they are painted with flowing colours, and warm expression.

The versification of Leonidas is harmonious; but it is to be wished, that its harmony had been more varied. A writer of an epic poem should particularly endeavour to acquire a wide compass of poetical modulation. For the tedium, which the reading of ten or twenty thousand metrical lines is apt to bring upon a reader, seems to be one of the causes why that species of composition is extremely difficult.

The speeches in Leonidas have great merit; they are not too prolix; we never wish to be at the end of them; they are characteristick of the speakers; they kindle in the heart of him who reads them the flame of patriotism and virtue.

It will be proper to exemplify from the poem some of its principal beauties in confirmation of our praise.

Leonidas, when he is about to march from Sparta, goes to take leave of his queen. The whole interview betwixt them is extremely pathetic. After he has consoled her in the language of a husband and a hero, the poet paints the following tender domestic scene.

‘ Here paus’d the patriot. In religious awe
Grief heard the voice of virtue. No complaint
The solemn silence broke. Tears ceas’d to flow ;
Ceas’d for a moment soon again to stream.
Behold, in arms before the palace drawn,
His brave companions of the war demand
Their leader’s presence. Then her griefs renew’d,
Surpassing utterance, intercept her sighs.
Each accent freezes on her falt’ring tongue.
In speechless anguish on the hero’s breast
She sinks. On ev’ry side his children press,
Hang on his knees, and kiss his honor’d hand.
His soul no longer struggles to confine
Her agitation. Down the hero’s cheek,
Down flows the manly sorrow. Great in woe
Amid his children, who inclose him round,
He stands, indulging tenderness and love
In graceful tears, when thus with lifted eyes,
Address’d to heav’n. Thou ever-living pow’r,
Look down propitious, sire of gods and men !
O to this faithful woman, whose desert
May claim thy favor, grant the hours of peace !
And thou, my bright forefather, seed of Jove,
O Hercules, neglect not these thy race !
But since that spirit, I from thee derive,
Transports me from them to resistless fate,
Be thou their guardian ! Teach them like thyself
By glorious labours to embellish life,
And from their father let them learn to die.’

In the sixth book, the Grecian commander, fatigued with pursuing the Persians, retires for refreshment to a cave in the side of mount Oeta. Dithyrambus, discovering a passage through it, ascends to the temple of the Muses. We are sorry we have not room to give our readers his interview with the priestess, as a specimen of Mr. Glover’s powers in descriptive poetry.

The beautiful episode of Teribazus and Ariana, makes part of the eighth, ninth, and tenth books of this poem. Ariana was sister to Xerxes. Teribazus was a young officer in the Persian army ; his mind was susceptible and elegant, and enriched with knowledge. He had long entertained a passion for Ariana, who cherished as warm a flame for him : they kept their love, however, a secret from each other ; as they could not hope to be united in marriage, from the inequality of

of their stations. The soliloquy of Teribazus before the expedition of Xerxes against Greece, is natural and tender.

‘ Yet thus to love, despairing to possess,
Of all the torments, by relentless fate
On life inflicted, is the most severe.
Do I not feel thy warnings in my breast,
That flight alone can save me? I will go
Back to the learn'd Chaldeans, on the banks
Of Ganges seek the sages; where to heav'n
With thee my elevated soul shall tow'r.
O wretched Teribazus! all conspires
Against thy peace. Our mighty lord prepares
To overwhelm the Grecians. Ev'ry youth
Is call'd to war; and I, who lately pois'd
With no inglorious arm the soldier's lance,
Who near the side of Hyperanthes fought,
Must join the throng. How therefore can I fly
From Ariana, who with Asia's queens
The splendid camp of Xerxes must adorn?
Then be it so. Again I will adore
Her gentle virtues. Her delightful voice,
Her gracious sweetness shall again diffuse
Resistless magic through my ravish'd heart;
Till passion, thus with double rage inflam'd,
Swells to distraction in my tortur'd breast,
Then—but in vain through darkness do I search
My fate—Despair and fortune be my guides.’

The reader, perhaps, will wish to know the fate of these lovers. The unfortunate passion of Teribazus hurries on his valour to the most dangerous exploits. He is slain by Dithyrampus. Ariana comes to the Grecian camp to beg the body of her lover, which Leonidas grants her with the sympathy of a hero. Her lamentation over the corpse, and the four lines after it, unfold the catastrophe.

‘ O torn for ever from these weeping eyes!
Thou, who despairing to obtain a heart,
Which then most lov'd thee, didst untimely yield
Thy life to fate's inevitable dart
For her, who now in agony reveals
Her tender passion, who repeats her vows
To thy deaf ear, who fondly to her own
Unites thy cheek insensible and cold.
Alas! do those unmoving, ghastly orbs
Perceive my gushing sorrow! Can that heart
At my complaint dissolve the ice of death
To share my sufferings! Never, never more
Shall Ariana bend a list'ning ear
To thy enchanting eloquence, nor feast
Her mind on wisdom from thy copious tongue!
Oh! bitter, insurmountable distress?
‘ She could no more. Invincible despair
Suppress'd all utterance. As a marble form,
Fix'd on the solemn sepulcher, inclines
The silent head in imitated woe

O'er some dead hero, whom his country lov'd ;
 Entranc'd by anguish, o'er the breathless clay
 So hung the princess. On the gory breach,
 Whence life had issu'd by the fatal blow,
 Mute for a space and motionless she gaz'd ;
 When thus in accents firm. Imperial pomp,
 Foe to my quiet, take my last farewell.

There is a state, where only virtue holds
 The rank supreme. My Teribazus there
 From his high order must descend to mine.

' Then with no trembling hand, no change of look
 She drew a poniard, which her garment veil'd ;
 And instant sheathing in her heart the blade,
 On her slain lover silent sunk in death.'

We shall give one instance of the propriety and elegance of his similes : this example is equalled in many passages of the poem. Melissa, the priestess of the Muses, on hearing of the death of her father Oileus, says,

' Placid were his days,
 Which flow'd through blessings As a river pure,
 Whose sides are flow'ry, and whose meadows fair,
 Meets in his course a subterranean void ;
 There dips his silver head, again to rise,
 And, rising, glide through flow'rs and meadows new.
 So shall Oileus in those happier fields,
 Where never tempests roar, nor humid clouds
 In mists dissolve, nor white-descending flakes
 Of winter violate th' eternal green ;
 Where never gloom of trouble shades the mind,
 Nor gust of passion heaves the quiet breast,
 Nor dews of grief are sprinkled.'

In the twelfth book, fire is set to the Persian camp in the night, by the command of Leonidas. In describing its devastation, Mr. Glover shows that he can paint the scenes of War as well as those of Flora and of Love.

' At the hero's nod
 Devouring Vulcan riots on the stores
 Of Ceres, empty'd of the ripen'd grain,
 On all the tribute from her meadows brown,
 By rich Thessalia render'd to the scythe.
 A flood of fire envelopes all the ground.
 The cordage bursts around the blazing tents.
 Down sink the roofs on suffocated throngs.
 Close-wedg'd by fear. The Libyan chariot burns.
 Th' Arabian camel, and the Persian steed
 Bound through a burning deluge. Wild with pain
 They shake their singed manes. Their madding hoofs.
 Dash through the blood of thousands, mix'd with flames,
 Which rage, augmented by the whirlwind's blast.'

In this edition the poem is corrected throughout ; the characters of Oileus, Meliboeus, Melissa, Artuchus, Æschylus, and Artemisia, are entirely new : the two last are taken from history. Æschylus was a distinguished warrior, and tragick

poet of Athens. Artemisia, the queen of Caria, is celebrated by Herodotus for her martial spirit, and abilities in council. Most of the old characters appear in new situations. The author has likewise now extended his work to twelve books, which before only consisted of nine. A Blackmore might imitate Virgil in the division of an epic poem; but to resemble the majesty of the Mantuan bard is only granted to such a genius as Mr. Glover.

IX. *A Familiar Introduction to the Theory and Practice of Perspective.* By Joseph Priestley, LL.D. F.R.S. 8vo. 5s. boards. Johnson.

THE greatest difficulty in attaining the knowledge of any art or science, most undoubtedly consists in forming a just idea of its elementary principles; and of the definitions employed in it; for this reason, every author who attempts to explain the sciences, should endeavour to render the general principles as plain, intelligible, and obvious as possible; it were therefore sincerely to be wished, that every future writer upon Perspective, would strictly confine himself to the use of those definitions which Dr. Brook Taylor (to whom we are indebted for the best book of linear perspective, perhaps, ever yet published) has advanced in that celebrated performance. He found it absolutely necessary in order to render the principles of the art more general, to consider the subject entirely anew, as if it had never been treated of before. The principles of the old perspective were of too narrow and confined a nature to be of any use in his design. He was therefore forced to invent new terms of art, those already in use being peculiarly adapted to the imperfect notions which were then conceived of this science. The term of Horizontal Line, for instance, is apt to confine the notions of a learner to the Plane of the Horizon, and to make him imagine, that that plane enjoys some particular privileges, which makes the figures in it more easy, and more convenient to be described, by the means of that horizontal line, than the figures in any other plane; as if all other planes might not as conveniently be handled, by finding other lines of the same nature belonging to them: upon this account, Dr. Taylor makes no difference between the plane of the horizon, and any other plane whatsoever; for since planes, as planes, are alike in geometry, it is most proper to consider them as so, and to explain their properties in general, leaving the artist himself to apply them in particular cases as occasion may require.

To those who are well acquainted with the elements of geometry, this method of perspective will appear very concise and

elegant ; yet, on the other hand, where practice alone is required, it may, as Dr. Priestly justly observes, be readily attained without much previous knowledge in the mathematical science. This, continues our author, I found by experience ; for, notwithstanding, ‘ I got a general idea of the theory of perspective pretty early, at the time that I attended to other branches of mathematical science, I was not capable of making a draught of any thing, till I was under a necessity of having original drawings of electrical machines and apparatus, and was in a situation where I could not find any person to make them for me. At first I puzzled myself with several mechanical methods of drawing, but though I made considerable improvements in some of them, I was obliged, at last, to have recourse to the rules of perspective. I found them, however, so immethodically digested, or so insufficiently explained, that, in several cases, I was able to investigate the rule myself, from considering the nature of the thing, sooner than I could find it in the books ; and after all, the drawings that I did make at that time, were executed when I had a very imperfect knowledge of the art.

‘ The embarrassments I then found myself in, made me attend to the subject afterwards, when I was more at leisure for it. Having struggled with the difficulties myself, and writing while the idea of them is fresh in my memory, I hope, that I have been better able to obviate, or remove them, for the benefit of others. I have been willing, however, to make the attempt, and I flatter myself, that any person, of the age and qualifications of those who ever think of learning to draw, may, by help of this treatise, without any instructor, make themselves masters of every thing that is essential to this art. Less than a week, I am pretty clearly of opinion, would be sufficient for a master of the art to instruct another in it, in the method here laid down ; and a few hours would be sufficient to give a person, who has a previous knowledge of geometry, a perfect idea of all the real varieties that can possibly occur in the practice of it.’

With regard to the work itself, which the author modestly terms only a *Familiar Introduction* to the Theory and Practice of Perspective, and is therefore, by no means, intended to supersede other valuable performances ; it appears, as far as we are able to judge, to be executed with a considerable degree of accuracy. The theory is clear and satisfactory, the definitions and technical terms reduced to as few as the nature of the subject will admit ; and the practical part laid down in a very comprehensive and familiar manner. We therefore recommend this work as worthy the perusal of those who are desirous of attaining a competent knowledge in the art of linear perspective.

X. *A Voyage through Hell, by the Invincible Man of War, Captain Single Eye, Commander; dedicated to your Grandfather.*
8vo. 4s. Richardson and Urquhart.

THE title of this book is not less curious than its contents; and we defy the most sagacious of mortals to find out the merit of the performance, or to afford us the least probable guess at the design of the writer. In a word, he is truly an original, and we hope never to see any servile imitators of so vile a rhapsody. We are presented at the beginning with a long list of the *Dramatis Personæ*. But if the reader insists upon our informing him of the reason why these persons are introduced, and what part they are to act, we must fairly tell him, it is not in our power. We will, however, produce a few of those personages to their notice. Captain Single Eye is commander, then follows a list of warrant and commissioned officers: First lieutenant, Mr. Pureviews; second ditto, Mr. Strong; third ditto, Mr. Hopewell; fourth ditto, Mr. Standfast; parson of the ship, Mr. Truth-and-day-light; *cum multis aliis ejusdem generis*. If it is possible to collect any thing from this performance, it is, that the author designs to laugh at the established religion, and is no small favourer of the predestinarian scheme, as well as that of faith without works.—Now for a specimen,

‘ You, my fellow mortals of the town of Legality, to you I address myself: I am led to judge that the eyes of your minds are fixed upon objects that cannot yield you any true happiness; while your views are fixed upon any creature attainments, you may be very sure to meet with disappointments; and if you expect any spiritual life from that quarter, you may depend upon coming short of it, because it is seeking the living among the dead, for by the deeds of the law can no flesh be justified; for if there had been a law which could have given life, verily righteousness should have been by that law; besides, you are declared without power, and without strength; nay, even dead in trespasses and sins; and by the law is the knowledge of sin; nay, the law was given, that the offence might abound; and he that is guilty of the breach, but even of the least of these commandments, is guilty of the breach of the whole law; and no unclean thing can enter the kingdom of heaven: but, saith the apostle, “ We are all as an unclean thing, and there is none that doth good, no not one.” The law is that flaming sword, that is set to keep the way of the tree of life, and will kill the spirit that thus approaches to the tree of life, and it is its proper office to kill every soul in the world; for, saith Christ, “ except a man lose his life, he cannot find it;” you are wanting

to attain to spiritual life in a way clearly opposite to God's own faithful declaration ; you are stumbling among dark mountains, in the valley of the shadow of death, buoyed up with only the hopes of the hypocrite, you own consciences condemning you ; and if so, God is greater than your consciences, and will also condemn you ; Christ saith, speaking in the name of God, " I am the way, the truth and the life." God is a spirit, and those that worship him, must worship him in spirit and in truth, for the flesh profiteth nothing, it is the spirit that quickeneth ; no man can see God till he has lost the life of all fleshly hopes ; God has everlastingly secured that way, it is by a death, and resurrection in spirit, that God is seen, and spiritually known ; then, and not till then, the spirit becomes acquainted with God in spirit, becomes married to the Lord ; and as it stands divorced from all its former hopes and lovers, then, and not till then, it becomes at liberty to be married to another, even to the Lord, whoin it joyfully takes for its wisdom, righteousness, sanctification, and redemption, and thus its Maker becomes its husband ; the Lord of Hosts is his name ; and thus the spirit's wounds are healed, while she sits under her own vine, and under her own fig-tree ; and nothing can make her afraid, while she thus sits admiring the beauties and wisdom of her glorious Maker and husband, while he sweetly teaches her the following lessons.'

But these lessons being rather long, and not very edifying, we must take leave to omit them, and refer the reader to the book itself, if he wishes to indulge his curiosity any further.

The next circumstance which raises our admiration is the curious revival of some of the cant terms which were in use with the religious army of Oliver Cromwell ; for this purpose, we are under the necessity to quote more of this work than is agreeable to us, rather to give our readers some idea of its want of merit, than to raise its author into consequence ; — we (meaning the ship's crew) ' fell down the coast a little way, and let go our anchor off the town of Conviction, not above a musket-shot from the shore, and there we lay, to give any of the people an opportunity to go on shore, to buy whatsoever they should want for the whole remaining part of the voyage.

' You must note this was a medicinal town, not many inhabitants, except what were either chemists, druggists, apothecaries, doctors, distillers, &c. for this town's dependence was upon foreigners and strangers ; so our people went on shore, first, one boatfull, and then another, till the whole that wanted had gone, and every one came loaded on board, for they laid out a good deal of money in this town ; and all partly bought the same kind of merchandize, which were chiefly as

follows :

ollows : the oil of merit, mediatorial powder, syrup of faith, incense of resolution, spirits of hope, the syrup of love, the oil of constancy, and a few grains of the powder of zeal; eye-salve, plaisters, bandages, and lancets of conviction, *some made ones*; a bottle of kill-sin, a bottle of piety-water, a bottle of conviction-drops, a drachm of sincerity, balsam of hearts-ease, &c. and every man much the same, both as to sorts and quality.'

MONTHLY CATALOGUE.

11. *A Plea in Favour of the Shipwrights belonging to the Royal Dock-Yards, humbly offering Reasons to the Public for an Addition to their Pay: With a Method to effect it.* By W. S. 8vo. 6d, Crowder.

WHEN we first took up this pamphlet, we were in hopes to have met with a sober performance, in which the case of his majesty's shipwrights was dispassionately drawn up, and their petition urged with a modesty becoming the humble rank they hold among his servants. Instead, however, of a plain narrative, and a decent recommendation of their complaint, we have had the mortification to peruse a heap of unargumentative stuff, which is at once written with affectation, and enforced with a more ridiculous species of vehemence than we ever yet remember to have encountered in any of our literary rambles. Instead of attempting seriously to remove such a block of shapeless timber as this, we shall content ourselves with taking off a few of its chips, and leave the reader to make a bonfire with the rest.

The writer of this pamphlet asserts, that a man whose pay does not exceed twelve shillings and six pence per week, cannot afford to marry; and thus pompously he reasons on the consequences of celibacy. 'The decrease of population is not the only evil consequent on discouraging matrimony; for young men feeling the common propensities of human nature, they of necessity must support a *constant, fierce, and unnatural conflict with themselves*; or plunge into licentiousness, by flying to the polluted bosom of a prostitute, or falling into the deeper guilt of adultery. Thus a nation is not only weakened by depopulation, which is truly alarming, but also loaded with criminality, which is yet more dreadful.'

We do not clearly understand what is meant by this *constant, fierce, and unnatural conflict with themselves*; and ill would it become the Reviewers, should they strive to conceal their ignorance on any occasion.

Our author next expatiates, with no less inflation of style, on the dignity of a shipwright, as follows:

'The shipwrights of our day, instead of being able to ap-

pear with that decent pride and peculiar alertness which distinguished them in their better days, are obliged to wear the mean garb of poverty, and carry in their countenances the intrenched marks of inward depression: instead of engaging in their laborious employ with their usual alacrity, and exercising the *various postures and flexions of their bodies with their former easy address*; now they are obliged, for want of due nourishment, to bend under their labour, and *paralytically tremble in the exertions of their strength*.'

From these *various postures and flexions of their bodies*, together with their former *easy address*, we should be tempted to believe that the ancient shipwrights were very expert in dancing; and indeed, like the barber-surgeons, united two professions: that, like Sir Andrew Aguecheek, they tripped through Deptford yard in a galliard, and went home from that of Chatham in a coranto; that their *common walk was a jig*, and that they would not so much as make water but in a sink-apace. From the conclusion of the same paragraph we should conceive, that modern shipwrights are by no means able to dance as gracefully as their predecessors; that his majesty's dock-yards contain only a parcel of poor paralytic skeletons, who shake like Chinese figures on a chimney-piece; and that any one of them, as Falstaff says, *can creep through an alderman's thumb-ring, and is not more than an eagle's talon about the waist*.

One of our author's next arguments is to prove that shipwrights have *better stomachs* than either soldiers or sailors. This disquisition, though it appears slender at first sight, is certainly of great consequence to the public, and deserves to be entered into with all proper deliberation. We have been constantly taught to consider the Critical Reviewers as having the greatest stomachs, and the least proportion of food to gratify them, of any men living; but are now comforted by finding that we have brothers in misfortune, who suffer as much from the calls of hunger, and the sharp pinches of necessity, as ourselves.

We will not take up more of our reader's time than is just necessary to point out to him the precise object which this pamphlet is written to obtain, viz. 'Two shillings and six-pence per day, as a bare day's pay, together with extra-work in the summer season; (they, on their part, cheerfully giving up their right to the chips) which would'——would do what, says the reader? Take the rest in the author's own tumour of expression——'would strike the tongue of riot dumb for ever, and fire their whole body with a grateful sense of the obligation.'

The late conflagration at Portsmouth seems to break out afresh in this last paragraph; and, from the motly style of the whole performance, we shall not hesitate to say, we believe it to have been the joint composition of all the officers in all his majesty's

majesty's yards, from the great and mighty masters attendant, down to the cabin-boys, powder-monkeys, and old women who steal the chips.

We wish all success to our shipwrights, but cannot help our belief that they are as well paid in proportion to their merits, as any other carpenters in the kingdom; and without the spirit of prophecy can venture to assure them, that if ever their wages should be raised, it will not be in consequence of the labours of Mr. W. S. who seems, like Shakespeare's pedant, to have been *at the feast of languages, and to have brought away all the scraps.*

12. *Two Speeches of a late Lord Chancellor.* 8vo. 1s. 6d. Almon.

The utmost sketch of critical sagacity will not afford us a reason to account for the appearance of these speeches particularly at this time, unless it was with a view to make the purchasers believe they were the production of a much later chancellor than they really are. Something of this kind of literary jockeyship appears in the present case; and it is that sort of deception which is not easy to be discovered before you buy the book. The subject of the first speech relates to the abolition of heretable jurisdictions in Scotland, which was in the year 1746. The other is upon the militia bill, in the year 1756. From hence let the reader judge what connection these speeches bear to the present face of affairs; or whether they can have any other merit to recommend them, but being the compositions of the great lord chancellor Hardwicke.

13. *A Letter to the Right Hon. Lord Mansfield.* By John Miffing, Esq. Barrister of the Inner Temple. 8vo. 1s. Davies.

The labour and design of the present performance is to inform the good people of England, that they have a right to petition their king; to elect, or instruct their representatives; and are likewise entitled to freedom of debate. To all these propositions we readily join issue with our author; but when he comes to argue on the nature of these privileges, and to treat of the boundaries which the laws of society and reason assign them, we find him lost and bewildered.

The particular address to the noble lord, calls to our memory a circumstance which occurred at the trial to which this letter is supposed to have a reference; for at that time an excellent distinction was made by the judge, by which our author might have been benefited, and his work would not have been the worse for it. Since this original cause is at this time *sub judice*, we shall not enter further into the matter, but shall take our leave of the author and his Letter.

14. *An Enquiry into the Nature and Legality of Press Warrants.*
8vo. 11. Almon.

This is one of those subjects relative to which much may be said on both sides of the question. It will be necessary to take off somewhat of the gloss of argument which appeals to the passions, if we are desirous of receiving any information concerning a measure, which to this author appears so highly injurious and oppressive.—The exordium opens in the accustomed manner of the present patriotic writers; ‘Among the many daring attacks and infringements on the liberty of the subject, none demands a more serious consideration, than the present mode of impressing men, for the not as yet declared purposes of ministry; an expedient, it is true, resorted to by former administrations, but under circumstances, and at times, far different from the present.’

If any thing is to be collected from the above position, it is, that the present mode of pressing is entirely new, a mere novel custom; or, if such a method was put in practice by former administrations, it was for nobler and more important purposes than the present. This argument does not deserve a serious answer.

He then appeals to the feelings of humanity, which in his opinion furnish out an invincible argument against the power of raising seamen by the mode of pressing. He says, ‘The man of feelings and humanity cannot steel his heart against the impulses of compassion, nor shut his ears to the doleful complaints of anguish and distress; the repinings of widowed wives, or the tears of forlorn infants.’—Wherever this is the case, we heartily sympathize with our benevolent author. But let us look more closely into this matter; perhaps some of these frightful spectres may then vanish away. Every person must know from experience, that there are great numbers of persons who might be rendered serviceable to the world, but live by rapine, and are immersed in all sorts of infamy and disorder, to the great annoyance of the more civilized part of mankind. Now we apprehend, that the first intention of the legislature, in the act of pressing, is to take off some of these exuberant branches; and who is there that can lament the absence, for a few years, of such *peaceable neighbours*? In the next place, those men who have been in the sea-service become objects of the act of pressing. And we freely declare, that we do not see any great harm in this measure.

Upon the whole, this act of necessity has been so often discussed, that we do not expect to find any new lights thrown upon it. As to our own parts, we think that the treatise upon this subject, which was published by the late judge Foster, when

when he was recorder of Bristol, must quiet the mind of every sober citizen; for the *salus regni* is a consideration of such magnitude, that it ought to get the better of every inferior consideration.

15. *The Beginning, Progress, and Conclusion of the late War, with other interesting Matters, considered.* 4to. 1s. 6d. Almon.

Before we can be enabled to give, or entitled to attempt giving, an account of any work, we ought to read it carefully over. We have endeavoured to do this piece of justice to the performance now before us, but have not been able to complete the task. Periods of a mile, amazingly dull, tedious, and perplexed, with many words of most uncouth sound and import; such as *encroachings*, meaning, we imagine, encroachments; and *entirety*, a derivative, we suppose, from *entire*, must plead our excuse from the learned and ingenious author: we want none from the public.

16. *Antiquitates Sarisburienses.* 8vo. 3s. Horsfield.

This publication is of a miscellaneous nature. The contents of it are as follow:

I. A Dissertation on the Ancient Coins found at Old Sarum.—II. The Salisbury Ballad.—III. The History of Old Sarum, from the Arrival of the Romans, &c.—IV. Historical Memoirs relative to the City of New Sarum.—V. The Lives of the Bishops of Old and New Sarum.—VI. The Lives of Eminent Men, Natives of Salisbury.

With respect to this collection, we do not apprehend that it will be found either entertaining or interesting to any but those who are inhabitants of Salisbury. A veneration for the *natale solum* seems to be the principal design of the author in this compilation. The biographical part, which is the conclusion of the book, we think liable to much objection; and were we disposed to be severe, we should call it a faggot of unimportant trifles, published at various times, though for the single purpose of laying a tax on the public of three shillings.

17. *The Moral System of Moses.* By Samuel Pye, M. D. Member of the College of Physicians, Author of the *Mosaic Theory of the Solar, or Planetary System.* 5s. Doddsley.

However distinct the business of a physician may be from one whose profession is more immediately designed to give an answer to every one that asketh him a reason of the faith that is in him; yet, when we consider the nature of the education of the former, and the opportunities he has of tracing out the great Author of the universe in the works of the creation, it must

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with truth be acknowledged, that many of his professors are properly furnished with qualifications necessary for disquisitions of this kind; and many of them have given ample proofs of their knowledge in sacred science.

Every attempt that tends to make the sacred writings better understood by all degrees of men, is highly laudable in itself, and of service to the general interests of mankind; and no helps can be thought superfluous in these days, which seem to boast of being ignorant of the most important truths.

The present, as well as the former work, in which this author has been engaged, seems to have proceeded from a thorough conviction of the importance of the subject, as well as a desire of doing his utmost to investigate sacred truth.

The particulars which the author hath chosen for his enquiry, are those against which the pointless darts of infidelity have been repeatedly levelled, down from lord Herbert of Cherbury, to the puny champion of Geneva. Like a true master builder, he looks well to his foundation; being thoroughly assured that the strength of the superstructure must chiefly depend upon its being properly laid.

The particulars in which we are instructed by Moses, are such as no other writer could have informed us of. To him we are indebted for the knowledge of the creation of all things; of the first parents of the human race; the inventors of arts; the origin of nations; the founders of kingdoms and empires; the institution of laws; the fountain of religious rites; and we may add, of the ancient mythology: but what is of greater consequence, the means of forming a true sense of God and religion; by what means religion came afterwards to be corrupted; and the progress of that corruption.

It appears from the work before us, that the author adheres very closely to verbal criticism, and the natural interpretation of things; and we may venture to affirm, that very good reasons may be given for believing the accounts which Moses has left us, without having recourse to the subterfuge of allegory on every occasion.

A fondness for allegory has been the parent of much absurdity, and in none more conspicuous than the disciples of Hutcheson, and shall we say even the polished Middleton? The admirers of this scheme invert the old maxim, *ex nihilo nihil fit*, for they will produce *ex nihilo omne aliquid*.

We are happy to find that our author coincides so exactly with the learned and judicious critic, Dr. Kennicott, to whose Tree of Life he so pertinently refers. That work was indeed

the first fruits of the doctor's critical knowledge, but has since been distinguished by his indefatigable labours, and rewarded with every possible mark of favour from the literati in all parts of the world.

We shall close our observations on this article with remarking, that as the work is divided into chapters, mostly of an argumentative nature, we cannot, without doing an injury, give a partial extract from the work itself; we will therefore venture to assure the reader, that he will meet, in the perusal of it, with many things new, ingenious, and important.

18. *The Adventures of a Bank Note.* 2 Vols. 8vo. 5s. sewed. Davies.

Not to allow some compassion to laborious dullness, would be cruel and inhuman; but when a writer of ability does not exert himself for the entertainment of the public, he deserves to be severely reprehended.—The author before us is not unacquainted with human nature; and exposes, with humour, the vices and follies of the age; but is too often hurried, by a lively imagination, into a negligence of composition, and looseness of expression.—These faults will, we hope, be avoided in the continuation of this work, which, with many imperfections, is not without its merit.

19. *Letters concerning England, Holland, and Italy.* By Madam du Bocage; Member of the Academies of Padua, Bologna, Rome, and Lyons. Translated from the French. 2 Vols. 12mo. 5s. sewed. Dilly.

The agreeable levity with which Madame du Bocage writes, is characteristic of the French nation. We should, however, be unjust were we to rest all her merit on her manner. Her good sense and uncommon erudition, joined with the art of representing every object of which she treats in a new light, are eminently conspicuous through all her Letters, while they are perused in her native language. These excellencies are indeed much obscured by the servility and awkwardness of the translator, whose prose is in general stiff, and whose attempts, to do justice to her poetical compositions, with which these volumes are copiously interspersed, are always unsuccessful, we might say even below contempt. We would recommend the original to our readers, though truth will not permit us to speak favourably of it in its English habit, in which the mind of the lovely authoress appears to as little advantage, as would her person, if dressed after the clumsy fashion of Amsterdam.

Madame du Bocage has gained no small degree of reputation abroad. She has published an Imitation of Milton's Paradise

radise Lost, under the title of *Le Paradis Terrestre*. She is author of the *Amazons*, a Tragedy, which has been both acted with applause and read with pleasure. She likewise favoured the world with a paraphrastic version of Mr. Pope's *Temple of Fame*, by which she obtained the prize at the Academy of Rouen, where she was born. Christopher Columbus is the hero of an epic poem of her's called the *Columbiade*; and many are the translations and smaller poems for which the French nation is indebted to her industry and genius. To conclude, princes, cardinals, and popes have contended who should compliment and entertain her with the greatest politeness; and none but her present translator seems to have treated her in a manner unworthy her literary deserts.

20. *The Undutiful Daughter; or the History of Miss Goodwin.*
Three Vols. 12mo. 7s. 6d. Noble.

As these volumes contain some good advice for the benefit of young ladies of the present age, they may be safely recommended to their perusal.

Miss Goodwin is the daughter of very worthy and indulgent parents, with two thousand pounds at her own disposal.—In the gallery at the Opera House she meets with a young fellow, who endeavours to make himself agreeable to her, merely for the sake of her legacy.—Eliza, taken with his not unpleasing person, and flattered by the number of fine speeches which he addressed to her, encourages him to follow her.—She is assisted by her mother's maid, who connives at her interviews with her lover.—Mr. Dunning honestly enough tells Eliza that he has not any money, and excuses himself from asking the consent of her father, by urging the certainty of a refusal.—Eliza, fancying herself extremely ill used, not only ridicules her father and mother for their kindly interesting themselves about her happiness, but promises to elope with her lover, in spite of the discreet advice given her by a young friend of hers, whose character is diametrically opposite to her own. The mother of that friend privately continues to inform Mrs. Goodwin of her daughter's intentions. Mrs. Goodwin reproaches Eliza, but rather with tender, than angry expressions.—Eliza is, at times, affected by her mother's very affectionate carriage to her; but she readily renews her correspondence with Dunning, who is all the while laughing at her, to a companion of his, for her passion for him, and declaring, that nothing but the hopes of becoming master of her fortune should prevail on him to marry her.—At length, Eliza makes her escape, and is married.—From that moment joy flies from her bosom. She soon finds that her husband

is proud, idle, extravagant, and worthless in every respect. Her father and mother, however, are both reconciled to her, and settles part of their fortune upon her.—Dunning, after repeated ill treatment, endeavours to force her to give it up, but to no purpose,—Mrs. Dunning being with child, is exceedingly terrified by the sight of a young person whom her husband had debauched, plundered, and deserted, very near her time. The poor girl, after having been humanely, but too late, assisted by Mrs. Goodwin, dies in child-bed.—Eliza being in a short time afterwards delivered of a daughter, meets with the most cutting neglect from Dunning, who spends his whole life either among his libertine companions, or at the gaming-table.—Towards the conclusion of the story Mr. Goodwin, his wife, and his daughter are all involved in a great deal of distress, by the imprudent conduct of Dunning, who is arrested and hurried to Newgate, where he puts an end to his wretched existence with a pistol.—Before this shocking incident, however, Mrs. Goodwin dies; and Mr. Goodwin arrives just time enough to hear the last groan of his unfortunate child, and to take care of his little grand-daughter.

Many of our fair readers will find themselves interested in the history of Miss Goodwin, if they are of tender dispositions: and every daughter, in a situation similar to that of the heroine, feeling herself in the least inclined to be undutiful, should peruse it with particular attention.

21. *Fatal Friendship; a Novel. Two Vols. 12mo. By a Lady.*
5s. Lowndes.

There is nothing in this novel to distinguish it from the common run of circulating productions.—To enter into a critique upon its literary merit would be to waste both time and paper.—The reader will notwithstanding find a great deal of business in the course of the piece, in which many amusing, some interesting, and a few affecting situations are introduced.—The authoress appears to be a great borrower, but has discovered no judgment in making free with a principal character in the Lady Julia Mandeville of Mrs. Brooke, —Miss Walpole, afterwards Mrs. Obrian, is closely copied, but in a very slovenly manner, from Lady Ann Wilmot.—Lady Ann, upon all occasions, talks like a woman of fashion, but the language of Mrs. Obrian is by no means the language of St. James's.—She has a *ton* peculiar to herself, the *bon ton* is very different.

22. *The Captive; or the History of Mrs. Clifford. Translated from the French. Two Vols. 5s. Roson.*

If the translator of these volumes has been a *fidus interpres*, he has carried his literary fidelity a great deal too far, by doing
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passages into English without considering whether the version of them would not render his judgment extremely disputable; whether, indeed, it would not tend to rank him among these *bright geniusses*, who are not overburthened with common sense. We would point out a few paragraphs, to evince the propriety of this stricture, were we not of opinion that it must prove more convenient for the literary reputation of the translator to consign the present work as soon as possible to oblivion.

23. *The Universal Botanist and Nurseryman: Containing Descriptions of the Species and Varieties of all the Trees, Shrubs, Herbs, Flowers, and Fruits, Natives and Exotics, at present cultivated in the European Nurseries, Greenhouses, and Stoves, or described by Modern Botanists; arranged according to the Linnæan System, with their Names in English. To which are added, a copious Botanical Glossary, several useful Catalogues and Indexes. Illustrated with elegant Engravings. By, Richard Weston, Esq. 4 Vols. Vol. I. 8vo. 5s. in boards. Bell.*

An universal catalogue of vegetable productions is a work of so extensive a nature, that, to render it useful, it ought to be executed with as much brevity as possible; and a proper attention to this circumstance is a principal qualification of that before us, which appears to contain a larger variety of the various species of plants and shrubs than other performances of the kind. The author has restricted himself to the most characteristic descriptions of each vegetable, without swelling his work with a multiplicity of synonymous names. The English ones, however, are annexed to the description of every species, which is another considerable circumstance in favour of this catalogue.

24. *The Natural and Chemical Elements of Agriculture. Translated from the Latin of Count Gustavus Adolphus Gyllenborg. By John Mills, Esq. F. R. S. &c. 12mo. 2s. 6d. sewed. Bell.*

The original of this treatise has already been translated into several foreign languages, and has deservedly met with approbation. It contains an ingenious theoretical account of the principles of agriculture, deduced from a rational philosophy; a subject of inquiry which may be considered as of the same importance to an accomplished farmer, as the knowledge of the animal œconomy to a skilful physician. For though it is chiefly by practical observations that both are to cultivate their art, yet a competent acquaintance with the abstract elements of science may prove the means of suggesting useful expedients, and often facilitate the road to practice.

The first chapter of this volume treats of the constituent parts

parts of vegetables, as they are discovered by a chemical analysis. The second is employed on the principles of vegetation in general; and the third on the intrinsic power of seeds, whereby they multiply their kind. In the four subsequent chapters, the author considers the efficacy of heat, air, water, and earth, as far as they promote vegetation.

The remainder of the volume treats also, in a scientific manner, of the various kinds of soils, and the operations of agriculture. In regard to the translation, we need only observe, that it appears to be executed with accuracy.

25. *The Rational Farmer, or a Treatise on Agriculture and Tillage.*

By Matthew Peters, 8vo. 2s. 6d. Flexney.

Mr. Peters appears, from this treatise, to be a man of sense and reflection.—He delivers his observations in a manner becoming a Rational Farmer, whom we shall always consider as a benefactor to the publick.

26. *An Epitome of Natural and Experimenral Philosophy, including Geography, the Use of the Globes, &c.* By Benjamin Donn, 12mo. 2s. 9d. sewed. Kearsly.

This publication is principally intended for the use of such young persons as attend Mr. Donn's philosophical lectures; and is to be considered as an epitome of his lectures at large, with which he intends to favour the publick, when he has rendered them more complete.

27. *A Philosophical Enquiry into the Nature and Properties of Water. With elegant Copper-Plate Figures of the several Salts.* By J. Rotheram, M. D. 8vo. 2s. 6d. Murray.

It appears that this Enquiry was originally undertaken for the satisfaction of the magistracy and inhabitants of Newcastle upon Tyne, in consequence of some late proposals for furnishing them with water. Previous to the examination of the waters in that neighbourhood, the author considers the several properties of that element in general, and the various kinds of it; such as rain, snow, and spring-water. Under the second of these articles we meet with the following observation, which, though it may appear of a trivial nature, Dr. Rotheram very justly remarks, is not unworthy the attention of philosophers.

‘One effect of snow, which I can assure my reader of, and which I do not remember any where to have read, is, that a certain quantity of it taken up fresh from the ground, and mixed in a flour pudding, will supply the place of eggs, and make it equally light: the quantity allotted is two table spoonfulls, instead of one egg; and if this proportion be much exceeded, the pudding will not adhere together, but will fall to pieces in boiling. I assert this from the experience of my own family; and any one, who chuses to try it, will find it to be fact.’

28. *A Dissertation on the Spasmodic Asthma of Children: In a Letter to Dr. Millar. By Benjamin Rush, M. D. Professor of Chemistry, in the College of Philadelphia.* 8vo. 1s. Cadell.

The definition of the spasmodic asthma, which occurs in the beginning of this performance, is so extremely vague and indeterminate, that it is applicable not only to that disease, but to the last stage of a *phibisis pulmonalis*, and even to a common cold. The power of abstracting complex ideas, in framing definitions, is indeed a talent which we have not much room to expect in the present race of medical writers; and for that reason we should the more readily have excused the defect in the author of this pamphlet, had he in any measure supplied it by a tolerable description of the disease, which he has not so much as attempted.

29. *The putting on the New Man a certain Mark of the real Christian:—A Sermon preached at the Tabernacle, on the 5th of January, 1750. By the late rev. George Whitefield, M. A. Chaplain to the Countess of Huntingdon. Taken down in Short-Hand, and transcribed with great Care and Fidelity, by a Gentleman present.* 8vo. 6d. Towers.

The subject of this discourse is—Putting on the New Man, a certain mark of the real Christian.—It is said to have been taken down in short-hand as it was delivered, and to have been carefully transcribed, without any alterations or additions, by a constant hearer and admirer of the author, who has preserved it above twenty years, as a faithful catholic would preserve the beard of St. Anthony, or the breeches of Thomas à Becket. It is an incoherent rhapsody, so much in the usual stile and manner of the preacher to whom it is ascribed, that there can be no doubt about its authenticity.

* * We seldom take the trouble to answer any impertinent letters sent to us in consequence of our censures on dull performances: CRITO, however, shall have one.—When he published his *Reflections on the Ruins of an ancient Cathedral*, he transmitted a copy of them to us, and at the same time intimated his hopes that they might meet with favourable treatment. We reviewed his piece with a levity suitable to the nothingness of it; and, instead of exacuating our pen against the author, we only tickled him with its feather. In consequence of this, the exasperated poetaster sends us word, that we were unjustifiable in such proceeding; because the profits arising from the sale of the work were designed for the relief of an *ingenious though depressed man*. CRITO's opinion therefore is, that if bad verses are devoted to a charitable purpose, the sentence of critical justice is to be diverted from falling on them; and we suppose, by the same reasoning, had he relieved a beggar with bad halfpence, he would think they ought to pass current, because they were given under a benevolent pretence. This is one of the mean artifices of little minds, which strive to screen their private vanity under the mask of public generosity, and are only liberal in that which is of doubtful value.

T H E CRITICAL REVIEW.

For the Month of *December*, 1770.

ARTICLE I.

The Life of Edward Lord Herbert, of Cherbury. Written by Himself. 4to. 8s. sewed. Doddsley.

OF this work, which is at present offered to public sale, a few copies were printed eight or nine years ago, and distributed among the friends of the noble editor.—While it remained in a state which the severity of law alone could term publication, we had no right to review it; and even now shall content ourselves with laying a few extracts before the reader, together with such previous remarks as may serve to characterize the genius of this distinguished author.

In Vol. XXVI. of our Review, p. 51, &c. we have already passed our judgment on a celebrated work of lord Herbert, of Cherbury, entitled, *A Dialogue between a Tutor and his Pupil*. The character of this nobleman was, perhaps, the most heterogeneous of any ever formed by nature. Though a man of genius, he was a laborious, accurate, and faithful writer. Though a philosopher, he was credulous even to weakness; and though a freethinker, superstitious even to contempt. In martial exercises he was unrivalled. His valour was equal to that of Charles XII. and to crown this strange assemblage of qualities, he had a political, as well as personal, courage, which did honour to his country.

The work before us may be safely permitted to speak for itself. The lover of romance will find his wildest wishes gratified in the perusal of it; and we have no doubt but the friends of truth may firmly rely on the veracity of our illustrious biographer.—We shall select the editor's Introduction, for the information

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formation of our readers as to the authenticity of the publication; and insert one of his lordship's chivalrous adventures, for their entertainment: for though the work on the whole may be found neither much to interest the passions, or enlarge the understanding, yet it will serve to afford no small insight into the romantic manners of that age in which the hero of it lived.

' Some years ago the following pages wou'd have been reckoned one of the greatest presents which the learned world cou'd have received. The *Life of the famous Lord Herbert of Cherbury*, written by himself, wou'd have excited the curiosity of the whole republick of letters. Perhaps a less proportion of expectation may attend this it's late appearance. Not that the abilities of the noble writer have fallen into disesteem. His reign of Henry VIII. is allowed to be a masterpiece of historic biography. But they were his speculative works, which, raising a multitude of admirers or censors from their acuteness and singularity, made lord Herbert's a name of the first importance. The many great men, who illustrated the succeeding period, have taken off some of the public attention; for it is on'y a genius of the first force, whose fame dilates with ages, and can buoy itself up above the indifference which steals upon mankind, as an author becomes less and less the subject of conversation. Speculative writers, however penetrating, however sublime their talents, seldom attain the seal of universal approbation, because, of all the various abilities which Providence has bestowed on man, reasoning is not the power which has been brought to standard perfection. Poetry and eloquence have been so far perfected, that the great masters in those branches still remain unequalled. But where is that book of human argumentation, where that system of human opinions, which has not been partly confuted or exploded? Novelty itself in matters of metaphysical inquiry often proves, in effect, a confutation of antecedent novelties. Opponents raise the celebrity of the doctrines they attack: newer doctrines stifle that celebrity. This is a truth, which the bigots of lord Herbert's age wou'd not have liked to hear; but what has happened to many other great men, has been his fate too: they who meant to wound his fame, extended it: when the cry of enthusiasts was drawn off to fresher game, his renown grew fainter. His moral character recovered it's lustre, but has fewer spectators to gaze at it.

' This introduction to his life may not be improper, though at first it may mislead the reader, who will hence perhaps expect from his own pen some account of a person's creed, whom a few sottish zealots once represented as having none at all.

all. His lordship's thorough belief and awfull veneration of the Deity will clearly appear in these pages; but neither the unbeliever nor the monk will have farther satisfaction. This life of a philosopher is neither a deduction of his opinions nor a table of philosophy—I will anticipate the reader's surprize, though it shall be but in a word: to his astonishment he will find, that the History of Don Quixote was the Life of Plato.

‘ The noble family, which gives these sheets to the world, is above the little prejudices which make many a race defraud the public of what was designed for it by those, who alone had a right to give or withhold. It is above suppressing what lord Herbert dared to tell. Foibles, passions, perhaps some vanity, surely some wrongheadedness; these he scorned to conceal, for he sought truth, wrote on truth, was truth: he honestly told when he had missed or mistaken it. His descendants, not blind to his faults, but through them conducting the reader to his virtues, desire the world to make this candid observation with them, “ That there must have been a wonderful fund of internal virtue, of strong resolution and manly philosophy, which in an age of such mistaken and barbarous gallantry, of such absurd usages and false glory, cou’d enable lord Herbert to seek fame better founded, and cou’d make him reflect that there might be a more desirable kind of glory than that of a romantic duellist.” None shut their eyes so obstinately against seeing what is ridiculous, as they who have attained a mastery in it: but that was not the case of lord Herbert. His valour made him a hero, be the heroism in vogue what it wou’d; his sound parts made him a philosopher. Few men in truth have figured so conspicuously in lights so various; and his descendants, though they cannot approve him in every walk of glory, wou’d perhaps injury his memory, if they suffered the world to be ignorant, that he was formed to shine in every sphere, into which his impetuous temperament, or predominant reason conducted him.

‘ As a soldier he won the esteem of those great captains the prince of Orange and the constable de Montmorency; as a knight, his chivalry was drawn from the purest founts of the Fairy Queen. Had he been ambitious, the beauty of his person wou’d have carried him as far as any gentle knight can aspire to go. As a public minister, he supported the dignity of his country, even when it’s prince disgraced it; and that he was qualified to write it’s annals as well as to ennoble them, the history I have mentioned proves, and must make us lament that he did not compleat, or that we have lost, the account he purposed to give of his embassy. These busy scenes were blended with, and terminated by meditation and philo-

phic inquiries. Strip each period of it's excesses and errors, and it will not be easy to trace out, or dispose the life of a man of quality into a succession of employments which wou'd better become him. Valour and military activity in youth; business of state in the middle age; contemplation and labours for the information of posterity in the calmer scenes of closing life: this was lord Herbert: the deduction he will give himself.

* The MS. was in great danger of being lost to the world. Henry lord Herbert, grandson of the author, died in 1691 without issue, and by his will left his estate to Francis Herbert of Oakly-park (father of the present earl of Powis) his sister's son. At Lymore in Montgomeryshire (the chief seat of the family after Cromwell had demolished Montgomery castle) was preserved the original manuscript. Upon the marriage of Henry Lord Herbert with a daughter of Francis Earl of Bradford, Lymore, with a considerable part of the estate thereabouts, was allotted for her jointure. After his decease, lady Herbert usually resided there; she died in 1714. The MS. cou'd not then be found: yet while she lived there, it was known to have been in her hands. Some years afterwards it was discovered at Lymore among some old papers, in very bad condition, several leaves being torn out, and others stained to such a degree as to make it scarcely legible. Under these circumstances, inquiry was made of the Herberts of Ribbisford (descended from Sir Henry Herbert a younger brother of the author-lord) in relation to a duplicate of the Memoirs, which was confidently said to be in their custody. It was allowed that such a duplicate had existed; but no one could recollect what was become of it. At last, about the year 1737, this book was sent to the earl of Powis by a gentleman, whose father had purchased an estate of Henry Herbert of Ribbisford (son of Sir Henry Herbert abovementioned) in whom was revived in 1694, the title of Cherbury, which had extinguished in 1691. By him (after the sale of the estate) some few books, pictures and other things, were left in the house, and remained there to 1737. This manuscript was amongst them; which not only by the contents (as far as it was possible to collate it with the original) but by the similitude of the writing, appeared to be the duplicate, so much sought after.

* Being written when lord Herbert was past sixty, the work was probably never compleated. The spelling is in general given as in the MS. but some obvious mistakes it was necessary to correct, and a few notes have been added, to point out the most remarkable persons mentioned in the text. The style is remarkable good for that age, which coming between
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the nervous and expressive manliness of the preceding century, and the purity of the present standard, partook of neither. His lordship's observations are new and acute; some very shrewd, as that to the duc de Guise, p. 149; his discourse on the Reformation very wise. To the French confessor his reply, p. 170, was spirited; indeed his behaviour to Luynes and all his conduct, gave ample evidence of his constitutional fire. But nothing is more marked than the air of veracity or persuasion which runs through the whole narrative. If he makes us wonder, and wonder makes us doubt, the charm of his ingenuous integrity dispels our hesitation. The whole relation throws singular light on the manners of the age, though the gleams are transient. In those manners nothing is more striking than the strange want of police in this country. I will not point out instances, as I have already perhaps too much opened the contents of a book, which if it gives other readers half the pleasure it afforded me, they will own themselves extraordinarily indebted to the noble person, by whose favour I am permitted to communicate to them so great a curiosity.'

To this, we shall subjoin the circumstances of an attack made on lord Herbert, in consequence of the jealousy of Sir John Ayres, knt. who had entertained an unjust suspicion of this nobleman, concerning a supposed affair of gallantry with his wife.

' ——— Finding he cou'd take no advantage against me, then in a treacherous way he resolved to assassinate me in this manner; hearing I was to come to Whitehall on horseback with two lackies only, he attended my coming back in a place called Scotland-Yard, at the hither end of Whitehall, as you come to it from the Strand, hiding himself here with four men armed on purpose to kill me. I took horse at Whitehall gate and passing by that place, he being armed with a sword and dagger, without giving me so much as the least warning, ran at me furiously, but instead of me wounded my horse in the brisket, as far as his sword cou'd enter for the bone; my horse hereupon starting aside, he ran him again in the shoulder, which thô it made the horse more timorous, yet gave me time to draw my sword; his men thereupon encompassed me and wounded my horse in three places more; this made my horse kick and sling in that manner as his men durst not come near me, which advantage I took to strike at Sir John Ayres with all my force, but he warded the blow both with his sword and dagger: instead of doing him harm, I broke my sword within a foot of the hilt; hereupon some passenger that knew me, and observing my horse bleeding in so many places, and so

many men assaulting me, and my sword broken, cried to me several times, ride away, ride away; but I scorning a base flight upon what terms soever, instead thereof alighted as well as I cou'd from my horse; I had no sooner put one foot upon the ground, but Sir John Ayres pursuing me, made at my horse again, which the horse perceiving pressed on me on the side I alighted, in that manner that he threw me down, so that I remained flat upon the ground, only one foot hanging in the stirrop, with that piece of a sword in my right hand; Sir John Ayres hereupon ran about the horse and was thrusting his sword into me, when I finding myself in this danger did with both my arms reaching at his legs pull them towards me, 'till he fell down backwards on his head; one of my footmen hereupon, who was a little Shropshire boy, freed my foot out of the stirrop, the other which was a great fellow having run away as soon as he saw the first assault; this gave me time to get upon my legs, and to put myself in the best posture I cou'd with that poor remnant of a weapon: Sir John Ayres by this time likewise was got up, standing betwixt me and some part of Whitehall, with two men on each side of him, and his brother behind him, with at least twenty or thirty persons of his friends or attendants of the earl of Suffolk; observing thus a body of men standing in opposition against me, tho' to speak truly I saw no swords drawn but by Sir John Ayres and his men, I ran violently against Sir John Ayres, but he knowing my sword had no point, held his sword and dagger over his head, as believing I cou'd strike rather than thrust, which I no sooner perceived but I put a home thrust to the middle of his breast, that I threw him down with so much force, that his head fell first to the ground, and his heels upwards; his men hereupon assaulted me, when one Mr. Mansel, a Glamorganshire gentleman, finding so many set against me alone, closed with one of them, a Scotch gentleman also closing with another, took him off also; all I cou'd well do to those two which remained, was to ward their thrusts, which I did with that resolution that I got ground upon them. Sir John Ayres was now got up a third time, when I making towards him with intention to close, thinking that there was otherwise no safety for me, put by a thrust of his with my left hand, and so coming within him, received a stab with his dagger on my right side, which ran down my ribs as far as my hip, which I feeling did with my right elbow force his hand together with the hilt of the dagger so near the upper part of my right side, that I made him leave hold. The dagger now sticking in me, Sir Henry Cary afterwards lord of Faulkland and lord deputy of Ireland, finding the dagger thus in my body snatcht it out

this while I being clos'd with Sir John Ayres, hurt him on the head, and threw him down a third time, when kneeling on the ground and bestriding him, I struck at him as hard as I cou'd with my piece of a sword, and wounded him in four several places, and did almost cut off his left hand; his two men this while struck at me, but it pleas'd God even miraculously to defend me, for when I lifted up my sword to strike at Sir John Ayres, I bore off their blows half a dozen times; his friends now finding him in this danger took him by the head and shoulders, and drew him from betwixt my legs, and carrying him along with them through Whitehall, at the stairs whereof he took boat. Sir Herbert Croft (as he told me afterwards) met him upon the water vomiting all the way, which I believe was caused by the violence of the first thrust I gave him; his servants, brother, and friends being now retir'd also, I remained master of the place and his weapons, having first wrested his dagger from him, and afterwards struck his sword out of his hand.

' This being done I retired to a friend's house in the Strand, where I sent for a surgeon who searching my wound on the right side, and finding it not to be mortal, cured me in the space of some ten days, during which time I receiv'd many noble visits and messages from some of the best in the kingdom. Being now fully recovered of my hurts, I desired Sir Robert Harley to go to Sir John Ayres, and tell him, that 'tho' I thought he had not so much honor left in him, that I cou'd be any way ambitious to get it, yet that I desired to see him in the field with his sword in his hand; the answer that he sent me was, that I had whored his wife, and that he wou'd kill me with a musket out of a window.

' The lords of the privy counsell, who had first sent for my sword, that they might see the little fragment of a weapon with which I had so behaved myself, as perchance the like had not been heard in any credible way, did afterwards command both him and me to appear before them; but I absenting myself on purpose, set one Humphrey Hill with a challenge to him in an ordinary, which he refusing to receive, Humphrey Hill put it upon the point of his sword, and so let it fall before him, and the company then present.

' The lords of the privy counsell had now taken order to apprehend Sir John Ayres, when I finding nothing else to be done, submitted myself likewise to them. Sir John Ayres had now published every where, that the ground of his jealousy, and consequently of his assaulting me, was drawn from the confession of his wife the lady Ayres: she to vindicate her honor as well as free me from this accusation, sent a letter to her

aunt the lady Crook, to this purpose : That her husband Sir John Ayres did lie falsely, in saying that I ever whored her, but most falsely of all did lie when he said he had it from her confession, for she had never said any such thing.

‘ This letter the lady Crook presented to me most opportunely as I was going to the counsell table before the lords, who having examined Sir John Ayres concerning the cause of his quarrel against me, found him still persist on his wife’s confession of the fact; and now he being withdrawn, I was sent for, when the duke of Lenox, afterwards of Richmond, telling me that was the ground of his quarrel, and the only excuse he had for assaulting me in that manner : I desired his lordship to peruse the letter, which I told him was given me as I came into the room; this letter being publickly read by a clerk of the counsel, the duke of Lenox then said, that he thought Sir John Ayres the most miserable man living, for his wife had not only given him the lie, as he found by her letter, but his father had disinherited him for attempting to kill me, in that barbarous fashion, which was most true as I found afterwards. For the rest, that I might content myself with what I had done, it being more almost than could be believed, but that I had so many witnesses thereof; for all which reasons he commanded me in the name of his majesty, and all their lordships, not to send any more to Sir John Ayres, nor to receive any message from him, in the way of fighting, which commandment I observed : howbeit I must not omit to tell, that some years afterwards Sir John Ayres returning from Ireland, by Beaumaris, where I then was, some of my servants and followers broke open the doors of the house where he was, and would (I believe) have cut him into pieces, but that I hearing thereof came suddenly to the house and recalled them, sending him word also, that I scorned to give him the usage he gave me, and that I would set him free out of the town, which courtesie of mine (as I was told afterwards) he did thankfully acknowledge.’

We should have gratified our readers with an abridgment of some of the adventures contained in this truly original performance, had we not been convinced that they must suffer much when represented otherwise than by lord Herbert himself, whose literary accomplishments could never appear to disadvantage, unless when brought into competition with that personal strength and fortitude of mind, which supported him thro’ a life that might be fairly termed a regular series of hazardous adventures.

To criticise the language of this performance with any degree of minute severity would be a proceeding as useless as unjust.

just. The trivial defects which may be discovered in the stile, were the defects of the age in which the author wrote, whose character even appears to disadvantage now, when all romantic ideas are entirely banished; or, if they are to be found any where, it is where they have taken up their last refuge, in the page of a few enthusiastic novellists.

To this work is prefixed a very elegant whole length portrait of lord Herbert of Cherbury, taken from an original painting, by Isaac Oliver, and engraved by Walker.

II. *Considerations on the Policy, Commerce, and Circumstances of the Kingdom.* 8vo. 4s. sewed. Almon.

THE author of this work seems to be one of those beings whom a periodical writer has distinguished by the appellation of Screech-owls, who are for ever prognosticating ruin, distress, and misfortune. It has been wittily observed, that an Englishman is never better pleased, than when he is told that his country is ruined and undone. He hugs the informer in his bosom, he admires his sagacity, and thanks him for his communication. If so, the author of the performance before us stands a good chance of being extremely popular, and of being accounted a most judicious observer; for there is plenty of this information in almost every page. Not that we reckon every thing he says altogether void of foundation, that we deny all that he has laid down for facts, or the inferences he draws from them; we would only be thought to understand that, agreeable to the practice of a screech-owl, he has greatly exaggerated matters, and rendered them much worse than they are. Indeed, we dissent from his general conclusion, that this country is rapidly declining in population, riches, and trade, and is running very fast to utter ruin; all which we think contrary to manifest experience, and the evidence of our senses; tho', at the same time, we do not pretend to controvert some of the assertions on which he supports his opinion, such as the course of exchange, the scarcity of foreign coin, and the high price of the precious metals. But we imagine, that granting these in all the latitude he requires, they are not sufficient to establish his conclusion.

This work, besides a preface, is divided into twenty-one chapters, the titles of which are as follow.

‘ Signs of the declining condition of the nation.—Commerce our great national object, as the only sure and lasting source of wealth and population.—On the internal policy of the state.—On the landed Interest.—On the monied, or trading

ing interest.—On the monied property of the funds.—On the labouring interest.—On taxes.—On exports, imports, and the balance of trade.—On national and commercial circulation.—On the comparative value of trade in manufactures, corn, &c.—A writer refuted, who has endeavoured to cause a preference being given to our corn trade.—On bounties; particularly those granted on exported corn, malt, and flour.—The landed-interest rightly considered.—On manufacturing police, and mercantile traders.—The present state of the British trade with Europe, Africa, and America.—On the state of the British trade and connections with Asia.—Reasons offered for believing that, without the very favourable turn our India concerns have taken, an uninterrupted North American and corn trade could not have kept the affairs of this kingdom in the condition they have been, and are at present.—On the state of our exchanges with the several parts of Europe.—On the prices of gold and silver, of late years, in this kindom.—The conclusion.'

Our author begins with asserting, there are few who scruple to acknowledge our situation to be extremely critical from our debts and taxes, and the decrease of our exports. That our debts and taxes are high no one denies; but that our exports decrease, requires to be proved. The contrary has been asserted on seemingly good grounds.—He goes on, and tells us, we have treasury information, that our population declines apace. This information, it seems, came from Mr. Grenville; but it was when he was no longer treasurer, and perhaps, disposed, like our author, to look at things through the wrong end of the perspective. The decrease of the houses in England from the year 1759 to 1766, is fixt at 5790. Were we to trust the evidence of our senses, and not the information of a discarded treasurer, we might be apt to compute their encrease at a greater number; for building is not confined to the capital, it extends over the whole kingdom; and the general idea of the villages deserted, exists no where in this kingdom, but in the imagination of a very ingenious poet. The greatest part of the foundation being thus deficient, his superstructure must fall to the ground. In short, his signs of the declining condition of the nation do not exist. His two next chapters are upon commerce, and the internal policy of the state; wherein what he says, is, indeed, just, but there is nothing new, or expressed in a very striking manner. The 4th and 5th chapters on the landed interest, and the monied, or trading interest, are well worth perusal, and being short, we shall here insert them.

‘ Land is, in itself, of little or no value to the owner. The solitary lord of a million of acres would be but a naked, defenceless, and miserable creature, destitute of every convenience and blessing of life. A landed man’s commodity, therefore, derives all its value from the commodities of others : such as the labour of the husbandman, the skill and toil of the artisan, the industry and property of the dealer (who purchases, like all other people, the products of lands, for consumption) and the wealth and knowledge of the merchant, who exports them.

‘ Experience has long shewn, that a people, by their skill and industry, may become rich, powerful and happy, without the possession of lands for agriculture ; because money will procure a sure supply of such products from other countries. But land, without people, is of no value at all. Why, therefore, all power should be assumed by, and all preference in consideration be given to, the possessors of land, in any country, is an enquiry worth making ; but more especially in a trading nation, like ours. Yet such has really become the case, from making a landed qualification necessary for obtaining a seat among the representatives of the people ; and, in most instances, from having landed electors, or such as are under the influence of men of landed property.

‘ Hence has arisen the distinction of a landed interest ; which has become paramount in its operations, from ingrossing all influence in the state, and all weight in the scale of interests ; at least in comparison with theirs who give to land its whole value. And hence too has arisen the partial favour which we see shewn to that kind of property, by giving a more than natural value to the products of lands ; to the injury of the state, the hurt of our national trade, and the prejudice of the people. But this is a point that will hereafter be more fully considered and explained.’

‘ The interest of traders, like that of landed men, is to make the most they can of their commodities, which are skill, industry, and money ; being each of them separately, or all together, a man’s property : but they have no means, like landed men, to give them an artificial value. These commodities are generally employed in four distinct ways ; which are manufacturing, dealing among ourselves, exporting the products of this kingdom to foreign parts, and importing those of other states to this country.

‘ The manufacturer’s is a very useful, and, of course, respectable calling. He applies his skill, industry and property to such purposes as are greatly serviceable to the state ; by employing artisans to work the cheap materials of his own
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and other countries into valuable goods, as well for home use, as for foreign consumption. In doing which, he infinitely advances the worth of such things as are naturally of but little value : and is the means of furnishing abundance of good employment, to the support of population. He accommodates us not only with necessaries, but also elegancies, for our national use ; and supplies abundance likewise for exportation to other countries. In return for which last we receive either such commodities as we want, or gold and silver.

‘ The most valuable dealers among ourselves, are those who buy by wholesale of manufacturers and importers, and sell by retail to consumers. They are a numerous body of industrious people, who employ their property and credit, and exercise their talents, to purposes that are serviceable to others and themselves : and are, therefore, a necessary and valuable part of the community. There are, likewise, other kinds of dealers, or tradesmen, who are equally useful.

‘ Merchant exporters are those who invest great property in the manufactures and commodities of this kingdom, which they send to foreign countries for sale. The kind of traffick which they practise is, of all, the most estimable ; for they add to the riches of their country by the very profits which they make, being gained from other nations, and added to our own stock.

‘ Merchant importers are those who supply us, from other countries, with the necessaries we want. Raw materials, brought hither to work up for re-exportation, are more beneficial in the acquisition than gold and silver. All that is useful, or necessary, are valuable imports : but expensive articles for luxury, and whatever is introduced to the prejudice of our own products, or arts, are pernicious.

‘ Factors, are those who transact business for people residing in other countries, or in the remote parts of this kingdom. The profits they make, by dealings from abroad, are clear gains to this country ; and in their transactions for their fellow-subjects at home, they may be considered as highly useful.

‘ There are other kinds of dealers, who are pernicious to this country ; such as engrossers, for enhancing the prices of raw materials of all sorts, any kind of merchandize that is applicable to such arts as are called useful, or the necessaries of life. To these may be added stock-jobbers and state-jobbers : all of which kinds of dealings should, as much as possible, be discouraged and prevented. Such as are necessary to practise, might be better regulated than at present, which could easily be so done as to occasion great savings to the state.’

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There are many things in the five succeeding chapters which deserve to be attended to, but nothing very particular occurs, till our author comes to treat of the corn-trade, which he does in the 11th, 12th, and 13th chapters. His sentiments are to us new, and appear to be extremely just, and we think it our duty to recommend them to the serious consideration of all men. He advances one seeming paradox, which is, however, undoubted fact, that those countries which raise no corn of their own growth, such as Holland, never feel any scarcity of it. The reason for this is obvious; nothing is so precarious as the produce of harvests, and the Dutch having none of their own, never trust to it, but having always a certain demand, purchase it where it is cheapest; and there being a constant market, more or less, for that commodity in Holland, there is a perpetual influx of it from other countries, where it can be spared; so that it is often sold cheaper there than where it grows. This author, in our opinion, likewise justly condemns the attempting to make a staple commodity of corn; for, he says, a trade in it must be always precarious: the reason of which must be sufficiently clear to the most superficial observer, which is no other than the uncertainty of harvests, both in other countries and in our own. From what we have said, it will be readily conjectured, that our author is no friend to bounties upon exportation. What he says on this article is worthy of attention.

‘ The act to establish bounties on corn, &c. passed the two houses of parliament during the interregnum, immediately preceded by that for abolishing hearth-money. It was the first act that passed concerning trade, and stands in the statute-book, the twelfth made in the reign of William and Mary; preceding all those made for the establishment of government, and thereby is made to appear almost conditional for doing it. The act declaring the rights and liberties of the subject, and for settling the succession of the crown, being so far behind it as the thirty-fifth; that for the recognition of the king and queen the forty-fourth, and that for settling the civil-list revenue the fifty-seventh of the first year of their reign.

‘ There can be no doubt entertained, that landed men had experienced inconveniences from the high duties on exportation: however those on importation, though injurious to the state and people, were very advantageous to them. But surely the abolition of the former, with the continuation of the latter, might well have contented them.

‘ They appear to have been very eager to seize the only opportunity likely to offer for making the whole body of people their tributaries, for such by that act they most grievously became;

came: though, from time and craft, farmers and jobbers have since gradually wrested the advantages almost entirely out of their hands. Let us now hope that more wisdom and honesty will soon procure their entire abolition, as highly mischievous to the state.

‘ It has already been observed, that no country was ever made opulent, or powerful, by agriculture and trade in provisions, even where duties were charged on exportation. But our practice of granting bounties on such provisions is without an example, and probably will for ever be without a follower.

‘ Bounties of every kind are useless, often very hurtful, and not unfrequently mere jobs. None can be serviceable except, for a short time, to favour new undertakings, of which more than ordinary hopes can be rationally entertained. A trade that cannot be carried on without them, should be always thought not worth pursuing, as they but serve to burthen better branches, by the taxes which they occasion. Drive the nail that will go, says the proverb, very wisely: for to endeavour at driving that which will not readily go, must prove labour in vain; nay loss of expence, as well as toil. Our trade in spare corn ever did, and always will go sufficiently on without any kind of aid. And the bounties are so far from bringing more money into the kingdom, that they only serve to lessen such returns. They in no degree affect the prices of grain at foreign markets in our favour; but only serve to enable rival workmen to eat it cheaper than our own people.

‘ The argument most urged by writers in favour of the bounties is, that corn has been cheaper since their establishment than before. But whether such be the fact or not, is by no means worth disputing; the single point for consideration being, what the medium price of corn ordinarily is throughout Europe. This every man, who has a competent knowledge of the corn trade of the world, must know to be, comparatively estimated with respect to quality, not more than equal to that of England at six and twenty shillings a quarter, market price. Let it be observed, that English wheat may be considered as nearest the medium quality of any: that of the countries southward of France being from ten to twenty per cent. better; and that of the Baltic, Holland, Flanders, France, and North-America, from five to ten per cent. worse, there being ordinarily such differences in the prices of them at all foreign markets; and by their respective prices, the medium value of ours cannot be more than I have mentioned.

‘ This medium of six and twenty shillings a quarter, market price, we are to consider then as its full average value,

compared with the medium prices of other countries, the respective qualities and intrinsic worth of all rightly considered. Nor is this rate of estimation likely to alter in our favour, because the growth of corn is become an object far more regarded in many foreign countries, of late years, than it was formerly: not indeed with a view in all to exportation, but to prevent importation, as we know has been avowedly the case in Portugal; and we feel the effects of it sufficiently in the prices of their wines. Lisbon was always a place of considerable importation, often very great: but for the year to come, that is, till next harvest, there is like to be no call for foreign corn, and what they had upon hand has been long selling at great loss; so that our ideas of the medium value of corn here are to the last degree chimerically ridiculous, as will certainly be made evident, if the seasons should prove favourable to the crops of next year about the world, as they probably will, because usually the case: for then we shall find the prices throughout Europe will be low; and little or no foreign demand for our corn must force down prices here, as we may probably experience even during the approaching winter: and indeed the sooner we become awakened from our present dream of delirium on this subject, it will be the better for the kingdom.

‘ Infinitely preferable would it be for this country, were we to make the exportation of corn less our object, as then many of our lands would become appropriated to better kinds of culture; such as would be more serviceable to the community, and better likewise for those of the landed interest, because of a less fluctuating value.

‘ If corn then has fallen in its value here since the establishment of the bounties, it has likewise done the same, and in greater degrees, in the other parts of Europe, owing to a more extensive cultivation of it every where. But if corn has become cheaper, all other farming necessities have been much raised in this country, perhaps nearly doubled in their prices; such as beef, mutton, bacon, pork, butter, cheese, &c. Nay, we are forced annually to import oats, in spite of our added bounty on that grain and oatmeal, though for the encouragement of growth and exportation, I believe, no such bounties have been ever paid, as oats and oatmeal are not used in the southern countries, where even horses are fed with barley; while, in consequence of our other bounties, we have been forced, as hath been already remarked, to grant premiums for the growth of flax, and bounties on the exportation of linen manufactures; with (to the loss of much useful employment) admitting the importation of linen yarn, like rough flax, free
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of duty. So that, upon the whole, the payment of the bounties, as before was observed, has not only been a direct tax on the people to their whole amount, but also an indirect tax, in the prices of those commodities for their consumption, to the full of the differences between market and shipping rates; with favouring in that degree the labour of rival nations, preventing the production of other raw materials at home, and raising the prices of them to manufacturers. The burthens, therefore, which they occasion are become, with our immense taxes, insupportable by trade, and in effect by the kingdom; as will be made appear by the state of our commerce, and the circumstances of the kingdom. It must, therefore, be high time to rid the nation of such an evil.'

The two following chapters on the landed interest, rightly considered, and on manufacturing, police, and mercantile traders, are both extremely judicious, and contain many just and solid observations. We shall not, however, follow our author so closely through the remaining part of his work, for he is now come to the disagreeable part of his subject, in which we think him generally, though not always in the wrong; particularly, if the decline of our commerce to Europe, Africa, and America, be as great as he alledges, it has certainly been compensated by the acquisitions and great successes of the East-India company in Asia. Besides, granting what he says respecting the course of exchange, having turned against this country in the course of the last ten years to be well founded, all his inferences do not from thence follow. On the contrary, we imagine, that the alteration in the course of exchange may be better accounted for in the following manner. The successes, and other various consequences and operations of the last war, in all probability, occasioned an artificial accumulation of wealth in this country, and now that cause having ceased, things are at present only returning to their natural and usual level. The course of exchange being generally against any country, is rather a proof that they are too rich, or, at least richer, in proportion than their neighbours, than that they growing poor. But where the exchange is universally in favour of any people, it is an undoubted proof that such a people is actually poor, but no evidence that they are growing proportionably rich; for examples to illustrate which, we need go no further than the Swedes and Russians, who, we believe, have a balance in their favour with all nations with whom they have any dealings; yet, who will compare the trade and riches of those countries with the opulence and splendor of Great Britain.

Our author's conclusion seems to be chiefly common-place and declamation, therefore we shall pass it by, and content ourselves with giving it as our opinion, that this is on the whole a sensible performance, and appears to be written by an intelligent person.

III. *Memoirs of the Marquis de St. Forlaix. Translated from the French of Mons. Framery. By Mrs. Brooke. 4 Vols. 12mo. 12s. Doddsley.*

WE have read many novels more sentimental than the present; but very few more interesting to the heart. The story abounds with incidents which are extremely affecting, and is worked up in a very masterly manner. Love, the life and soul of romance, is the great spring which actuates almost all the parties concerned in these Memoirs, and involves them in various perplexities and distresses. This active passion is represented under different forms, and is punished or rewarded, according to its licentiousness or its purity. Its operations in the heart of a female voluptuary, hackneyed in the ways of men, are displayed in character of the marshalefs D'Eff——. The consequences of blindly and precipitately indulging the passions, are represented in the strongest light by the misfortunes of Corsange and Henrietta. And the happy effects of a prudent and virtuous attachment, are exemplified in the marquis de St. Forlaix and his amiable Julia.

The characters in this history are well marked, and properly supported; and the tendency of the story is unexceptionable in point of morality.

Mrs. Brooke has observed, that there are some passages in the letters of Corsange and Henrietta, which, had she not thought fidelity the first duty of a translator, she would have wished to omit. 'The picture of Henrietta, she says, appears to her to be drawn with too careless and too coarse a hand. The painting is lively; and, allowing for the difference of climate, of national character, and the peculiar vehemence of her temper, perhaps, upon the whole, natural: but it wants that delicacy of coloring, those soft tints, those light, those almost imperceptible touches, without which it is impossible to delineate the female character, even in its deviation from the genuine loveliness of virtue.—A well educated woman, and such Henrietta is represented to be, might possibly have felt the passion of love to the degree, but not in the manner, our author describes: she would, at least, have expressed it differently; even vice itself, in the gentler sex, till the mind is

totally depraved by habit, retains the blushing veil of modesty.'

It must, indeed, be allowed, that some of the letters of Henrietta, in which she describes her interviews with Corfange, are excessively warm and amorous; her imagination is in a flame, she is intoxicated by her passion, and her descriptions are carried beyond the bounds of delicacy and decorum. But may it not be said, in vindication of the author, that the character of Henrietta is intended to be a contrast to that of Julia; that the former of these ladies, in consequence of her licentious disposition, and her criminal indulgences, is involved in the greatest calamities; and that if her soul had been more pure, her punishment would have been too severe?

The following letter is written by Julia, in answer to one of the passionate rhapsodies of Henrietta.

' To Henrietta De St. Forlaix, at St. Forlaix.

Paris.

' I received lately a letter addressed to me, which could not however be intended for me. It appeared to be the handwriting of Henrietta; but as I found there neither her modest style, nor her pure and decent thoughts, it cannot certainly be her who writes to me.—My Henrietta has all the modesty which becomes her rank, and still more her sex; if she was ever capable of any act of dishonor, which is impossible, she would blush so much for her own weakness, that she could never display the detestable picture to the eyes of a friend, a friend still ardently attached to virtue.

' My Henrietta is virtuous, and if she should suffer her heart to be surprized by any passion, this passion would be virtuous also; her imagination, ever regulated by propriety and decency, would not allow itself to be hurried away by ideas hateful and unworthy of her.

' This letter is filled with images at which virtue shudders. It can only proceed from a mind disordered, and in some degree corrupted.

' It is addressed to me; to me for whom such pictures were not intended.

' I wish to know the young person by whom it was written. She is not yet lost perhaps beyond resource; she has not yet perhaps fallen into the gulph which opens under her feet; I would warn her, I would endeavor to point it out to her.

" You do not then perceive," would I say to her, " the fatal consequences of the situation to which your heart exposes you? Imagination inflames the desires; and when, with those of a lover, one has one's own to combat, the voice of honor is very weak: our ears are shut to its remonstrances.

" Impre-

“ Imprudent as you are, you accustom yourself to grant favors which appear to you trifling ; these favors will, whilst they weaken your power of resisting, render your lover more daring and presumptuous ; they will make him expect still greater, which you will be no longer able to refuse him ; he will take advantage of the sensibility which he discovers in you, and your certain destruction will be the inevitable consequence. Combat and surmount this dangerous sensibility, or at least endeavor to dissemble it. Do still more ; virtue expects of you this effort ; renounce the presence of him who excites it. This sacrifice is painful ; but honor, to whom every thing is due, demands it. .

“ If, unhappily,” I would add, “ you are fallen into the error I wish to prevent, or even into the greatest, your friend, though obliged to withdraw part of her esteem, will not, however, refuse you her friendship ; she will join to it even the tenderest compassion for your weakness, because her heart is truly attached to you. Turn then to this friend, she will know how to pity you ; but she neither can nor ought to partake your extravagances, of which the knowledge can only make her blush for you and herself.”

“ This, my Henrietta, is what I would say to this young unfortunate, who is in such danger of falling a victim to her blind and inconsiderate passion. Do not you, my dear friend, think me right ? would you not, if in my place, say as much ? and if you were in that of this young person, would you not receive with pleasure these admonitions, the warmth of which has its rise in the ardent zeal of friendship.

“ You would undoubtedly have made the proper use of them, because one moment of weakness could not have been able to eradicate for ever from a soul like yours, either the seeds of virtue or those of reason.

“ Adieu ! I am called away. I had, notwithstanding, a thousand things to tell you : they interest me so strongly, that they cannot fail of interesting my friend.

“ I reserve them till the next post. Adieu, dear Henrietta ! inform me immediately of your health.”

We shall not attempt to give our readers the outlines of this interesting story. Such a sketch would convey but a very imperfect idea of this performance, the beauty of which, in a great measure, consists in little strokes, and minute circumstances, which must be inevitably omitted in a concise detail of the principal facts. Besides, as *Mrs. Brooke* very justly remarks, such an anticipation of the story would lessen extremely the pleasure of the reader, one of whose first gratifications, is, undoubtedly, that arising from surprise.

The ingenious translator of these Memoirs is so well known to the public by the Letters of Lady Catesby, the Histories of Julia Mandeville, Emily Montague, &c. that it would be superfluous, on this occasion, to say any thing of her literary abilities : it will therefore be sufficient to observe in general, that, in this translation, she has preserved the ease, the vivacity, and the spirit of the original.

IV. *Cases in Surgery, with Remarks. Part the First.* By Charles White, F. R. S. *One of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary. To which is added an Essay on the Ligature of Arteries.* By J. Aikin, Surgeon. 4s. 6d. Johnston.

AS experiment and observation are unquestionably the great means of improvement in physical and chirurgical knowledge, nothing is more obvious than the advantage which must accrue to those arts from a faithful relation of facts, when they have been fully ascertained by men of judgment and accuracy in their profession. In consequence, therefore, of a just application of this remark, we cannot fail to admit, without reserve, the merit of the production before us.

Among many valuable new cases, this volume contains a few which have been formerly published in other works, and which, as we have already given a more particular account of them, we shall now only mention in their order. It is our opinion, however, that they are here republished with great propriety, since by this means the author's detached observations are drawn into one general collection.

The first article in this volume is an account of a new method of amputating the leg a little above the ankle joint. The author informs us, that in disorders of the ankle which required amputation, he has often, with regret, robbed the patient of a great deal of the sound part of the limb, by conforming to the custom of amputating in the usual place a little below the knee, till he was convinced of the utility of a different method of practice, by observing the activity of a woman on whom, at the desire of her brother, who was a carpenter, and made her a wooden leg, the operation was performed a little above the ankle. By this means, she enjoyed the free use of her knee-joint in flexion and extension. Mr. White at first amputated by the double incision, but afterwards adopted the method of the flap-operation, as it is improved by Mr. O'Halloran, unless the flap could not be made large enough, from particular circumstances.

The second is an extraordinary case of an accumulation of *fæces* in the intestines. A girl about fifteen years of age had been received into the Manchester Infirmary for a swelling of her abdomen, with which she had been afflicted above three months. The disorder had greatly the appearance of an *ascites*, and tapping had been proposed. But no fluctuation being perceived, and some other circumstances also contraindicating the design, the operation was judged unadvisable. It appeared on a more particular inquiry, that for several successive summers, about the month of August, she had been seized with great costiveness, and tumefaction of the belly, which continued till the approach of the cold weather; when she had copious discharges of stool, which entirely relieved her till the same time of the year returned. Her complaint, however, had, this season, protracted its ordinary term; for she was a patient in the hospital towards the end of November, from whence being discharged at her own request, she died in three days after. On opening the abdomen, there was found no great quantity of air, or water, but an accumulation of *fæces* which had distended all the intestines, and particularly the colon to nearly the thickness of a man's thigh. Had purgatives been early enough administered, before the tone of the intestines had been entirely destroyed by the long distention, this girl, in all probability, had recovered of her disorder; and indeed we cannot help being somewhat surprized, that the symptoms and history of the disease did not suggest such an indication to the gentlemen of the Manchester Infirmary. Her disorder, however, was certainly too far advanced before she came under their care.

We are afterwards presented with several cases of plumb and cherry-stones retained in the intestines, which gave rise to very grievous complaints. Instances of this kind occur in many medical authors, and it is to be wished that the danger was properly attended to. We heartily concur, therefore, with Mr. White in cautioning against it. 'My intention, says he, in publishing these is not only to inform young practitioners, but to warn mankind in general of the great danger which attends the swallowing of the stones of fruit; and I doubt not but many have lost their lives from this cause, when the disorder has not been known, but mistaken for the choleric. Parents would do well to warn their children of the danger they incur by this practice; and I cannot help mentioning a ridiculous notion among the common people, that swallowing the stones helps the fruit to digest.'

The two subsequent articles are on large tumours of the scrotum, cured by operations, and one of which was accom-

panied with a hernia intestinalis. We shall extract the account of the second tumour, as being of a very extraordinary size. It is related by Dr. White, the author's father, by whom it was successfully extirpated.

' July 20, 1725, I was sent for to Mr. Warrington, of Whaley-bridge, in Cheshire, a very tall, strong, lusty man, aged seventy-two. About twenty years before, he had perceived a hard tumour in his right testicle, which had, since that time, gradually increased to such an enormous bulk that he could not, without the greatest difficulty, either sit or walk. At last the pain, occasioned by its tending to a suppuration, together with a fever, obliged him to keep his bed. He likewise complained very much of a pain in his loins, and a difficulty of making water, together with great costiveness. When the bandage by which the tumour was supported from his neck was taken off, I viewed it, and found the scrotum to measure, from the os pubis to the bottom, near thirty inches, and apparently capable of containing five or six gallons. The penis was entirely buried in the tumour, a small hole, not unlike a navel, remaining for the discharge of the urine. The tumour had burst of itself in the most depending part, and the people about him had caught a gallon of reddish matter, with a red sediment, besides what was lost in the bed, and upon the cloaths.

' Upon examination with a probe, I found a large putrid body, that proved to be the right testicle in a corrupted state, grown to the size of a child's head, which blocked up the orifice, and hindered the discharge of the matter. I dilated this orifice with a pair of crooked scissors, and two gallons more of the same matter were discharged, together with the testicle, which I easily took out. Its internal substance was of a bright red colour. After taking up an artery which had been divided, I filled the cavity with tow, well moistened with *spirit of wine* and *mel. Egypt.* made warm, and applied the proper dressings. He rested very ill that night, and a great quantity of thin purulent matter was discharged. His pulse was unequal and trembling, the affected parts were cold, and this large bag, which the day before was three fingers thick in the bottom, callous, and rigid, in the morning was become quite flaccid. All these symptoms strongly indicating a mortification, I forewarned my patient and his friends of the danger, in order that extirpation might immediately take place. This being consented to, I proceeded in the following manner: I introduced my hand and arm beyond the elbow, by the incision that was already made, in order to find the penis, and preserve it unhurt; I then divided the sac from its

bare to the hole where the urine was discharged, and dissected the skin round the penis, preserving as much of it as possible towards the os pubis, that the surface of the wound might be lessened. I finished with cutting off both sides from the groin. He bore this tedious operation with the greatest fortitude, and the whole wound was cicatrized in two months. The penis was restored to its natural figure; and, notwithstanding his long illness, his advanced age, and the great discharge of blood and matter, he perfectly recovered a vigorous state of health.

‘It is worthy of observation that the spermatic vessels on both sides had degenerated into ligaments, and did not discharge a drop of blood. The left testicle was soft, flaccid, and increased, to near the size of a horse’s. It was affected with a perfect hydrocele. The whole mass of flesh, after the operation, weighed eight pounds.

‘This case seems parallel to that of the negro, of which Mr. Cheselden has given a figure, with the following description in his Anatomy, edit. 4. tab. 26.

“The lower parts of a negro, whose scrotum was swelled to this size, from a kick, (the spermatic vessels being not at all thickened) the greatest length was twenty-seven inches, and the greatest horizontal circumference forty-two inches. He was the late Mr. Dickenson’s patient in St. Thomas’s hospital. The tumour was solid, without inflammation or pain; but what parts were affected we could not learn, he not staying for the operation. At the dark place he could pull out the penis, when the scrotum was lifted up.”

‘In a conversation I had some years after with Mr. Cheselden, he was much pleased with my relation of the above case, and regretted very much the negro’s running away out of the hospital, and depriving him of the opportunity of seeing the event.’

We are afterwards presented with some useful observations on the tumours of new-born children, together with the *varix & valgi*, or distorted feet.

The next case is an account of the successful treatment of a locked jaw, and other spasmodic symptoms, supposed to have been occasioned by a wound of a finger, and published in the Medical Observations. The two succeeding papers are republished from the Philosophical Transactions. One of them contains a case in which the head of the *os humeri* was sawn off, a large portion of the bone afterwards exfoliated, and yet the entire motion of the limb was preserved. The other is an account of a remarkable operation on a broken arm. The subjects of the following articles are, a fractured thigh,

attended with uncommon circumstances; and an account of an operation performed upon a broken leg, in which the fractured tibia was not united, though thirty-six weeks had elapsed after the accident. These are succeeded by an account of a new method of reducing shoulders, which have been several months dislocated, without the use of an ambe, in cases where the common methods have proved ineffectual, republished from the Medical Observations, and accompanied with a Supplement, containing more useful remarks on that subject. After this, is an account of a complete luxation of the thigh-bone, in an adult, by external violence, and inserted in the Philosophical Transactions. The following case, of a dislocation of the eye, as it is termed by the author, is so remarkable that we shall extract it.

‘ C. D. applied to me about ten years ago, upon account of the following remarkable accident which had just happened. As he sat in company, a person thrust the small end of a tobacco-pipe through the middle of his lower eyelid. It had passed between the globe of the eye and the inferior and external circumference of the orbit, which is composed of the os mali, and was forced through that portion of the os maxillare, which constitutes the lower and internal part of the orbit. The pipe was broken in the wound, and the part broken off, which from the examination of the remainder appeared to be about three inches, was quite out of sight, or feeling; nor could the patient give any account of what was become of it. The eye was dislocated upwards, pressing the upper eye-lid against the superior part of the orbit; the pupil pointed upwards perpendicularly, the musculus deprimens was upon the full stretch, and the sight of the eye was intirely taken from him. I applied one thumb above and the other below the eye, and, after a few attempts to reduce it, the eye suddenly slipped into its socket. The man instantly recovered his perfect sight, and felt no other inconvenience than that of a constant smell of tobacco-smoke in his nose for a long time after; for, as he informed me, the pipe had just been smoked in before the accident. About two years afterwards he called upon me to acquaint me, that he had that morning, in a fit of coughing, thrown out of his throat a piece of tobacco-pipe, measuring two inches, which was discharged with such violence as to be thrown seven yards from the place where he stood. In about six weeks he threw out another piece, measuring an inch, in the same manner, and has never since felt the least inconvenience.’

‘ Remark.] Perhaps the term *dislocation*, for which indeed, in this case, I have no precedent, may be objected to. I believe

lieve we have here an accident that was never described by any author; but the eye was certainly as much dislocated as ever a joint was; and the etymology of the word will undoubtedly bear the application I have given it. I am not at all amazed that the tunica conjunctiva and the muscles should bear to be stretched, without suffering any injury; but it is rather surprising that the optic nerve, after being so suddenly elongated, should in no respect suffer, and that the man should recover the perfect sight of his eye immediately after its reduction. It was luckily indeed not above half an hour in this unfortunate situation; had it been longer, in all probability, the event would not have been so happy for my patient.'

There follows next an account of an extraordinary tumour on the lower part of the orbit of the eye, thrusting the eye out of its socket, successfully extirpated by Dr. Thomas White.

As the dissection of a part on which the operation for an aneurism had been performed, is so extremely rare, we doubt not but many of our medical readers will be pleased with the following information; and shall therefore only observe that there is a plate delineating the preparation.

'About two years ago a woman died in the Lunatic Hospital in Manchester, who, about fourteen years before, had undergone the operation for an aneurism, occasioned by bleeding in the right arm, which perfectly succeeded. As opportunities of examining the state of the parts after death seldom occur, I was determined not to miss that which now offered. I accordingly injected the axillary artery with wax, and then took the arm off at the joint, and dissected it. The annexed figure is a true representation of its appearance.

'As I do not recollect to have seen or heard of a preparation of this sort, I imagine it will not be unacceptable to the public. We may here not only admire the wonderful power of nature in continuing the circulation, when almost three inches of the principal artery were obliterated, but surgeons may be encouraged never to despair of success in a similar operation: for in this case the humeral artery was tied above its division into the radial, ulnar, and interoscal arteries: and the small capillary arteries appear to have undergone so great a dilatation, as when taken together, to exceed in diameter the trunk of the humeral artery, which, by their tortuous anastomoses, they fill again beneath the obliteration.

'My worthy friend Dr. Hunter has done me the honour to give this preparation a place amongst his valuable collections.'

All the remaining cases relate to the use of the sponge in stopping hæmorrhages; a practice recommended by this ingenious

nious author in a former publication, and now enforced by farther experiments. Besides the advantage of the sponge in stopping hæmorrhages, Mr. White subscribes warmly to its good effects in preventing the absorption of matter, as suggested, in the Medical Observations, by Mr. Kirkland. We shall extract the author's conclusion of the important subject of these cases.

‘*Conclusion.*] I made use of the sponge for the stoppage of hæmorrhages in all cases indiscriminately, for near three years, in which time there were nineteen amputations of the larger extremities, six of which were of the thigh, and most of the principal operations of surgery, as lithotomy, castration, bubonecele, the trepan, schirrous and cancerated breasts, and encysted tumours, besides many accidental wounds, and violent hæmorrhages from the extraction of teeth, where it was peculiarly serviceable, and after the application of leeches. In all these trials it never failed me, except in one instance, which was after amputating the thigh of a young gentleman, who had a white swelling in the knee, attended with constant convulsive twitches in his leg and thigh so great as to raise the limb every five minutes from the pillow. These twitches continued after the operation, and would never allow the sponge to adhere. After some ineffectual trials of it, I secured the femoral artery with the needle and ligature, and the patient went on very well for three weeks, so as to be able to sit up many hours in a day, to read and write, and play on the flute, but about the expiration of that time he was seized with the symptoms of a locked jaw, and died in a few days.

‘Notwithstanding all these cases in its favour, there is one inconvenience attending its use in very large arteries, which is its uncertainty for a very few hours after its application, so that I never durst trust it without its being narrowly watched for some time; but after four or five hours were expired, I always thought it perfectly secure, even more so than the needle and ligature.

‘Upon hearing of Mr. Bromfield's success in drawing out arteries with the tenaculum, and including the vessel alone in the ligature, I was induced to try this practice. In the large arteries which are surrounded with a good deal of cellular substance, the vessel may easily be drawn out alone; and here too much cannot be said in favour of this method, which is totally free from pain, and from the inconvenience attending every other mode of practice. But the small arteries situated amongst the muscles can seldom or ever be drawn out without some of the fibres of the muscles with them, the tying of which must necessarily be attended with pain. Yet here I
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even think it preferable to the needle ; however, if I may be allowed to judge impartially, the sponge deserves the preference over every other method, wherever the smaller arteries are divided, in such cases where the larger arteries cannot be taken up by the tenaculum or needle, or where the flesh is become so tender as to give way to the ligature.

‘ It may be thought that I conclude the needle of no use, but I should be sorry to be debarred the practice of it, as occasions may offer where it may be serviceable, and it is always right to be provided with more remedies than one.

‘ In regard to the means which nature employs in the stoppage of hæmorrhages from divided arteries, I never thought Petit’s theory of coagulum at all probable. A coagulum of blood formed at the end of an artery is so far from being of any service, except in some few cases where the air cannot get admission, that it is absolutely prejudicial, as I have often observed, and should always be removed before the application of sponge, or any fungous substance.

‘ Pouteau’s hypothesis, that the swelling of the surrounding cellular substance closes the artery, seemed more probable ; but I am now convinced, from several observations, that, according to the supposition of Mr. Gooch, since confirmed by my ingenious friend Mr. Kirkland, the arteries, by their natural contraction, coalesce as far as their first ramification. The following cases are good proofs of this doctrine.

‘ An old woman had a compound fracture of the fore-arm, by which the tendons were lacerated, and the joint at the wrist much shattered. In three weeks after the accident she was seized with great pain, and with convulsions and spasms in her right leg, from whence I judged it proper to amputate in the middle of the fore arm without further delay. The arteries were stopped with sponge. The spasm in the leg however continued, and was followed by others all over her, and she died convulsed on the twenty-ninth day after the accident, and the eighth from the operation. I was desirous of seeing in what state the arteries were after the use of the sponge, and for this purpose laying bare the humeral artery, I cut it open to the place where it divides into the radial and ulnar branches. I then introduced a common silver probe into each branch, which passed very easily to a certain point, which seemed about an inch from the extremity of the stump, but could go not further. I then used bristles, and pushed them with all the force they would bear, but they stopped at the same place. I next laid open the arteries to their extremities, and found them intirely closed, near an inch from the end of the stump ; but from that point upwards their capacities

ties were not at all diminished, nor was there any coagulum or clot of blood in the vessels, or any where near them.

‘ In the arm I have by me, on which the operation for an aneurism had been performed, it is plain to a demonstration, by the injection, that the artery was closed both above and below the ligature to the next lateral branch : and it is not likely that the surgeon who performed the operation should have made his ligatures at so great a distance from each other as three inches.’

From the general account which we have given of the several cases contained in this volume, they must be allowed to deserve the attention of those for whom they are intended ; and a desire for the public good makes us receive with pleasure, the author's intimation of a farther prosecution of such subjects.

To these cases is annexed an ingenious essay on the ligature of arteries, by Mr. Aikin, surgeon ; a young gentleman who appears to have received his education under the care of Mr. White, and, we think, bids fair to follow the footsteps of his master in the improvement of his profession.

V. Voyages and Travels through the Russian Empire, Tartary, and Part of the Kingdom of Persia. By John Cook, M. D. at Hamilton. 2 Vols. 8vo. 12s. boards. Cadell.

IT appears that Dr. Cook, the author of these travels, had served in a medical capacity in the Russian army, from the year 1736 to about 1751, during which period he had been in many parts of that empire, Tartary, and the kingdom of Persia. As he is generally circumstantial in his narrative, and was much engaged in active scenes of life, he may sometimes be thought to deviate into a relation of transactions of too personal and uninteresting a nature : but even on these occasions, a reader of discernment may discover such marks of an honest spirit, and ingenuous integrity, as will, in a great measure, compensate for the defect of more curious gratification. At the same time, that our author entertains us, with his own private concerns, he fails not to inform us of whatever is most remarkable in the several countries through which he passes. The account of the regulations in Russia, respecting his own profession, must impress us with an high idea of the wisdom of their great legislator.

‘ It is a regulation through all Russia, that every surgeon, whether in the service or not, is obliged in difficult cases to call for the advice of some regular physician or senior surgeon,

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whether the case is internal, or purely chirurgical; nor dare any surgeon perform an operation on any person, without previously having had the advice and concurrence of such, if possible to be got. If the patient should die, or have reason to complain, the presumptuous surgeon would not escape punishment. Where there is difficulty or danger, even physicians are obliged to call the advice of others, if to be had; and if they neglect to do so, and death should follow, they will not escape punishment. I knew two physicians who, for such neglect and malpractice, were instantly expelled the service. No apothecary dare give medicines without orders from a physician or surgeon. At every grand apothecary's shop a good surgeon is appointed, with a sufficient salary, to attend daily two hours forenoon and afternoon, to give advice to the poor; and if such are not able to pay for the medicines, the apothecary notwithstanding dispenseth them, and placeth such to the aid of the empress. If any person, not having a licence from the Medicine Chancery, should presume to give medicines to patients, the penalty is no less than to suffer the knute, to be sent to the galleys during pleasure, and confiscation of all he has, one half for the empress, the other to the informer. If any attendant or servant should give any medicines, meats or drink, to a sick person, not authorised by the physician, he shall not, when discovered, escape a severe whipping.'

In the article of the Russian religion, we are presented with a detail of the celebration of our Saviour crucified, as it was performed in the metropolitan church of Astrachan.

'From the altar, which is always on the east end, next to the *sanctum sanctorum*, and to which no layman may approach, a large stage was erected two foot above the floor, covered with carpets. On the west end of this stage was a chair facing the altar, and a table before it, covered with clean linen, and on it a large silver basin of water, and a comb. On each side of the stage were placed six chairs. After a long service, the archbishop appeared in an ordinary sattin toga, performed some part of duty on the altar, and blessed the people three times: at each time he made the sign of the cross with two candlesticks, in one of which were three wax candles, in the other, two.

'I was told the three wax candles were an emblem of the ever-blessed Trinity: but I have forgotten the meaning of the two. After this solemn act was over, he disappeared, and passed into the *sanctum sanctorum*. Twelve bishops, or first dignitaries in the diocese, walked gravely, in superb sacerdotalis, from the altar, six on each side of it, and seated themselves on chairs: they represented the twelve apostles. When they

were

were placed, the archbishop again appeared, followed by two deacons and other church-officers, with singers, chanting in the most charming manner. He, with an awful air, and a solemn gait, walked along, and seated himself on the west end of the stage. The singers stopped, and a deacon, with profound reverence, presented to him a comb, with which he combed his head and beard, then washed his face and hands, and girded himself with a linen cloth, the deacon carrying a bowl of water after him, wherewith he washed one foot of each of the twelve bishops. One of them who represented St. Peter challenged him for washing his feet: the discourse betwixt them was what happened betwixt Christ and Peter, when the Saviour of mankind washed his ministers feet. Then he was dressed by the deacons with the richest robes I ever saw, with a crown of gold upon his head, thick beset with pearls, diamonds, rubies, and other precious stones. The twelve bishops were also dressed in extremely rich cloaths, and many pearls upon them; they had also every one a crown, but inferior to that of the archbishop. After this was ended, they all returned to the *sanctum sanctorum*, when one of the priests appeared, and told the audience that Christ was dead, whereon they departed seemingly in great sorrow. This was acted on Friday. The whole citizens appeared little on the streets on Saturday, and many of them eat nothing from the time of Friday's ceremony till Sunday morning; but the cooks were every where set to work on Saturday afternoon, to prepare the most delicious meals of all kinds against Sunday. I was told, but did not see it, that a coffin was really buried on Friday, and was exposed empty in the church on Sunday morning. On Sunday morning, as soon as the clock had struck twelve, the bells tolled for service: however, I did not chuse to rise, but was told, that, after a piece of service was performed, the archbishop appeared, and, after blessing the people, assured them that Christ was risen from the dead. Upon this a rocket, placed at the church-door, was played off as a signal, which was immediately succeeded by a round of all the cannon in the citadel and the city, which never fails to give notice to all the absent inhabitants, who are not dead or deaf, of the final end of this affair; and then men and women congratulate one another upon this happy occasion, offering an egg, and a friendly kiss.

‘ I was told, these last ceremonies are reckoned so essential, and are so strictly adhered to, that if a common soldier were to meet the empress, and offer an egg, declaring his belief, he would have the honour of an imperial kiss. In short, after the last service is over, every one resorts to his home, and eats and

and drinks as much as he is able : for eight days the jubilee is universal ; with some it lasts longer, which, in respect of my interest, I found convenient, as fustsits seldom go off without the doctor's aid.

‘ The fast, which is very strict, continues seven weeks : this is succeeded by a voracious eating, and plenty of the strongest liquor, which never fails to bring many to their beds, and not a few to their graves.’

The author gives the following account of the laws and polity respecting the yeomanry in Russia.

‘ Ancient families are very much respected ; and whoever deserves well, will be still the more respected on that account, even by the empress herself. Except titles, I know really no natural difference betwixt their nobility and gentry, as they have equal powers ; and all honourable distinctions arise from their different personal ranks in the empire. The noblemen and gentlemen are lords over their peasants ; and may at pleasure punish them with whip and confiscation, without giving any reason to any person : but they have no power over their lives ; and therefore if, by excess of punishment, any of them should happen to die, their lords must even satisfy justice, by submitting to be hanged. The peasants as hath been said, are absolute slaves to their lords ; and yet, though it may seem surprising, they are satisfied with their slavery. They commonly have good warm houses to live in : they have as much land as they can labour, and as much pasturage as they can store with cattle, without paying a farthing for it. They are obliged to work four days in six for their lords, and have two days in the week for themselves : but their lords often reap where they do not sow ; for when any of them appear to thrive and prosper, and to rise above his neighbour, his lord and master soon reduces him to equality, by levying a loan from him, never to be paid. Their lords can transplant them when and where they please, or sell them, either with or without their lands, to any person : And frequently it happens that they buy themselves ; that is, they get a good friend, or merchant, to buy them from their lord at a certain price, which the boor refunds, and then enters into the community of merchants. They take all care to promote matrimony early. They cannot force marriage by law, but if two be recommended, one to the other, by their lords or their factors, there is seldom any objection made ; nor is this to be wondered at, as the person, who declined the match, would afterwards live a most uneasy life.

‘ I have known young women of twenty years of age married to a boy of nine or ten : the reason given for this is, that
the

the boy being a poor orphan, the girl is able, by her work, to maintain him till he is of years; and if they had any cattle when married, they would probably increase to a good stock by the time he is major. If the woman proves with child, before it is thought natural for the husband to be the father of it, still, as she has a husband, no notice is taken of it; but probably the priest may give her some private penance. The ceremony of marriage and consummation is not so ridiculous as it formerly was said to have been. The bride does not present her bridegroom with the whip. The bride and bridegroom are married in presence of their friends and relations at church; thereafter they return home and make merry with their guests; and, at the usual time of night, go to bed, when their friends leave them till next day. In short every thing is carried on with as great decorum and modesty as with us. And I never heard that the men treated their wives but with the greatest tenderness and affection. One great occasion why they are young married, is, that their children may be able, if necessary, to support them in their old age.'

An extract from the author's character of the Circassians, we are persuaded, will not be unacceptable to many of our readers.

'The Circassians are a comely, beautiful, well made people, both men and women; they are generally of a large size, and are very good soldiers; their arms are bows, arrows, and scymitars, but they shoot well with a single ball out of rifled pieces: their principal people are only in possession of fire-arms. Those under the Russian protection are governed by their own princes, the chief of whom is called Bekovitch. He is a major-general of irregulars in the Russian army: but he never was ordered to leave Circassia, where it is thought he can be of the greatest service to the empire. There are other Circassian princes under the Russian government, quite independent of one another: But none so much honoured as he is. Though the Circassians honour their princes much, yet they cannot absolutely command them to any piece of service, unless they are so inclined themselves; wherefore it is always necessary to get a majority on their side, and the prince is obliged to divide all the spoils, every one in the expedition having a right to a share, and if the prince at any time, gets presents from the empress, which they do frequently, every one of his subjects expects either a part, if divisible, or something equivalent if otherways. They under Russia, are so far subject to the Russians that they swear to be subject to the general laws for the good of Russia and themselves: but the Russians never offer to encroach on their religious affairs.

'They

' They profess the Mahometan religion, and have, like the Turks, a plurality of wives and as many concubines as they please. I was told that they have one very singular custom, which is, when the khan's principal lady is in labour, the first Circassian man who gets notice of it, placeth himself at the door of the haram, or house where the women are kept: for, like the Turks in every thing, in this also, they have houses, though contiguous to, yet separated from the principal house, for their women, where no man enters, except the husband: when he has once taken his station, no other Circassian dares to deprive him of it: when the woman is delivered, some old servant woman is sent to that gate to declare to the Circassians that the khan's wife is delivered either of a son or daughter, or both; if a son, the child being richly dressed, is brought to the gate and delivered to the Circassian, whose right it is by their law; he carries the infant to his house, provides a nurse for him, and educates him as his own child, until he acquires the age of nine or ten years, then he is restored to his parents, at which time, they have great rejoicings. The reason they act in this manner, is, that the child may be brought up hardily, and become a buggateer or hero; which qualification is very necessary among them, and without which he will be very little esteemed.'

From the land of the Circassians we shall follow our author into Persia, where we find him inquiring into the phenomenon of the everlasting fire at Apshteron.

' I shall not take up the reader's time to give an account of Zeroaster, nor his successors, who were the first worshippers of fire, as Mr. Hanway has done, nor follow his example, in describing several arched temples of ten or fifteen feet high, which at present have no existence, and probably never had; nor will I take upon me to describe a horizontal gap in the cleft of a rock, two feet deep from the ground, near six long, and about three feet broad, out of which, he says, issues a constant flame, which riseth, when the wind blows, eight feet high, but burns lower when it is calm weather, and how the inhabitants burn lime with this wonderful holy fire; because all these prodigies were invisible to every one of our gentlemen; nor did the priests, who were very ready to show our people every curiosity, say any thing about them, neither were such wonders known to the inhabitants of Baku, nor to the chiefs of the Persian army, with whom we conversed daily, and made all possible enquiry about their wonders and curiosities. But here follows a very true account of what is to be found worth notice there.

' On the 11th, our ambassador, with many of his gentlemen went to see this famous fire. After they had passed over the hills into the plain on the north side of them, distant from Baku about five or at most six versts, they entered into a small square dike, built with stone, the area of which would scarcely be half an acre of ground, Scots measure. The soil was a pure fluxible sand. Within this area, was a well of spring water, the surface of which was covered over with pure white naphtha, but a few inches lower than the general surface of the sandy area. Our company only saw one poor room, where these wonderful works are said to be seen, and another mean apartment where the votaries lived, the number of whom at that time did not exceed forty. They gladly introduced our gentlemen into the room I spoke of above, where was a place apart, like our hearths, which you may, with Hanway, call their altar: in this, being pure sand, were placed a few hollow reeds: one, by way of pre-eminence, was in the middle, and larger than the rest, to which other reeds were closely joined, so as to form three openings at the top, out of which issued three pale blue flames. At this time, some of these reeds were extinguished: but, that the ambassador and his company might see them all at work, they brought a vessel with pure naphtha, and poured some of it on the sand about the reed, and with a bit of burning paper set the naphtha exhaling through the reed on fire. This is a true account of the everlasting fire at Apscheron; all other stories wrote about it, by which they have imposed upon the world, never before detected, as far as I know, are groundless: and indeed, it is to be lamented that bodies of credulous, otherways learned men, should submit to be so grossly imposed upon, by false and fabulous account of things.'

We shall next present our readers with the doctor's account of the Persian women, and their preposterous modesty.

' The women in Persia are well enough proportioned; but I was informed that they were not very beautiful, having had but few opportunities of seeing them myself. At Cura I one day saw an elderly woman dressed in a ragged silk gown, whom hunger had forced into our camp, followed by two young girls, who paid her great respect. As she passed through, she carefully picked up some barley out of horse-dung, and eat it; at which one of our dragoons would have beaten her, if I had not prevented him. The prince having been informed of her distress, caused feed her and her attendants, as long as we staid there. She said that she was well born, and had been married to a khan; but that her family happening to fall under the shach's displeasure, was utterly extirpated, and that none remained

mained with her but the two girls, who never would leave her. This woman never had been a beauty. I have seen many girls, especially at Reshd, who were very beautiful; but I was informed that these were Georgians.

‘ One day, passing by a house out of the city, five or six very beautiful girls appeared at the door uncovered, and seemed to be very merry: they laughed, and made some signs, as it were, inviting my comrades and me to go into the house; and I was told by others, that I was not mistaken, for they were common to any.

‘ I once saw a few girls who were kept by one of the generals of the Persian army, look out of a tent uncovered, as we passed by; but I was told, that if their lord knew that they had exposed themselves, he would have punished them most severely. They were young, very pretty; and said to be Georgians. I was informed that the Persian women, in general, would sooner expose to public view any part of their bodies than their faces.

‘ One of the British merchants at Reshd told me, that one morning very early, as he was walking by a burial place, he there saw a very comely young woman sitting in her shift, being extremely hot weather, giving her child suck; he was very near her before she spied him; which she no sooner had done, than she covered her face with her shift, exposing what our women carefully conceal. Many such stories I was informed of, which are not worth repeating.

‘ Men may marry for life, or for any determined time, in Persia, as well as through all Tartary. I was assured, that merchants, and other travellers, who intended to stay a month, or longer, in any city, commonly applied to the cadee, or judge, for a wife during the time he proposed to stay. That the cadee, for a stated gratuity, produced a number of girls, whom he declared to be honest, and free from diseases, and became surety for them. It is said, that, amongst thousands, there has not been one instance of their dishonesty, during the time agreed upon. I have been also told, that merchants who trade in different cities, whose business obliges them to live in these cities some time every year, or who keep a warehouse, marry a wife for life; and that they superintend their house in their absence, and generally prove very true to the trust reposed in them.

‘ The Persian women are all dressed in long gowns of silk or cotton: they all wear silk or cotton drawers, which reach down to their ancles; they wear bracelets of gold, either wrought or set with precious stones about their ancles and wrists; and the foremost parts of their shifts, which are com-

monly of silk, from a point immediately below the navel, are embroidered down to the bottom with gold or silver figures, forming a large triangle, whose upper angle is acute. They never cut the nails of their fingers, as we do, but let them grow long and pointed; they are coloured with red, on the first joint of each finger. I have sometimes been consulted about their diseases; and though great care was taken, upon such occasions, that I should see no part of their person, yet they could not hinder my seeing their hands when I felt their pulse: And though frequently it is very necessary to see their faces, in some diseases, the Persians never would permit them to be unveiled. When they go to the bath, which they do twice or thrice in a week, they are veiled with white linen, but have a piece of net-work before their eyes, which renders every thing visible to them, but prevents any from seeing them.'

In exhibiting specimens of this performance, we have restricted ourselves chiefly to an account of national manners and characters. Our author, however, has ranged through a larger field of inquiry, and gives no inconsiderable detail of the political affairs of Russia, during several years residence in that country. Upon the whole, if these travels are not extremely entertaining, they appear to be entirely authentic.

VI. *King Lear. A Tragedy. By William Shakespeare; collated with the old and new Editions. 2s. White.*

THE publication before us is one of those, to the achievement of which, patience rather than sagacity was required; and therefore the editor must not be surprized, if we seriously allot him no greater share of applause than Hamlet in affected levity bestows on the Ghost. The *worthy pioneer* has certainly a degree of merit; but who ever heard of a victory, obtained by the efforts of pioneers only? or of any particular thanks returned to those useful but inglorious burrowers before an army?

This edition of Shakespeare's *King Lear* is so minutely exact in respect of its collations, as even to appear ridiculous from the pomp of their frequent introduction. The following specimen may serve to shew the truth of our observation, as well as to exhibit the labours of verbal criticism in a very contemptible point of view.

• *Somewhat.* The qu's read *something*.

• *Wield.* The 2nd qu's read *weild*.

• *Shadowy.* The qu's read *shady*.

• *Hissing.* So the 2nd qu. the first *biszing*; the rest *bizzing*.

• *Ab.* So the qu's; the rest *oh*.

• The

- ‘ The qu’s read *aliads*; the first F. *eliads*
- ‘ *Y’are*. R. 8^o. *you’re*; all the rest *you are*.
- ‘ *Snuff*. The 1st qu. reads *snurf*.
- ‘ The 1st qu. reads *coren* for *common*.
- ‘ A *Buoy*. The 1st qu. reads a *boui*.
- ‘ The 2nd qu. reads *bas* for *bath*.
- ‘ The qu’s read *that* for *which*.
- ‘ *’Tis*. The qu’s read *it is*.
- ‘ *Ague-proof*. The qu’s read *argue-proof*.
- ‘ First qu. reads a *churgion*. 2d a *chirurgion*; all the rest *surgeons*.
- ‘ The 2d qu. reads *if* for *an*.
- ‘ *Do, de, de, de*. The qu’s read *Loodla, Doodla*.
- ‘ *Tadpole*. The qu’s read *toade-pold*.
- ‘ The qu’s read *that* for *who*. The first *whom*.
- ‘ The qu’s read *to* for *into*.
- ‘ So all the qu’s. All the rest *which* for *that*.
- ‘ *The entire*. So the qu’s. All the rest *th’ intire*.
- ‘ *Battles*. The qu’s read *battel*.
- ‘ The qu’s read *nere* for *never*.
- ‘ The qu’s read *you* for *ye*.
- ‘ All but the qu’s read *they’ll* for *they will*.
- ‘ The 1st qu. reads *ceaze* for *seize*.
- ‘ The 1st qu. reads *and gentleman*. The 2nd *and a gentleman*.
- ‘ So the qu’s; all the rest *ay* for *yes*..
- ‘ There is no stop in the qu’s after *worth*; but in the fo’s is a period.
- ‘ The 3d and 4th fo’s read *thy* for *my*. *

Risum teneatis amici?

To record all the variations occasioned by the omission or insertion of letters un-important to the sense of any passage whatever, is to waste time and paper in the detection of typographical mistakes, without affording such assistance to the critical examiner, as is at all proportioned to the parade of materials exhibited at the bottom of every crowded page. Indeed we have not been so lucky as to have discovered, that with all this ostentation of exactness, one valuable reading has been retrieved through the whole tragedy of King Lear. *Turpe est difficiles habere nugas, et stultus est labor ineptiarum*. We must add, that however confident we may be of our own patience,

* It is worth while to remark, that the 2nd, 3d and 4th folio’s, which appear to have been thus industriously collated, never differ from the first but through accident or negligence, and indeed are of no authority at all.

(which is often most unmercifully exercised) we must yield the palm, in this respect, to the present indefatigable collator; with whom we should be loth to count a bushel of wheat for a wager; and whose qualifications we should not hesitate to recommend to Messrs. Evans, Courtier, or some other peruke makers of eminence, in whose service he would meet with no small encouragement for selecting with accuracy the black hairs from the white ones.

This play is ushered into the world by a preface, which sets out with an attempt to demolish the reputation of former editors. That the present haberdasher in small literature should have discovered some animosity against a Pope, a Warburton, or a Johnson, might have been accounted for, from the natural antipathy which uninventive dullness ever bears to enterprizing genius: but in the name of all the Muses, how happened it that he could treat his twin-brother CAPEL with such unkind severity!

“Blockheads with reason wicked wits abhor,

“But fool with fool is barb’rous civil war.”

To deprive poor CAPEL of his pittance of literary reputation, was unpardonably inhuman; and an editor *nobly* patronized should have disdained such petty larceny. Though for the service of his author he might have been tempted like *Prince Harry* to have *robbed an exchequer*, or *fleeced a king’s collectors*; or even to have stolen with *Dumain*, *an egg out of a cloister*; yet he should not with *Bardolph* have descended to filch *a lute-case*; with *Pistol* to *murder a poor whore’s ruff*; or with *Falstaff* to make a bankrupt of a *Mistress Quickly*.

In the dedication to this very extraordinary work *, we are told that the success of the editor will be chiefly found to have arisen from the *Hints and Remarks* of Charles Jennens, esq. *at Gopsal, not of Gopsal, Leicestershire, under whose patronage, by access to whose valuable library, &c. &c. he hath been able to attempt, &c. &c.* As there are however but few notes to this piece of Shakespeare, except such as are adopted (sometimes without acknowledgement) from the other commentators; we know not that a very extensive library was at all necessary to enable him to furnish out the minutiae of criticism which are now submitted to our opinion. Whether to impute the credit of having introduced a quotation from Æschylus to the *patron*

* This play is meant as a specimen of a projected edition of the remaining thirty five, all of which are already dedicated to this Mr. Jennens. This is indeed to give away the skin of a bear before he is hunted, or make a present of literary chickens before they are hatched.

or the *patronized*, we are in doubt; and verily that doubt is sorely troublesome to our minds. We are however willing to frolick in conjecture on another occasion, and intimate our opinion, that, from the creeping servility of the stile in which this Mr. Jennens is addressed, we can suppose the dedicator to be no other than his most obsequious chaplain.

This play, which is meant as a specimen of a projected edition of all the dramatic works of Shakespeare, is printed with uncommon neatness at the house of Messrs. William and John Richardson, in Salisbury Court, Fleetstreet. A mezzotinto of the author, by the ingenious Mr. Earlom (whose industry and abilities do honour to the rising arts of Great Britain,) is placed at the head of it. We should have been glad indeed to had some better proofs concerning the authenticity of the original, than a bare assertion that it was painted by Cornelius Jansen *, and is to be found in a private collection, which we are not heartily inclined to treat with much respect, especially as we hear it is filled with the performances of one of the most contemptible daubers of the age.—To conclude; perhaps, in spite of this bait to tempt the purchaser to a chearful disbursement of his three shillings, the greater part of the impression of King Lear may continue to encumber the warehouse of the printer, till it has been thoroughly perused by those silent and industrious critics the Worm and the Mouse, to whose contemplation we suppose the world will be content to resign it; unless any reader should be found hereafter whose curiosity urges him so far as to enquire how many sands form a mountain, or how many moments compose an age.

* Mr. Walpole, in his second volume of anecdotes of painting, page 5, informs us, that Jansen's first works are dated in England about 1618. This picture bears date in 1610. We really believe Mr. Walpole is better acquainted with the chronology as well as internal marks of paintings than Mr. Charles Jennens, together with his chaplain and his favourite painter to assist his judgment. Greater men however than himself have been deceived. The original from which Mr. Pope had the plate engraven which stands before his 4to edition of our author's works, is evidently a juvenile portrait of James the first: and the only true picture of Shakespeare supposed to be now extant, was painted either by Richard Burbage or John Taylor the player, the latter of whom left it by will to Sir William Davenant. After his death Betterton the actor bought it; and when he died, Mr. Keck of the Temple gave forty guineas for it to Mrs. Barry the actress. From him it descended to Mr. Nichol of Southgate, by whose daughter afterwards it came to the present marquis of Caernarvon. in whose possession we believe it still remains.

VII. *'Tis Well it's no Worse. A Comedy. As it is performed at the Theatre-Royal in Drury-Lane. 1s. 6d. Griffin.*

DON Carlos de Pimentel is in love with Marcella, the daughter of Don Guzman; she favours not his passion, her affections being pre-engaged by her cousin Don Ferdinand. Finding no grounds to hope that his suit to this lady will be successful, he pays his addresses to Aurora, sister to Don Pedro Pacheco, by whom they are better received than they were by Marcella. At the same time Alonzo, the son of Don Guzman, makes love to Aurora; and seeing her pay more attention to his rival than to him, fired with jealousy and resentment, he draws upon Carlos. Alonzo is killed in the duel, and Carlos flies to Portugal. After he has been there for some time, he receives a letter from Aurora, in which she requests him to return to Madrid, and offers to conceal him in her house, till, by the interest of his friends, he procures a pardon. This project, she observes in the letter, may be the more easily effected, as her brother Don Pedro is at Naples. Don Carlos accepts the invitation.

The first act of this play opens with a recapitulation of these circumstances, in a conversation between Carlos and his servant Muskato, as they are entering Madrid in the dusk of the evening. In their way to Aurora's they see a lady's coach overturned: Carlos flies to her assistance, and finds her to be Marcella. He conducts her home, makes himself known to her, and, in gratitude to his service, she promises not to discover him. On his arrival at Aurora's, he finds the scheme, which that lady had planned for his safety, defeated by the return of her brother, Don Pedro, from Naples. He had heard of the duel on her account, betwixt Carlos and Alonzo; and suspecting her of imprudence and levity, he had come to enquire into her conduct. However, she advises Carlos to lodge for that night with Muskato in a secret closet of her house, in which she had intended to conceal him. The house had two floors; the upper floor was occupied by herself; the lower by Octavio, a wine-merchant. The private closet, and a back staircase, which made a communication between the two stories, were closed up by a partition above and below. In the upper partition she had contrived a moveable pannel, for the convenience of her lover; and at this opening the master and servant enter the closet, where they remain all night. Don Ferdinand, the nephew of Don Guzman, and the lover of Marcella, had discovered Don Carlos, and was determined to find out and attack the murderer of his cousin Alonzo. He took Don Pedro for his second in this enterprize. They go out in quest

quest of Don Carlos; and mistake the duke of Medina Sidonia for him, who is wounded by Don Pedro.—This gentleman is now obliged immediately to quit Madrid; but apprehensive for the conduct of his sister Aurora, before he goes he sends her and her maid Leonarda to a convent. He then orders his apartments to be stripped of their furniture, the care of which he leaves to his tenant Octavio.

The second act opens with the surprize of Carlos and Muskato to find the house unfurnished, when they come out of their concealment, to which they are obliged again to betake themselves. Don Guzman takes Don Pedro's apartments of Octavio, for himself and his family. Wine and sweetmeats are sent thither by Don Ferdinand for his wedding. The day is fixed on which he is to be married to Marcella. Muskato, at a convenient time, steps forth from his confinement; and luckily finds the wine and sweetmeats, which, half famished, he devours with eagerness, and gives part of his booty to his master.—In going back to the closet, he takes with him a new gown and veil, which were a present from Don Ferdinand to Beatrice, Marcella's maid.—The act closes with the surprize of Don Guzman and his family at the confusion, occasioned by Muskato's fortunate adventure.

In the third act Aurora is informed in the convent that Don Guzman and his family were gone to live in her house. Anxious for Don Carlos, she privately leaves the convent, and repairs to Don Guzman's. She frames an artful story, by which she is admitted into the house. Muskato takes an opportunity of slipping off in Beatrice's gown and veil. Aurora has an interview with Carlos. They are surprized by the family; a skirmish ensues betwixt Don Ferdinand and Carlos. Aurora and Carlos conceal themselves by slipping into the closet at the moveable pannel. Marcella is jealous of Ferdinand, on having discovered Aurora in his apartment.

In the fourth act Marcella expostulates with Don Ferdinand on his perfidy to her, in bringing a woman into his apartment. Conscious of his innocence, he denies the charge, and retorts upon her the man who was at the same time discovered in the house. In consequence of this misunderstanding, their marriage is put off. Carlos and Aurora venture forth from their retirement. He goes to communicate their situation to Beatrice. In the mean time Aurora retires again into the closet on the approach of Marcella. Carlos is discovered by this lady, who is at a loss to find means for his escape.

The fifth act opens with a conference between Don Pedro and Don Ferdinand; in which we find that the duke of Medina Sidonia is recovering of his wound, and assures Don Pe-

dro that he will not molest him. Muskato, who had gone to bring together his master's friends, is seized by Don Ferdinand, and Lazarillo, his servant; and by them conveyed to Don Guzman's. They leave him secured in the house, while they go to bring civil officers. In the interim he taps on the pannel; and, to his great surprize, Aurora comes out, when he was expecting his master. While they are conversing, Don Ferdinand returns with the officers; Muskato takes refuge in the closet, and in his hurry to save himself, drops the pannel, and leaves Aurora on the other side of it, in the apartment. She takes Don Ferdinand aside, makes herself known to him, and begs his protection, which he promises her. Don Guzman begins to search the house for Muskato. He is going into the closet where Aurora was concealed: Don Ferdinand attempts to prevent him: he insists upon entering in: Aurora discovers herself to him, her brother, and the company. Don Pedro immediately draws upon Don Ferdinand, who, he imagines, had seduced his sister. Don Ferdinand pacifies him, by assuring him that the matter will soon be cleared up to his satisfaction. Don Carlos, likewise, who had not as yet made his escape, discovers himself. Guzman upbraids him with the death of his son Alonzo, for which he makes a satisfactory apology. He offers to Don Pedro to marry his sister Aurora, from the regard he has for her, and to preserve her reputation, which had been endangered by her love of him. Don Pedro accepts his proposal. While matters are thus accommodating, Muskato pops out from his covert.—All persons are amicably disposed, and ready to hear an explanation of this complicated mystery.

As Muskato is the character in this play which attracts most attention, we shall give our readers a specimen of his humour, in the following scene in which he is brought to Don Guzman's, by Don Ferdinand and Lazarillo, after they had seized him in the street.

D. Fer. Pull the rascal in here; pull him in; and if he attempts to struggle, knock him down.

Musk. Well, but gentlemen, good, dear gentlemen, as you are men of honour, and Catholic Christians, don't do me any hurt,—I am a poor miserable young fellow, but just turned of four and twenty, that have an old mother, and two lame sisters—

D. Fer. Aren't you a villain, sirrah?

Musk. You are pleas'd to say so, Sir; and I shan't be so unmannerly as to contradict any gentleman with a sword at my throat.

D. Fer. Are'nt you the servant of that assassin, Don Carlos de Pimentel?

Musk. Upon my word Sir, I can't say;—perhaps I may, and perhaps I mayn't;—you have frightened every thing quite out of my head;—I have no more memory than a dried whiting.

La. He is his servant, Sir.

Musk. Well, Sir; yes, I am his servant, if that will content you.

D. Fer. Where's your master?

Musk. [*Laughing*] Ha! ha! ha!

D. Fer. Do you make a jest of us?

Musk. No, Sir, no; but I am ticklish, and your man has got his fingers in my collar: bid him take them away, and I'll speak.

D. Fer. Let him go.—Well, now Sir, where is Don Carlos?

Musk. He's in a place.—(*Looking towards the pannel.*)

D. Fer. In a place! what place?

Musk. Stay, let me recollect myself a little. I never was so flurry'd since I was born. Indeed, gentlemen, you have not done well to scare me in this manner: it may throw me into a fever! or some other ugly disorder; and, I am sure, you have so much good nature, that you would be sorry for it afterwards.

D. Fer. You will trifle with us, then. Answer my question directly, or torture shall make you.

Musk. Propose it again, good Sir.

D. Fer. Where is Don Carlos de Pimentel?

Musk. Not a great way off. (*Looking again at the pannel.*)

D. Fer. So we suppose, by your being here.

Musk. He is, at present, I believe——Pray, Sir, will you do me the favour to tell me what o'clock it is?

D. Fer. What o'clock!

Musk. Yes, Sir; because I wou'd be as precise in answering your question, as possible: and, if it is now about half an hour after one, as I partly conjecture, Don Carlos is at this moment, picking his teeth, after dinner, in the city of Lisbon.

D. Fer. 'Tis false, firrah; I know he is at this moment hid somewhere in Madrid.—Lay hold of him again.

Musk. Don't touch me for your lives.—I desire to know, gentlemen, since you come to this, how long it has been the custom in Spain, to lay violent hands on people, without officers, and without warrants?

D. Fer. We'll tell you that by and by.

Enter Marcella and Beatrice.

Mar. There is really nothing in this house, from morning till night, but noise and confusion.—What is the matter here?

Musk. Only a couple of alguazils, Madam, as you may perceive by their dress, that have got a poor criminal in their clutches, and are going to play the devil with him.

D. Fer. This is the servant of Don Carlos de Pimentel; I caught him just now in the street, measuring the outside of our house, with his eyes, from top to bottom.—I know his master is at present in Madrid; and I suspect, this emissary of his was not lurking about this neighbourhood for any good purpose:—rather, perhaps, in meditation of some farther destruction of our family;—for, searching his pockets, we found a pistol?—

Musk. You found a pistol!—Do you say you found a pistol in my pocket?

La. There it is.

Musk. Oh, do you call that a pistol?—

La. Ay; what do you call it?

Musk. I keep it to light my pipe.

Beat. Well but, Sir, let me look at this person; because I was very well acquainted with Don Carlos, and his servant too, if this be the same he had before he left Madrid.

Musk. Do look at me, Ma'am; did you ever see my face before?

Beat. Never, upon my honour,

Musk. See there, gentlemen.

La. Why you yourself said but now, that you belonged to Don Carlos.

Musk. Did I?

D. Fer. Yes, this moment.

Musk. I don't think I said any such thing: and I am almost sure I did not.

Beat. Indeed, Sir, you are mistaken here;—he that liv'd with Don Carlos, us'd to make love to me;—a good, genteel, personable fellow;—whereas, this is one of the worst looking, ill-made, awkward, ugly hounds, I ever saw in my life.

La. Sir, believe what I say to you; this is the servant that lived with Don Carlos, when he was last in Madrid; and he was always just as ugly as he is now. I even recollect his name; it began with jufs—or fufs—or—

Musk. There is neither jufs nor fufs in my name; so you may give me my liberty.

D. Fer. No, Sir, I arrest you—

Musk. You can't; let me see your warrant.

Mar.

Mar. Indeed, Sir, I think you had better turn him about his business.

D. Fer. I think the contrary.—Pray, Ma'am, you and your maid return to your chamber.—Lazarillo, lock that door, and give me the key——(*To Muskato, who endeavours to steal away*)——'Tis in vain to strive to escape, Sir; I shall leave you lock'd up here, till I come back with proper officers.

Musk. (*Pulling Lazarillo by the sleeve.*) Young man, I find myself a little indisposed; if you have any such thing as a drop of spirits in the house, I would be obliged to you for—

La. Oh! you'll be in greater want of spirits presently;—you had better keep them for a more pressing occasion.'

This comedy has considerable merit in the novelty, and art of its intrigue. It keeps the attention alive from the beginning to the end; but there is not a sentimental stroke in the whole play; not one address to the generous passions. The play is taken from a Spanish comedy of Calderon; the scene is in Spain, and the persons are Spaniards. It was not necessary for the author of this English comedy to adhere rigidly to foreign manners; but he certainly has violated them too palpably. Beatrice, in his play, observes with great justice, that 'Dogs in Spain do not eat sweet-meats, nor drink wine, nor steal gowns.'—Neither are coachmen in that country apt to overturn their mistresses by getting drunk; but if they do, and are severely reprimanded for their fault, they are still less apt to complain of the arbitrary government of their country, and descant upon the freedom of the British constitution.

There is comic force in the character of Muskato, considered as an English one; though sometimes it is inconsistent, and sometimes it is strained. In Beatrice, too, the author has much merit; though it must be owned, in his characters there is a great want of variety and expression. The piece, however, is superior to many of our late dramatical crudities, which have succeeded by our rage for novelty, by theatrical parade, and by prologues and epilogues with which the publick have risibility enough to laugh at.

VIII. *The Life of Henry St. John, Lord Viscount Bolingbroke* *.
8vo. 1s. 6d. T. Davies.

THIS Life of lord Bolingbroke is written agreeably, and, in the main, judiciously. It were to be wished, indeed, that the author had given us more anecdotes of the private life of

* The Dissertation upon Parties, with the Life of the Author prefixed, is sold for 6s.

that great man; which, one would imagine, might have been easily collected, as it is not very long since he lived, and as his character was so illustrious. His rural retirement at Dawley would now be read with at least as much attention and curiosity as his conducting of the peace of Utrecht, or his management of humbler business when he was minister to the Pretender.

We shall give our readers the character of lord Bolingbroke, drawn at the conclusion of this narrative, as a specimen of the style and spirit in which it is written.

‘ In this manner lived and died lord Bolingbroke; ever active, never depressed, ever pursuing fortune, and as constantly disappointed by her. In whatever light we view his character, we shall find him an object rather properer for our wonder, than our imitation; more to be feared than esteemed, and gaining our admiration without our love. His ambition ever aimed at the summit of power, and nothing seemed capable of satisfying his immoderate desires, but the liberty of governing all things without a rival. With as much ambition, as great abilities, and more acquired knowledge than Cæsar, he wanted only his courage to be as successful; but the schemes his head dictated, his heart often refused to execute; and he lost the ability to perform, just when the great occasion called for all his efforts to engage.

‘ The same ambition that prompted him to be a politician, actuated him as a philosopher. His aims were equally great and extensive in both capacities: unwilling to submit to any power in the one, or any authority in the other, he entered the fields of science, with a thorough contempt of all that had been established before him, and seemed willing to think every thing wrong, that he might shew his faculty in the reformation. It might have been better for his quiet, as a man, if he had been content to act a subordinate character in the state; and it had certainly been better for his memory as a writer, if he had aimed at doing less than he attempted. Wisdom, in morals, like every other art or science, is an accumulation that numbers have contributed to increase; and it is not for one single man to pretend, that he can add more to the heap, than the thousands that have gone before him. Such innovators more frequently retard, than promote knowledge; their maxims are more agreeable to the reader, by having the gloss of novelty to recommend them, than those which are trite, only because they are true. Such men are therefore followed at first with avidity; nor is it till some time that their disciples begin to find their error. They often, though too late, perceive, that they have been following a speculative enquiry, while they have been leaving a practical good; and while they
have

have been practising the arts of doubting, they have been losing all firmness of principle, which might tend to establish the rectitude of their private conduct. As a moralist, therefore, lord Bolingbroke, by having endeavoured at too much, seems to have done nothing : but as a political writer, few can equal, and none can exceed him. As he was a practical politician, his writings are less filled with those speculative illusions, which are the result of solitude and seclusion. He wrote them with a certainty of their being opposed, sifted, examined, and reviled ; he therefore took care to build them up of such materials, as could not be easily overthrown : they prevailed at the times in which they were written, they still continue to be the admiration of the present age, and will probably last for ever.'

Though this portrait has considerable merit, we cannot think it proper to compare Bolingbroke with Cæsar ; because Cæsar was by profession a warrior, and Bolingbroke a statesman and philosopher. As an *orator*, and a writer, we presume that Bolingbroke was superior to Cæsar, notwithstanding the great literary merit of the latter, and the veneration which is paid to works of antiquity. The compositions of Bolingbroke are animated with a dignity and fire, which Cæsar, as an author, seems not to have possessed.

It seems still more unreasonable to blame lord Bolingbroke for having thought of adding to ethical knowledge, after the improvements, or, (as the author of this *Life* seems to imagine) after the perfection it had received. So progressive is the human mind, and so widely may its powers be expanded, that the whole system of arts and sciences may, in process of time, receive improvements, of which we cannot now form an idea. A capital genius may strike out new lights in any age ; and he should never be discouraged from attempting what he may possibly effect. Lord Bolingbroke should not have been reprehended for undertaking to frame a new moral scheme. The question to have been examined was, whether it is a good, or a bad one. If it promotes the good of mankind, it should have been praised ; if it is pernicious to society, the memory of its author should have been stigmatized by his biographer with the severest censure.

The Dissertation upon Parties, to which the *Life of Bolingbroke* is prefixed, is so well known, and its merit so well established, that observations upon it will not be expected from us.—It may be necessary, however, to observe, that the publication of this masterly work is undoubtedly seasonable at a time when the nation is divided into so many different parties.

The Life of Lord Bolingbroke is evidently written by the author of *The Life of Dr. Parnell*, who has no reason to be ashamed of the performance.

IX. *Natural Short-Hand.* By Holdsworth and Aldridge, of the Bank of England, 8vo. 15s. boards. Welles and Grosvenor.

THIS learned and ingenious, yet comprehensive and clear, system of short hand, evinces the propriety of its title. Those who have hitherto digested plans of that useful art, like many writers on more important subjects, have paid greater attention to the schemes of their predecessors, than to nature and reason. But the authors of this excellent treatise have rejected a servile regard to precedents—a merely mechanical improvement of the former arbitrary, and unideal modes of abbreviating characters. The signs which they have invented to express the ideas of the human mind are as few and simple as the complication of their object would allow; and they will be impressed upon the memory of the learner by their analogy to the use of our articulating organs, of which we have in this book an accurate and elegant explanation.

It will be proper here to give a fuller view of the design of this work by an extract from the Preface.

‘*Natural Short-hand* is a title as singular and uncommon, as it is well suited to express the difference between this Short-hand and all others. Every character, in this method, has its foundation in nature; and derives its particular form from the peculiar position of the organs of speech, or the passage of the breath, in the act of pronunciation. Every simple sound, whether vowel or consonant, is denoted by a simple character. Every character will join to any preceding or succeeding one, with the greatest facility; and is convenient in proportion to the frequency of its use in the English language.

‘All the characters which are used in this system are contained in Plate V. and in order to understand and fix those characters in the memory, little more than the knowledge of the alphabet itself is required. As to the observations upon those plates, and the instructions in general, their design may be answered by once or twice reading them over.

‘The former part of this book, to Plate V. is mostly of a speculative nature: the design of which is to lead the learner into an acquaintance with the first principles of the art, by shewing him how those principles are conformable to nature and reason; and may therefore be properly considered as an introduction to what follows, which is altogether practical. And indeed by carefully reading over this first part, in which all the simple sounds, and their corresponding characters, are presented in so many different views, much of the art itself will be obtained, before the learning of it in form is once attempted;

ed; and whatever knowledge is thus obtained, will also have the advantage of not being easily forgotten.

' That the learner may not be at a loss how to write with exactness, or to read what is written with great readiness, a large specimen of the character is engraven. The two first plates of this specimen contain several portions of scripture, that are to be met with in many other books of Short-hand. These we have purposely chosen, that the learner may, if he pleases, for his own satisfaction, have the opportunity of making the comparison. As also, that if any difficulty should at first arise to the young practitioner, he may readily refer to the place in the Bible from whence it is taken.

' Lastly, to exercise the abilities of the learner, and at the same time to engage his attention, the remainder of the specimen is inserted; containing an original attempt to explain and demonstrate the mechanical principles of natural philosophy, in a manner entirely new, and heretofore unattempted. For this piece of philosophy we are indebted to a learned and ingenious gentleman, who has also given some other assistance in this work.

' Upon the whole, we attempt to give a rational and universal view of Short-hand writing, from its elements, through the several combinations of lines or characters. The reader, when he sees the rationale of our plan, and how it differs from all others, will be able to judge of its merit, and give the preference where he shall esteem it to be due.'

In the second plate, which contains the elements of short hand, fifty-one simple characters are made by a dot, or point, by three lines in different directions, by a circle and an ellipsis, and by the various positions of their semi-circumferences and segments.

In the fifth plate, which contains the shortening rules, the authors have added more characters, easy, and well distinguished, to be substituted for such words, and such terminations of words as most frequently occur in our language.

There are twenty-seven elegant and useful plates in this book. In the Appendix, a theory for abbreviating musical characters is proposed, and illustrated in a plate.

We have perused with pleasure a System of Short-hand, composed by men of talents and learning, who seldom vouchsafe to engage in undertakings of this kind: though they are generally ill-executed by people of inferior endowments. We recommend this work to those to whom it may be useful to reduce an accurate and expeditious short-hand to practice; and to those who are curious to examine ingenious and elegant novelty.

X. Joannis Lelandi *Antiquarii de Rebus Britannicis Collectanea*. Cum Thomæ Hearnii *Præfatione Notis et Indice ad Editionem primam*. Editio Altera. *Accedunt de Rebus Anglicanis Opuscula varia è diversis Codd. MSS. descripta, et nunc primum in Lucem Edita*. 6 Vols. 8vo. 2 l. 2s. in boards. Richardsons.

THIS work of John Leland, the celebrated antiquary, does not stand in need of our approbation to promote its success; neither is it at all necessary that we should preface this new edition of it in any other manner, than by laying before the reader a list of such additional pieces as are now first offered to the world, from which they are sure to meet with a favourable reception.

* *The additional Pieces in this Edition.*

* Vol. II. De Jocalibus Abbatis de Redyngg, Regi Edwardo III^o. Pro Expeditione suorum Negotiorum mutuo datis. Ex Rot. Pat. de Anno 12mo ejusdem Regis.—The Preparations at Oxford in August 1605, against the coming thither of King James, with the Queen and young Prince, together with the Things then and there done, and the Manner thereof.—Superstitious Practices prevailing in Wales in the Year 1589.—A Discourse of Sherborne Castell and Mannor.—Copy of a Warrant from the Privy-council, enabling Sir Edward Dering, Bart. to have access to the publick records, and to take any notes or transcripts of them without paying any fee for the same.—Copy of a warrant from lord treasurer Winchester for the records of parliament and chancery to be delivered into the Tower in order to be digested.—Copy of a warrant to the master of the rolls for ditto.—A description of Thornbury-Castle.—Probatio Ætatis Johannis Holland, Filii Comitiss Huntingdon.—Baptizatio Reginæ Elizabethæ.—The marriage of lord Ambrose Sutton, earl of Warwick, to lady Ann, daughter of Francis Ruffel, earl of Bedford.—Ceremonial of the christening of king Edward VI.—Licence for Dr. Gwent to wear his bonnet in the king's presence.—Ditto for Dr. Loyd.—De Oblationibus Regis et Reginæ in Diebus Festis. Ex Manuscripto in Bib. Cotton.—The history of Framlingham castle.—An account of the principal monuments in Framlingham church.—The manner of the christening of the child of the lady Cicilie, wife to John Erle of Este Frieseland, and sister to Eryke, king of Sweeden.—The state of the town of Kidwillie in South Wales, in the reign of queen Elizabeth, with a plan for its improvements.—The names of the lords and gentlemen of England being at the marriage of the right excellent princess the lady Mary, suster to the king our soveraigne lord king Henry the eight.

* Vol. III. De Jocalibus deputatis Feretro Beatissimi Regis Edwardi in Monasterio Westmonasteriensi. Ex Rot. Pat. de 51mo Hen. IIIii.—Ordinaunces by Margaret Countesse of Richmond and Derby, as to what preparation is to be made against the deliveraunce of a queen, &c.—A shorte and brief memory of the first progresse of king Henry the VII. after his noble coronacon.—The christening of prince Arthur, and king Henry VII's progresse to Canterbury.—The ceremonial of the coronation of lady Elizabeth wife to king Henry VII.—The celebration of the feast of Christmas by king Henry VIIth in the 3d year of his reign.—The celebration of the feasts of Easter and St. George.—The celebration of the feast of Witsontide, &c.—The celebration of the feast of Easter by king Henry VII. in the 4th year of his reign.—The ceremonies of queen Elizabeth, wife to king Henry VII. taking her chamber.—The creation of Arthur prince of Wales.—The solemnity of the christening of princess Mary, afterwards queen of France.—The fyancells of Margaret, eldest daughter of king Henry VII. to James king of Scotland: together with her departure from England, journey into Scotland, her reception and marriage there, and the great feasts held on that account.—Rules to be observed in the christening of a prince or princess, and in the dressing of the nursery.—Funeral of king Henry VII.—The procession of king Edward VI. from the Tower to Westminster, and the solempnitie of his coronation.—Carta Foundationis Hospitalis Sanctæ et individue Trinitatis in Cloune in Com: Salop.—Carta Confirmatoria.—The statutes of the same hospital.—The consecration of the chapel of Wyke Chamflower, in the parish of Brewton, in Somersetshire, 1624.—The petition of the town of Cambridge to be made a city. Letter to king James from the university of Cambridge, in opposition to the petition of the town of Cambridge.—King James's answer to the university.—The marriage of queen Mary unto Philip prince of Spayne, son of Charles the 5th emperor, in the cathedrall church of Winchester, on Wensday 20th of July 1554.

* Vol. V. The entierment of the most highe, puyssant, and most excellent prince Mary the first of that name, late queen of England, &c.—An account of the ceremony of the marriage between Frederick count palatine of the Rhine and the princess Elizabeth, eldest daughter of king James I.—An account of the ceremony of the marriage of William, only son of Frederick-Henry prince of Orange, and Mary, eldest daughter of king Charles I.—The departure of the princess Katherine out of Spaine, together with her reception in England by king Henry VII. and her intended husband prince Arthur.—A nar-

rative of the jousts, banquets, and disguisings, used at the intertainment of Katherine, wife to prince Arthure, eldest sonne to king Henry VII.—An account of the death and interryement of prince Arthure.—An historical account of the masters of Pembroke-Hall in Cambridge, with a list of the fellows of the same.

A publication which has received the advantage of being superintended and augmented by James West, esq. president of the Royal Society; Sir Joseph Ayloffe, bart. vice-president of the Society of Antiquaries; Thomas Astle, esq. F. R. S. and F. S. A.; and Dr. William Hunter, physician to her majesty, cannot be in danger of wanting success. Justice, however, requires us to conclude this article, by sincerely recommending it to all our readers who delight in the investigation of antiquities relative to their own country.

XI. *The Light of Nature Pursued.* By Edward Search, Esq.
3 Vols. 8vo. 1l. 1s. Payne, [Concluded.]

IN a former Number we have given our readers a general account of the first part of Mr. Search's philosophical lucubrations; in this article, we shall endeavour to give them some idea of the remainder. In the second part, the author treats of the following subjects: The Composition of Motives, Species of Motives, Production of Motives, Translation, Sympathy, Introduction of Motives, Passions, Pleasure, Use, Honour, Necessity, Reason, Ultimate Good, Rectitude, Virtue, Prudence, Fortitude, Temperance, Justice, Benevolence, Moral Policy, and Limitation of Virtue.—In the chapter on Translation, he shews, that we derive our inclinations and moral senses through the same channel as our knowledge, without having them interwoven originally in our constitution. By sympathy, he only means, that we are continually influenced by the sentiments and affections of the company with whom we converse.

The second volume is entitled Theology. Hitherto, he says, he has proceeded only upon a view of human nature, and the things with which we are daily conversant, in order to frame some rules for our conduct, as well in the prudential management of our powers, with regard to our own interests, as in joining our mutual endeavours towards promoting those of one another, whereby we may render life more comfortable and happy. He now proposes to examine the foundations of religion, and to restore morality to that completion, of which he thinks he has defrauded her in his view of human nature, independent

dependent on religion. In order to accomplish this design, he proceeds to enter upon a careful examination of what other principles may be found, besides those he has already collected, and to push his researches beyond the scene exhibited to our senses and experience. This attempt leads him, as he expresses himself, to take a view of external nature and things invisible, or which can be discovered only by the eye of reason, to contemplate distant objects and extensive prospects, no less than universal nature, comprehending things visible and invisible, with the connections and dependences running between them, so far as the feeble optics of human understanding can reach to discern them. But before he enters upon a view of external nature, or proceeds to investigate causes from their effects, in order to discover what powers, or what laws there may be to govern the invisible world, he thinks it proper to consider, whether we are likely to have any concern in their operation. Nothing is more certain than that this bodily frame of ours shall be dissolved in a few years. It is shewn, in some of the preceding disquisitions, that the body serves only as a channel of conveyance to the mind, which is properly ourselves, as being our sentient principle which perceives whatever is perceived by us, acts all that we do, and receives notices from external objects through the corporeal organs. So that our capacity of good and evil to come must depend upon the durableness of the mind. The question therefore to be resolved is, What is the constitution of the mind? Is it of a lasting or a perishable nature? All who have examined this point seem agreed to resolve it into another, namely, Whether the mind be a compound made up out of several materials, or a pure simple substance without parts or mixture? This leads our author to consider substance, compound substances, divisibility of matter, existence of mind, spirit and duration of mind.—Mind, he says, has a being distinct from that of all other things, and is a pure unmingled individual substance. From its individuality and distinct existence, he infers its perpetual duration. He then proceeds to consider external nature, in order, as he says, to discover what rules and powers there may be governing that, in hopes of learning somewhat how they may affect us, and in what manner we are likely to be disposed of. In pursuance of this design he treats of Effects and Causes, Chance, Necessity, and Design; the First Cause, Incomprehensibility, Unity, Omnipresence, Eternity, Omnipotence, Omniscience, Goodness, Equity, two characters in God, (viz. those of Creator and Governor) and External Nature, or that disposition and order of things in which we are likely to be concerned.

The second part of the second volume is introduced with a chapter upon Hypotheses, in which he treats particularly on the manner in which they should be formed, and the use which may be made of them in his present enquiries. The two following chapters contain the system he has framed, and are entitled, Vehicular State and Mundane Soul.

He supposes that the spirit, upon quitting her present mansion, does not go out naked, nor entirely disengaged from matter, but carries away with her an integument from among those wherewith she was before invested. This vehicle is so extremely small, that the nicest eye cannot discern it when going, nor the finest scales discover an abatement of weight in what remains after it is gone: yet it contains an organization, capable of exhibiting a greater variety of ideas than we now experience.—In the following chapter, he treats of the mundane soul; this, he tells us, is composed of an invulnerable host of distinct spirits, as the sea is composed of aqueous particles: and as the rivers continually discharge into the sea, so the vehicular people, upon the disruption of their vehicles, discharge and incorporate into that ocean of spirits making the mundane soul. The communication with spiritual substance being opened, the soul, he thinks, will instantly partake of all the knowledge and designs of his neighbours, and immediately take its share in their operations and pleasures.—We shall not attempt to explain this hypothesis more at large. It is, no doubt, ingeniously contrived, but is as whimsical as any thing in the caballistical philosophy; and those who are desirous of knowing more of it must have recourse to the book itself.

In the last chapter of this part of his work, entitled, The Vision, Mr. Search has illustrated his hypothesis by way of scenial representation. He supposes himself translated into the vehicular state, and afterwards absorbed into the mundane soul; he gives an account of his translation, the scenes thro' which he passed, the wonders which he saw, the observations which he made, and the curious knowledge which was communicated to him during his absence from the body. Soon after his entrance into the vehicular state, he met with Mr. Locke, who took him under his tuition, and taught him the proper command of his faculties. Here he had an interview with his wife, (on which occasion, he discovers a very amiable sensibility) and a conversation with Plato, Socrates, Pythagoras, and professor Stahl. Soon after this his vehicle burst, and he became instantly absorbed in the mundane soul. In this state he tells us, his body was immense, yet he could manage it without trouble; his understanding extensive, yet without confusion or perplexity; the material universe was his body,

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the several systems his limbs, the subtle fluids his circulating juices, and the face of nature his sensory. In that sensory he discovered all science and wisdom to direct him in the application of his powers, which were vigorous and mighty, extending to every member and fibre of his vast composition. He rolled the planets in their courses, and held them down to their orbits by his strong attraction. He pressed heavy bodies to the earth, squeezed together the particles of metals in firm cohesion, and darted the beams of light through the expanse of innumerable heavens. He beheld the affairs of men, discerned all their springs of action, and knew how to set both them and the courses of events so, as to guide the wheels of fortune with unerring certainty.

This chapter concludes with a humorous and humiliating account of Mr. Search's return to his body.

The last part contains Disquisitions on the Nature of Things, Providence, Free-will, Equality, General Good, Divine Justice, Deviation of Punishment, and the Re-enlargement of Virtue. The last of these titles refers to the concluding chapter of the first volume, entitled, the Limitation of Virtue. The chapter itself consists of general observations on the author's preceding scheme, and apologies for his peculiar sentiments, opinions, and manner of writing.

In this article we have barely enumerated the various topics which this lively and ingenious writer has discussed; and have purposely avoided citations of particular passages, in compliance with his own request, who 'excepts against the procedure of all, who shall cite a passage or two, or give an abstract of some chapter; and then ask the gay circle around them, what they must think of it.'

We will venture, however, to assure the reader, that whatever he may think of Mr. Search's hypothesis, and whimsical notions, he will be pleased with the ingenuity, the humour, the vivacity, the philanthropy, the good sense, and excellent instructions which he will meet with in different parts of this extensive work.

No writer but himself would have thought of likening the human machine to a mill, to a study hung round with bells, or to a chamber-organ; or of proving by a chess-board, that the sphere of a spirit's presence is wide enough to contain sixty-four particles of matter; or of computing the corpuscles of light in a grain of wax, or the absolute pressure of ether upon a guinea; much less would have ventured to introduce Hatchet the carpenter, or the cook making plumb-pludding, into a metaphysical discourse, or to bring a cat to assist in an optical

experiment. These are the peculiarities of our ingenious author, and sometimes, we confess, very happily illustrate the point in debate.

XII. *An Account of the Automaton, constructed by Orffyreus.*
2s. Evans.

THOSE who contend for the possibility of a perpetual motion, are generally led into that mistake by examining into those principles only, which seem to be in their favour; they content themselves with the general supposition, that the momenta of equal bodies are as their distances from the centre of motion, without once considering that all the mechanics in the universe cannot really make a little power equal to, or superior, to a larger; and wherever a less power is found in equilibrio with a larger, it is a deception of the sense, the equilibrium not being strictly between the weights, but between the weights compounded with the velocities with which they are disposed to move; for if we consider the weights as fixed and immoveable, it is absurd to imagine a small weight can possibly counteract a large one; the only reason therefore why two unequal weights are sustained in equilibrio from unequal brachia, is this, that if one of them, suppose the greater, should begin to move, the other at the same moment will also begin to move, and that with a velocity so proportioned, as to render their momenta equal; thus, it is to their tendency to move contrary ways, with velocities proportionable to their distances from the fulcrum, which forms and also preserves the equilibrium.

As this principle appeared insufficient for the business of a perpetual motion, recourse was had to a multiplication of power; or gaining a force equivalent to what is lost, by the artful disposition and combination of mechanic powers; but this likewise proved a fruitless attempt, for what is gained in power is still lost in time; consequently the velocity decreases, and therefore the quantity of motion still remains the same: and as there does not appear any possibility of a machine moving on or near our earth, without being retarded by the friction of its parts, and the resistance of the medium, it should follow, that, unless there be a supply from some foreign cause, which in a perpetual motion is excluded, the motion of the machine must constantly diminish. The whole business therefore of finding a perpetual motion comes to this, to make a weight heavier than itself, or an elastic force greater than itself.

Notwithstanding these, or objections like these, have for ages past been made by mathematicians to the possibility of a
perpetual

perpetual motion, yet nevertheless there have been, and still are, those who not only assert the contrary, but even attempt the practice of it, as appears by the pamphlet now before us, wherein the ingenious writer assures that one Orffyreus, a native of Saxony, who had an amazing turn for practical mechanics, after labouring about twenty years in search of a perpetual motion, and constructing in that time near three hundred different machines, at length hit on a contrivance for that purpose, which professor s'Gravesande, in a letter to Sir Isaac Newton, describes as a sort of a drum or wheel, about 14 inches in thickness, and 12 feet in diameter; it turns upon an axis passing through the center, and being moved slowly remains at rest upon withdrawing the force which continued the motion. I caused the wheel (says the professor) to make a revolution or two in this manner; but afterwards giving it a greater velocity, it acquired such an amazing celerity in less than two turns as caused it to make no less than 26 revolutions in a minute, and I was informed by his most serene highness the landgrave of Hesse Cassel, who was then present, that the machine had preserved a motion of this sort for more than two months in a private room, where it was impossible any fraud could have been made use of. I then took the liberty to ask the prince, who had seen the construction of the interior parts of the machine; if during the abovementioned time of its being in motion, a fraud might not have been concealed by an alteration in the disposition of those parts. His highness assured me to the contrary, and moreover that the construction of the machine was so very simple, that a common carpenter's boy might easily comprehend it, and make a model of the same sort, after having seen the inside of this.

Baron Fescher who examined the Orffyrean Automaton in the presence of the aforementioned illustrious personage, transmitted a description of it, in a letter to Dr. Desaguliers, similar to that which professor s'Gravesande communicated to Sir Isaac Newton; and their opinion of the said Automaton is confirmed by the testimonial of the landgrave himself, who appears fully satisfied that Orffyreus's machine will preserve its motion so long as the matter of which it is formed shall endure. But professor Allaman in his *Animadversions upon M. de Croufaz's Letter to Mr. s'Gravesande*, seems to be of another opinion, as appears by the following extract: 'Il est difficile de determiner ce qu'il faut croire de cette machine. Il me paroit cependant que si l'on examine murement tout ce qui est pour & contre Orffyreus, on peut se fixer à ceci: 1. Orffyreus est effectivement un fou; ses machines brisées à deux différentes reprises, pour de fort mauvais raisons, & sans aucune

nécess-

nécessité, en font de bonnes preuves. Mais c'étoit une de ces fols, tels qu'on a voit souvent, dont la folie se borne à certains objets, & méreteroit plutôt le nomme de bizarrerie. Une telle folie est quelques fois accompagnée de beaucoup de génie, & quand des gens de ce caractère s'appliquent à une seule chose, comme il paroît que celui-ci a fait, il n'est pas suprenant de leur voir faire des decouvertes que ont échapé à la sagacité de plus habiles gens. Ainsi je ne voudrois point conclure, qu'il est encr oïable qu'une fou, de l'espece de ceux parmi lesquels on doit ranger Orffyreus, ait trouvé une chose que tant de savans ont cherchée inutilement.'

Our author has subjoined to this account of the Automaton constructed by Orffyreus, some very judicious remarks on the utility and improvement thereof, wherein he observes, that ' long before he saw these letters and arguments, he had conceived a notion of the possibility of saving the force which descending bodies acquire by gravity; and of applying it to a circular motion. But, immersed in business, or engaged in different studies, he should perhaps have acquiesced till now in the general opinion of its impracticability, had not an accidental conversation, many years ago, on the spot where Orffyreus exhibited his machine, awakened his curiosity and directed his attention to an object which he has ever since occasionally pursued. The experiments he hath made, even so long since as the year 1761, convinced him so far of the reality of Orffyreus's discovery, that he applied for letters patent to secure an exclusive right to the construction of a similar machine; which he had constructed and denominated a Rotator. Before his patent, however, was expedited, he reflected that, although the model he had constructed might serve to remove the prejudices of the public, it was not so well calculated as it might be, to answer the practical purposes of so important a discovery.' From whence we infer that Mr. Kenrick withdrew his application for the intended patent, which we apprehend to have been a very prudent step, for notwithstanding we have too high an opinion of Mr. Kenrick's merit as a writer, and sagacity as a projector, to suppose him related to the family of the castle-builders, yet such judicious precaution, though it may not immediately tend to a demonstration of his skill in saving the force acquired by descending bodies, clearly proves that he has saved his money.

XIII. *The Fool of Quality; or the History of Henry Earl of Moreland.* By Mr. Brooke. Vols. III. IV. and V. 9s. Johnson.

WE have perused these volumes with a mixture of admiration and contempt of their author. Many parts of them are such as provoke tears which cannot be restrained, and inspire horror which is not easy to be shaken off. The effects, however, of this magic are not of long duration. To scenes most happily copied from nature herself, succeed others which never yet appeared within the circle of her various combinations. Characters so perfectly good, and so irrecoverably bad, are displayed before us, as we cannot, without over-rating or depreciating humanity, suppose to have ever had existence. At one time the author appears religious even to madness, and we are almost ready to adore the splendid errors of his mind; at others, he becomes superstitious even beneath contempt, and we turn from his page at once with pity and disgust. His heroes and heroines are constantly seeing visions in their sleep, which are as continually verified in their waking hours. They fall as often into perplexities, out of which they are not delivered but at the expence of all probability. We could recommend the work to our readers as a curiosity, but that we are afraid it would sometimes fall into the hands of those who are not able to distinguish between fair argument and subtlety of evasion. The history of the Fool of Quality is not merely the narrative of a single life, but is crowded with episodic relations of the adventures of many characters, which are merely introduced that their stories may be recited. This frequency of interruption, together with a want of such scenes of tranquillity as would serve to diversify a stormy prospect of life, render the task of travelling with the author, distressful. Though religion finally supplies its comfort to all his mourners, yet such perpetual pictures of despair are pourtrayed on his gloomy canvas, that the pain of surveying them far exceeds the pleasure. In short, from the incongruous mixture of sedate and fantastic observations; the touches which sometimes indicate the master's hand, and sometimes point out that of the common dauber; from the ingenious machinations and puerile contrivances; from the happy surprizes and the discoveries that lead to nothing; from the decisions by which at last nothing is decided; and from the more frequent choice of melancholy than chearful circumstances, we shall not hesitate to pronounce that the work before us (to use the words of Shakespeare) is the product of a
noble

noble mind overthrown; or at least of one who, like Claudio, is willing to encounter darkness as a bride, and hug it in his arms.

XIV. *A Series of Genuine Letters between Henry and Frances. Vols. IV. and V. 6s. Richardson and Urquhart.*

WE find ourselves by no means disposed to retract any part of the praise which we formerly bestowed on the first and second, third and fourth parts of the same correspondence, in Vols. III. and XXIII. of our Review. The degree of ease and delicacy with which this literary intercourse began, like the affection of the parties concerned, has continued undiminished to its conclusion.

We never are better pleased than when we honestly have it in our power to recommend any performance to the perusal of our fair readers, whose vivacity so many pens are busy to mislead, and whose virtues so many hirelings are employed to undermine: for one book written on a useful subject or for a blameless purpose; with a view to interest their passions in the cause of humanity, or enlarge their understandings with materials supplied from the stores of reason; there are at least twenty produced which serve to render their lives less happy, by inspiring notions of romantic felicity, which are no where to be realized on earth. What Dr. Samuel Johnson has said in his Preface to Shakespeare, respecting the conduct and manners exemplified in the generality of dramatic exhibitions, may be with equal propriety applied to those of modern novelists. ‘To bring a lover and a lady and a rival into a fable; to entangle them in contradictory obligations, perplex them with oppositions of interest, and harass them with violence of desires inconsistent with each other; to make them meet them in rapture and part with agony; to fill their mouths with hyperbolical joy and outrageous sorrow; to distress them as nothing human was ever distressed; to deliver them as nothing human was ever delivered, is the business of a modern novellist. For this, probability is violated, life is misrepresented, and language is depraved.’

The authors of the correspondence which we have just recommended to our readers, proceed on quite a different plan; and have been content to relate such adventures as unquestionably happened, and to deliver such sentiments as have really arisen in their minds. For those who think that love has an inevitable influence on the sum of life, the sober sensations attending on that passion are here delineated in their proper colours. In the letters that pass between Henry and his Frances, the stream of affection flows even on, like some gentle river which wafts the necessities and conveniences of
life

life to those who live within its reach. In the pages of those who devote their labours to allure customers to circulating libraries, it appears like a raging inundation that sweeps every thing before it; and if it conducts those who trust themselves to the mercy of its torrent, within any port at all, it is in the regions of Fairy Land; where

‘ Gold buds and blossoms on the radiant trees,
And melting music floats on ev’ry breeze;
From flow’rs unfading thro’ the varied year
Incense and ambergris perfume the air:
Eternal verdure cloaths the cloud-topt hills,
In tuneful measure fall the tinkling rills;
Rubies and em’rals load the teeming groves,
Where vocal phoenixes record their loves.’

We shall conclude our remarks by observing that a happy couple may behold, in these pages, as in a mirror, a pleasing picture of their own situation; and those who have not yet entered the marriage state, may learn, from the examples of Henry and Frances, how to render it a state of reasonable-happiness.

XV. *Genuine Letters between the Archbishop of Anneci and Mr. de Voltaire.* 15. Newbery.

THE advertisement before this work informs us of the occasion on which this correspondence passed.

‘ Mons. de Voltaire having ostentatiously rebuilt and ornamented his parish church, in the temporalities of which he is lord paramount, he considered himself at liberty by his rank to conduce to the profanation of it.

‘ Accordingly, after the celebration of the Sacrament at Easter, which is one of the most solemn ceremonies of the Gallican church, he, without ordination mounted the pulpit, and preached to the people a sermon against theft and robbery.*

‘ The clergy were incensed to the highest degree at his audacity. The whole community was alarmed, and complaint was made to the archbishop of the diocese, of this impious attack upon the rites of the holy religion.

‘ The archbishop fired, wrote to Mons. de Voltaire, and expostulated with him in a serious manner on the heinousness of the offence, of the force of example, and of the duties

* Voltaire had been robbed just before this event happened, and therefore chose this subject.

which

which his men owe to the Author of their being, and to the precepts he has enjoined.

‘ Voltaire replied with *that vivacity* for which he is so justly celebrated.

‘ The archbishop continued the correspondence, till finding admonition and exhortation alike ineffectual, he complained to the king, and procured the letters that had passed on this interesting occasion to be laid before him.

‘ His majesty applauded the archbishop’s zeal, and took upon himself the completion of the correspondence which the archbishop had begun.

‘ The issue was, that M. de Voltaire, who during the long period of his past life has lived in open contempt of all religious establishments, has, at length, in the most solemn manner professed to believe in the grossest absurdities of that system, which all true protestants have upon the clearest conviction disbelieved and renounced.’

That *vivacity* which the translator speaks of, we are not able to discover in the originals of these letters, any more than in the present translation of them, which, however it may escape censure, cannot be said to merit praise.

A spirit of amiable piety characterizes all the letters written by the archbishop; a spirit which prompted him to employ gentle expostulations before he had recourse to more violent methods. Those of Voltaire, on the contrary, are replete with evasions; and his life, like his late conduct, will probably conclude with every mark of abject pusillanimity.

XVI. *Voltaire in the Shades; or, Dialogues on the Deistical Controversy.* 8vo. 3s. Pearchi.

Voltaire, in these dialogues, is supposed to have just paid the last debt to nature, and to have entered a mansion in the shades below, appointed for departed spirits, before they receive their final sentence. The author, likewise, dispatches Rousseau and Mr. Hume to the other world, to make a complete group of disputing saints and philosophers. The dialogues are connected with each other, and only distinguished by an immediate succession of speakers. Voltaire has a continued part, from the beginning to the end of them. The interlocutors are Socrates, Julian, and Porphyry; St. Augustine, Sterne, and Swift; Voltaire, Rousseau, and Hume, in the character of the Sceptic, with some inferior ghosts.

The author of this work defends Christianity with more zeal and honesty of intention than elegance and force. The reader, who expects to find in these Dialogues, the strongest arguments for and against Revelation, will be much disappointed.

The

The reasonings of the Infidel and the Christian are here trite and inconclusive. Nor is propriety of character observed. Julian and Porphyry reject the doctrine of the modern Deists more superciliously than is consonant with their inveterate prejudices against Christianity. Sterne's wit loses all its acumen; and Swift, so famous for precision and strength, instead of having keener talents by being disembodied, is a mere declaimer.

The penance which our author assigns Rousseau, is a proof how widely he is misled by his attachment to his own cause.

'For you, Rousseau, a beam from heaven stole across your soul at the hour of death: yet at certain periods you will be doomed to wander the earth. At the evening hour an angel will take you to where the youthful and gay assemble in the tavern: you will there hear your works praised, and virtue on every tongue: but you will also see their hearts: there you will see the effects of your works—a contempt of revelation, and a vague partial idea of virtue without any hold on the heart. As the wine inflames them, blasphemy and a plastic God will furnish conversation. Revenge will darken the soul of one, lust will boil up in the breast of another, and a fretful gloomy impatience of disappointment will brood over the selfish mind of a third; till issuing out, the morning shall behold one plunging his sword in the bosom of his friend, another stealing to the embraces of his benefactor's beloved wife, and another applying a pistol to his head, cruelly regardless of the tears of his friends, or of the anguish he is bringing on his aged father.'

Who would imagine that such effects could be attributed to the philosophy, and such a punishment inflicted on the departed soul of a man, who, in almost every page of his writings, softens our hearts with the tenderest images, and inculcates the most enlarged philanthropy.

'Would to God,' says Swift to Voltaire and Rousseau, at the end of the book, 'when the earth shall be no more, when the last judgment shall arrive—would to God the innocence of your hearts may appear; and may it be allowed as an alleviation of the evil consequences of your writings.'

If this gentlemen had not informed us that he was not a clergyman, we should certainly have suspected him to have been one. We must beg leave, however, to observe to him, that human reason is now so improved, that a writer must not expect to serve the best cause by propagating unworthy notions of the Deity. And we shall venture to assert, that for mere error of judgment, no man will incur guilt in the eye of his Creator.

XVII. *A Treatise on the Hair: shewing its Generation, Means of its Preservation. Causes of its Decay. How to recover it when lost. What occasions its different Colours; with the probable Means to alter it from one Colour to another. Its most proper Management in different Climates, and in all the Stages and Circumstances of Life. Also a Description of the most fashionable Methods of dressing Ladies and Gentlemens Hair, both natural and artificial. With an Essay on Dress in general. Addressed to the Ladies of Great Britain. By David Ritchie, Hair-Dresser, Perfumer, &c. 8vo. 1s. Wilkie.*

QUOT *homines tot sententiæ* is an old adage, and, perhaps, cannot be better illustrated, than by the different opinions which the Critical Reviewers entertain of themselves, and such as are entertained concerning them by the dunces of the age. Every individual belonging to our society, very justly regards himself as being of the number of those whom the advantages of education will for ever raise above a state of want; and who, therefore, sits down alike unmolested by the calls of necessity, or the solicitations of luxury, to perform the task he has undertaken, of pointing out the difference between good and bad writers. The latter, and most numerous of these classes are willing to represent us in a very different light. In their walks through Fleetstreet, or Broad St. Giles's, when they see a garret window in a more shattered condition than usual, they point it out to their associates as the residence of a Reviewer; and if a figure, more bare or meagre than another, passes by them, he is generally honoured with the same contemptuous distinction. In compliance with the belief of so prevailing a party, as the dull and malicious must be confessed to be, we will review the following performance. To pass a serious judgment on it would be to apply criticism to the most trifling subject, and we are therefore willing, once in our lives, to take shelter behind the mask with which disappointed interest, or vanity, has so often strove to cover our faces.

The Critical Reviewers make it their constant practice to bestow such a degree of attention on every performance as is nearly proportionable to its consequence or merit. When this work of Mr. David Ritchie was sent for our inspection, struck with the magnificence of the subject, we immediately barred our garret-door, to shut out interruption, snuffed our farthing candles, that we might peruse it more clearly, and banished our bullock's liver and porter, that our intellects might not be clogged with the fumes of indigestion. Though we sometimes determine singly in literary cases, on this occasion a full synod was adjudged to be necessary, and six of us, (for it is not at

all necessary to conceal our numbers) sat down in judgment over it. Having finished our first cursory reading, we agreed to divide the article into six parts, and to confine our separate observations to those particulars, in which each of us was the best qualified to dissent. This division, however, created some altercation, as the chapter on Periwigs was submitted to the judgment of one who, since he had been in the service of the Review, was never known to be possessed of any other tegument for his head than a woollen cap, which he usually associated with a tattered night gown and slippers. As this objection was made by a gentleman, whose late success in a dip at Rag Fair, or Middle-Row, had not long exempted him from a chance of the like censure, the sarcasm was the less tolerable, and blows would probably have ensued, had not our publisher given the proper signal for admission at the door of our council chamber:—We say the *proper* signal, because, without such a precaution, we might be liable to disagreeable or impertinent visitors. Our publisher and patron came stooping into the room; for know, gentle reader, that he is a tall, *personable* man, bordering (as the fears of some scriblers have represented him) on more than human proportion; and with his accustomed humanity, put an end to our dispute, by sending for an additional quantity of conciliating porter, and distributing a largess of a shilling a-piece among us. We do not often let the reader into our secrets, but honesty is the best policy, and never fails to carry those who employ it safely through the world.

The dispute being happily over, and our meeting dissolved, as soon as St. Giles's clock had announced the arrival of Sunday morning (a day on which all authors may securely walk abroad) we departed several ways, having previously agreed to meet the next evening, and deliver in our respective opinions on the merit of Mr. Ritchie's Treatise. We met; and, as it had been foreseen, the master of the woollen cap declared, that what the author had said on the subject of perukes was quite superficial; and then added many severe reflections on those surreptitious ornaments of the head. The son of fortune, who had lately achieved a wig, was in raptures with his reflections on the gracefulness of hanging locks and dropping curls. The third of our fraternity, who, it seems, had formerly been a tallow-chandler, threw out several very significant hints, that his theory of pomatums was quite unsupported by evidence; and insisted, that the most nourishing unguent for the hair was the end of a candle. The fourth critic, who, as it is well known, in the earlier part of his life, had the misfortune to be burnt in the hand, expressed a strong dislike of the frequent application of hot irons. Of the other two, one con-

demned the remaining parts of our author's practice, as forcibly as the other commended them. In short, out of the variety of opinions, no judgment could be produced which brought sufficient conviction with it; or by which the reader, who is more solicitous about the furniture of the outside, than the inside of his head, could at all regulate the future conduct of his comb, powder, or puff. There was, indeed, but one thing in which we unanimously concurred; viz. that if Mr. David Ritchie would accommodate the members of this association with a good and sufficient supply of perukes, such as would best become our lean and pale visages; and, at the same time, recommend us to some taylor, endued with a necessary share of faith and patience, that we might be equipped to visit those places where the fashions of the head are most elaborately displayed; we would then do our utmost to qualify ourselves to judge of his performance, and give it that applause which at present we can only suppose it deserves. We would then congratulate him on having been born under the star which is called the *Coma Berenices*; and by way of Appendix to his work, unite in a translation of Salmassius's two treatises *de Crine Mulierum*, and *de Casarie Virorum*.

To conclude more seriously than we began our Review; we think Mr. Ritchie has shewn great marks of experience and ingenuity in his performance, which we would very earnestly have recommended to the perusal of our fair readers, had he frequently advised the use of small tooth'd, box, or ivory combs, instead of the application of such compounds as Mirabel talks of in the play, 'Hog's bones, hare's gall, pig-water, and the marrow of a roasted cat.'

MONTHLY CATALOGUE.

18. *Analeſts in Verſe and Proſe, chiefly Dramatical, Satirical, and Paſtoral.* 2 Vols. 12mo. 5s. ſew'd. Shatwell.

TH^{O'} the coaſts of criticiſm, like thoſe of Cornwall, are ſtrew'd with the ſhattered remains of veſſels which have foundered near them, yet no warning ſeems to be taken by ſucceeding adventurers, who boldly ſteer their little barks by the ſame ſands, in defiance of the Critical Reviewers, who are ſuppoſed to plunder the wrecks as ſoon as they are thrown within their reach. We, however, diſclaim the derogatory comparison, often heartily wiſh it was in our power to ſave; and when we cannot, only avail ourſelves of ſuch advantages as may be juſtly taken. Inſtead of acting as literary freebooters, we behave only as lords of a manor, and juſtly empound ſuch cat-
tle

tle as have ventured to trespass on forbidden ground. In imitation of our betters, by instituting a formal court of criticism, we have, indeed, inclosed what was once a common field; but then, in return, we have allotted an equivalent to the tenants of Parnassus, in the articles of salutary advice and indulgent severity. If, like vigilant magistrates, we are unwilling to clothe and feed such as do not belong to us, yet we never refuse to grant protection to all who have a right to claim it, as well as passes to aliens, which generally are effectual in conducting them till they reach their proper settlements at the Chandler's or Pastry-cook's shops.

The two volumes before us, we have perused at the expence of no small degree of patience, that we might, if possible, discover something worth a recommendation to our readers, tho' our time has been miserably thrown away; as they are, indeed, filled with the most tame and insipid series of lines we ever remember to have perused. Many are the remarks that we have already made to the disadvantage of mediocrity in verse. The ingenious mechanic, who has a discovery to lay before the world, may render it useful, though he should not disclose his meaning with selected elegance of expression; but in descriptive poetry especially, the case is different. If the writer is neither possessed of graceful language, or warmth of imagination, what degree of merit can his performances challenge? The soul which should animate his numbers being wanting, a cold mass of words is all that remains, and the only discrimination between such performances and prose, is found in an artificial arrangement of the lines, and a scanty distribution of matter.

Mr. G. S. Carey might have spared himself the trouble of informing us, that the acting manager of Drury-Lane Theatre gave him *many reasons* why his Nut-Brown Maid, (a dramatic piece, which begins the first volume of this collection,) would not *do* for the stage. At the same time, however, we are pleased to find him speaking of that gentleman, (contrary to the practice of rejected authors) in terms of the highest respect and gratitude. In short, as Mr. Carey has avoided every subject that in the least favours of indelicacy or immorality, we cannot better characterize his *Analects*, than by borrowing Apemantus's answer to Timon, who asking him how he likes a picture—he replies—‘*the better for the innocence.*’

19. *The Recruiting Serjeant, a Musical Entertainment; as it is performed at the Theatre-Royal, in Drury-Lane.* 15. Griffin.

The author of this piece concludes an advertisement prefixed to it, with the following sentence.—‘As to the words

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being

being calculated merely for the use of the composer, the author hopes, in that light only they will be considered.

Such are the frequent compliments paid to the musical ears of our modern audiences, for whose sake, it should seem, that all stage-productions are made a study for the eye, but a holiday for the understanding. We must, however, do our author the justice to say, that the words of this entertainment are good enough to be broken on the wheel of music.

20. *The Portrait, a Burletta. As it is acted at the Theatre-Royal, in Covent-Garden.* 1s. Becket.

This performance, as the preface to it informs us, is built on a French piece, entitled, *Le Tableau Parlant*, which has frequently been exhibited on the *Theatre Italien*, at Paris, with considerable applause. The translator, or new modeller, has no reason to complain that it has been less favourably received on our stage. We cannot, however, help wishing, that Mr. Shuter's face could have accompanied the piece, for the entertainment of those who have no opportunities of seeing it performed with the decorations of scenery and music.

21. *King Arthur; or the British Worthies: a Masque.* By Mr. Dryden; with Alterations. 8vo. 1s. Davies.

Though the Masque of king Arthur is not to be numbered among the first-rate pieces of this celebrated poet, yet it is enriched in every part by a vein of poetry, running, indeed, sometimes thin, but never totally lost, amidst the hurry with which he was compelled to work the mine. Many touches of a master's hand are visible in the characters of Philidel and Grimbald, his aerial and earthy spirits, as well as in the descriptions with which the whole performance is not sparingly adorned. The machinery of the enchanted wood is almost wholly borrowed from Tasso; and, indeed, the piece itself is rather to be considered as a vehicle for scenery and music, than as a regular dramatic representation. We have seen it, as it is now altered and performed, with pleasure. Though we are not very fond of having our old bards new modelled, in compliance with the present taste, which promises fairly to exile poetry from the theatres, that room may be made for what is called in stage-language, *Business*; yet we cannot withhold our thanks from the managers, on account of the entertainment which both our eyes and ears have received on this occasion: and we heartily wish them success proportionable to the expence which they have incurred, and the taste they have shewn in this very splendid exhibition.

22. *The Reapers; or the Englishman out of Paris; an Opera.* 8vo. 1s. 6d. Carnan.

What follows is the author's advertisement to the reader.

'The

* The following scenes (with the exception of one or two of them) are a translation, or rather an imitation, of a piece, entitled, *Les Moissonneurs*, published at Paris, 1768, with this approbation annexed to it.

[By order of the vice chancellor, I have read *Les Moissonneurs*. Had no other entertainments been ever represented on our theatres but such as this, the opinion of the dangerous tendency of frequenting them, had never been asserted; but moralists, even the most severe, would have employed the same zeal in exhorting us to repair thither, which they now show to prevent our appearing there.]

* Such was the testimony borne to the original in France; and, it is hoped, that (whatever else the damage) the purity of it has not suffered; nor the aim of its author been counteracted in the translation.

We must observe, that this commendation is of the same kind as the following would prove, should any foreign President of a College of Physicians give his sanction to some whoresome flog invented by an old woman.

* [By order of the College of Physicians, I have taken a sup of your water gruel. Had no other remedies been ever sold on the stages of mountebanks but such as this, the opinion of the dangerous tendency of taking them had never been asserted; but even the most severe of the faculty would have employed the same zeal in exhorting us to swallow them, which they now shew to prevent us from making any use of them at all.]

Such was the testimony borne to this innocent medicine abroad; and, it is hoped, that (whatever else the damage) the advertisement in its praise has not suffered, nor the aim of the author who drew it up, been counteracted in this parody offered by the Critical Reviewers.

In this translated or imitated piece, several scenes are rendered almost unintelligible, by an attempt to exhibit provincial dialects and rustic pronunciation, as the following specimen from the Prologue may serve to shew.

* Sarvant, Surs,—an' you soine leadies,
(Egad I they'n put ant boath mine eyes)
For huz, an' for aur cunnard li—
(That's reight,—whats next tho' I, I, I,—&c.
Sma wit p. H. fard; nea dubbul ontondars
I think they're caaid—no Alexzondars?

What ear, accustomed to harmony, must not be shocked with such studied barbarity of expression? The first of these lines contains a truth to which every reader of this piece will readily subscribe.

23. *Considerations upon the military Establishments of Great Britain, with a Plan for an Augmentation of 8,472 effective Men, without any additional public Expence.* 8vo. 1s. Wheble.

We believe this to be the work of some corporal, assisted by the officer next in rank above him.—The hand of Serjeant Kite is very visible in the following sentence, which begins a dedication to the Secretary at war.

‘ If you, my lord, should ever have a leisure moment to descend from the celestial region of the political world, to the purgatorial labour of the minutia of office-business, you are not only requested, even advised, to read the following pages with candour and impartiality.’

We do not think the noble lord will comply with this request, follow this advice, or take the trouble to read the piece, either *with* or *without* the candour and impartiality which the author recommends.

24. *The Youth's Geographical Grammar; Containing, Geographical Definitions; Problems on the Terrestrial Globe; and a Description of the Situations, Dimensions, Boundaries, Divisions, Capes, Rivers, Harbours, Mountains, Islands, Climates, Productions, and Manufactures of all the Countries in the known World, &c. &c.* By Stephen Addington. 8vo. 4s. Buckland.

It would ill become us, who look upon ourselves as the regular defenders of the province of literature, not to give our best assistance to every work which has utility immediately for its object. The business of dealing out instruction, by forming the minds of youth, is an employment highly commendable in itself, and of infinite service to society. If we look back to the states of Athens and Rome, and consider in what esteem the investigators of science were anciently held, we shall, perhaps, blush at the treatment they experience in modern times—when a Tenducci, or a Giardini may boast of greater emoluments from their trifling arts, than the most indefatigable labourers in the vineyard of useful science can possibly expect.—The work, which is the present subject of our consideration, is executed with the greatest care, elegance, and judgment; and though the author sets out with a modest address, in calling it a Grammar for Youth, yet we shall not hesitate a moment to recommend it to the attention of grown gentlemen and ladies.

25. *A King's Bench Sermon. With a Dedication to Lord Mansfield. To which is added a Preface by Mr. Stephen.* 8vo. 1s. Evans.

We have always studiously avoided to give our opinions on any matters relative to the propriety of laws; as we can en-

certain no doubt but that justice will be administered by our lawyers, and the happiness of our people consulted by those who make new statutes, or continue the old ones in force. A man who writes under the pressure of heavy debts, is but a partial referee in his own cause. Though he may be allowed to feel the calamity of long imprisonment more than another, who investigates the same subjects at ease and liberty, yet it must be remembered that the latter is less likely to take the advantage of fallacious arguments than the former. The more desperate the situation of a prisoner becomes, the more daring he grows in his expedients to break the fetters which he can no longer support with equal temper and decent submission to that punishment, which chance or imprudence has brought upon him.

This pamphlet begins with an ironical dedication to our present lord chief justice, which, though it can reflect no dishonour on him, is but an unchristian-like prologue to a performance which bears the title of a sermon.

The dedication is followed by a preface, avowedly written by Mr. Stephen, the author of *Considerations on Imprisonment for Debt*, which we slightly reviewed in September last. We say *slightly*, because it did not deserve a more laborious consideration. We are nevertheless willing to submit a proposal, contained in the present work, to the opinion of our readers; though we shall leave it to speak for itself, and meet with success, or miss it, as more adequate judges than ourselves shall determine.

I will therefore conclude with wishing that the vile brutal custom of confining our fellow-creatures may be immediately abolished, and that we may adopt the measures of the greatest and wisest nation on earth, the Dutch, in their regulation concerning those who may be not able, either directly or ultimately, to pay their debts; which I will relate in the concise way I am able, hoping some who are better acquainted with the policy of that country, will favour the public with a fuller illustration of this important subject.

The very first bill or demand a trader in that country is unable to pay, he carries his books, which he must have at all times clear and regular, to a committee of merchants, (not of ignorant commissioners like ours) appointed by the States for that very purpose, for examination. If these mercantile judges, who thoroughly understand business, find that the stop is owing to overtrading, and that there is likely to be no deficiency in the end, the man has time given him to settle his affairs, and bring home his effects, during which period, though he can sue others, none dare attack him. If there is a deficiency, yet when it can be pointed out to have happened by accidents, and unavoidable misfortunes, his affairs remain in his own hands, and under his own direction, till he can pay such a dividend as the judges order him, from inspection into his affairs, to make, and he is in the mean time to remain unmolested by any process at law, as in the former case; nor do they strip him of all his effects, but leave him some small matter to begin the world with anew.

‘ When it is found that an insolvency has been brought about, by either extravagance of living, or keeping bad accounts, they then take his affairs into their own hands, strip him of every thing, and turn him out into the world with such disgrace and infamy, as effectually prevents him from ever imposing on mankind again by obtaining future credit.

‘ And lastly, if they find a man a fraudulent bankrupt, an immediate death on the wheel is the just reward of his villainy : and I wish they were so punished here, and every where, who are guilty of such a heinous ungrateful offence, as designedly to cheat those who have had confidence in them to give them credit ; for it is the honest unfortunate debtors only, that I wish to see relieved and redressed. But it is worth imitation to prevent the hungry ravenous wolves (the lawyers) from having one penny advantage out of the wreck of the creditor or debtor’s property, as the case is in Holland, and not suffer them by arrests, bails to the sheriff, bail above, declarations, pleas, rejoinders, demurrers, trials, writs of error, injunctions, bill in chancery, writs of error to parliament, &c. &c. &c. to swallow up the estate, which should be divided amongst the creditors ; and afterwards destroy the insolvent for ever by perpetual imprisonment.’

As to the Sermon itself, it is indeed a very poor performance, and does not make a third of the pamphlet on which it bestows a title. General invectives on particular professions very ill become the pulpit ; and private abuse, which is obliquely levelled at lord M. as often as an opportunity offers to force it in, appears with equal impropriety there. A note, however, which is distributed between the ninth and tenth pages of this discourse, deserves the perusal of every reader ; and, if the substance of it be true, cannot fail to ensure universal pity to Mr. Stephen, even though his literary merit should ascertain his right to but an inconsiderable share of fame.

‘ It is here necessary, for the reader’s sake, to subjoin a note. —The person alluded to is Mr. Stephen, author of a pamphlet, intituled, *Considerations on Imprisonment for Debt*. A worthy Roman Catholic baronet, engaged this gentlemen in several valuable contracts, relative to the improvement of his estate. Plans were projected by Mr. Stephen, and approved of by the baronet ; which, when carried into execution, would enhance considerably the value of the said estate, situated in Dorsetshire. The baronet at length so far changed his sentiments, as to demand of Mr. Stephen a delivery of the contracts, wishing to reap the advantages resulting from his advice, without conferring upon him the reward his services justly merited ; Mr. Stephen positively refusing to comply with their request, so much enraged this pious son of an infallible church, that he instantly became his most inveterate, and implacable enemy, leaving no method untried to complete his destruction ;—suits at law were commenced against him for debts he never owed ; his reputation was sullied by the foul breath of the baronet’s hungry dependents ; and

and at last a method was pitched upon, advised most probably by the baronet's confessor, which would effectually complete the ruin of Mr. Stephen, or force him to give up the contracts. Be not, gentle reader, fired with indignation when I inform you, that the stratagem the baronet put in execution, was only to buy up from the creditors of Mr. Stephen their claims, and this out of the plausible pretext of friendship and humanity;—the consequence was; that, for a debt so purchased, Stephen was committed to the King's Bench, where he has been confined for sixteen months, during which interval he has had a wife, and *only* five children to support. If pity, reader, rises in your sympathizing heart, what will you not feel, when you are assured that his wife's father and his own, have both died through excessive grief, at his almost unparalleled misfortunes.

'This small narration will, I hope, apologize for any expressions that may seem to carry too much asperity and resentment, especially when it is considered, that, from a personal knowledge, the author of the Sermon feels for Mr. Stephen a great degree of respect, on account of his superior abilities, and the many manly virtues his soul is fraught with.'

We beg it may be understood that we do not mean to condemn Mr. Stephen's present work as written without spirit or plausibility, in neither of which respects it is deficient. We think he has stemmed the current of misfortune with uncommon firmness of mind, and shewn himself no stranger to the laws of his country. We wish him speedily to enjoy that liberty, which he has laboured hard to procure for his brethren in misfortune; and that his case (if his sermonizing friend has justly represented it) may meet with that compassion which we sincerely feel for him, in consequence of having perused it.

26 *Appendix ad Opuscula, &c. &c. A D. Gulielmo Browne, E. A. C. M. L. P. S. R. S. Folio. 15. Doddsley.*

*Abstulit clarum cita Mors Achillem;
Longa Titbonum minuit Senectus.*

Death, which so suddenly deprived the College in Warwick Lane, of Dr. MARK AKERSIDE, one of its greatest ornaments, still permits an antiquated buffoon to burlesque its institution. —We cannot indeed say with Horace, that senescence has at all diminished his understanding, because we do not believe it was ever more enlarged than it is at present. Sir William is a kind of Glastonbury thorn: he puts out a few starved blossoms at a late season, and renders the winter of his life ridiculous. We hoped nevertheless that he had taken leave of the press, in consequence of the friendly severity with which we treated him not long ago; but as he still proceeds to print and recite his works, we must once more condescend to take him in hand. Respect is always due to age, unless when made irreverend by its own follies; and it is with reluctance that we draw the bow against unresisting imbecillity.

This

This *Appendix ad Opuscula*, as it is called, contains five such odes, as any school boy of twelve years old would have blushed to exhibit before his master. To render the no-meaning of them accessible to every reader, Sir William has been at the pains of translating the entire collection into wretched English, and still more contemptible metre. The first of these performances was addressed to Mr. Pitt (now lord Chatham); and can be only rivalled in poverty of thought and expression, by that letter which his lordship sent back, in return for such poetry. This epistle, for the credit of his patron, our pompous son of Esculapius read aloud to all the college and their visitants, at a late public meeting; and still continues to read it, wherever he can find an audience. We suppose by this time it has been bellowed out in the rooms at Bath; and it is not impossible but a certain * literary plagiarist of that city, will some years hence adventure to publish it, as part of a correspondence that passed between him and the noble author.

The Ode to Mr. Pitt begins thus :

‘ Pittie O felix Gulielme, salve !’

And is translated as follows :

‘ Hail happy William Pitt, O hail !’

Sir William might have rendered this line with greater proximity to the original, by exactly copying the *ordo verborum*.

“ Pitt, O happy William, hail !”

Reader, have we not foiled the knight at his own weapons? He is not, however, the only bard whom we must talk with on this occasion.

The third half sheet of this poem contains *Ode, de Choreis et Festivitate. Ad Nobilissimum Ducem L—denssem, Diem Walliæ Principis Natalem, Acidulis Tunbrigienfibus, celebrantem scripta. A Theologo festivo, D. Georgio Lewis. Adjecta Versione Anglica, ab Amico, D. Gulielmo Browne.*

Of this merry theologist, or this jolly parson (as perhaps Sir William would translate the expression) we know nothing, but that he is almost as bad a Latinist as the knight himself. We should entirely have omitted to take notice of him, had it not been for the sake of pointing out the consequences of being found in bad company; and at the same time to assure him, that all those talents, which (if we may believe his friend’s account) have so often set the Pan-tile walk at Tunbridge in a roar, are quite thrown away on us; since all the efforts he has excited towards mirth in our minds, have been at his own expense. He indeed has suffered but little by Sir William’s translation. May it never be the fate of a better author to fall into the hands of such a leveller !

* See our account of a Critical Dissertation on the Character and Writings of Pindar and Horace, in Vol. XXVIII. of our Review.

A passage in the IVth of this medical poetaster's eruſtations (an Ode, inſcribed to the ingenious and celebrated Dr. Moyſey of Bath) may be conſidered as an advertiſement; and though we are willing enough to diſcourage Sir William's poetry, we would by no means injure his extenſive practice in his profeſſion, by omitting this opportunity to inſert it.

*' In Schola alma Democriti ac Horati,
Hanc Eques Fufcus tibi ſcripſit Oden :
Qui per Autumnum, Medicans et ipſe eſt
Bathonienſis.'*

Nay, reader, take tranſlation and all.

*' Democritus and Horace rule
The pleaſant and inſtructive ſchool,
Where Knight Browne wrote this Ode : who now,
Is, an autumnal, Bath phyſician too.'*

28. *The Squire and the Parſon, with the Interlude of the Poulterer.*
8vo. 1s. Wheble.

This is merely a collection of letters from the Public Advertiser, relative to a late quarrel among the patriots. A more impudent catchpenny was never offered to the public.

27. *Memoirs, Anecdotes and Characters of the Court of Lewis XIV.*
Translated from Les Souvenirs, or Recollections of Madame Caylus, niece to Madame de Maintenon, by the Tranſlator of the Life and Writings of Ninon de l'Enclos. Two Vols.
12mo. 6s. Dodſley.

We do not mean to withhold our approbation from the manner in which theſe Memoirs are rendered into Engliſh; the queſtion to be debated is, whether they were worth tranſlating.

The volubility of a Frenchwoman's pen is proportionable to that of her tongue. One of the females of that nation, well educated, and at all hackneyed in the world, will collect a greater number of thoſe fugitive pieces of hiſtory, called anecdotes, concerning the age ſhe lives in, than a dozen of our countrywomen, let them be as old and as malicious as the veteran leaders of any card-playing ſet of harridans in all London or its environs. To this accompliſhment we muſt add the power of relating them with a degree of elegance not to be taught at Engliſh boarding-ſchools, or adopted from the general turn of what is called polite converſation in our metropolis. Performances like this before us, however uncommon to our nation, are frequently produced among our neighbours on the other ſide the water; and rarely comprize a more important ſpecies of biography than this, viz. the lives of royal ſtrumpets, together with ſuch particulars relative to courts as are beneath the dignity of hiſtory to relate, or are very properly excluded from the limits of ſerious or uſeful narrative.

If history affords us a faithful representation of facts; if it informs us that such causes produced such and such effects; that such measures were advised or prevented through the influence of the mistress of this or t'other prince, it relates to us all that is necessary to be known on the subject of female politics. How Madame de Maintenon or Madam de Montespan were first introduced to an amorous monarch, and through what accidents they yielded up their places in a king's affections to others, are truths which hardly deserve much toil of investigation. Such events of their lives were probably scarce worth committing to paper, while they were yet recent; but to us at present they seem alike immaterial with what passed between Antony and Cleopatra at Alexandria, or Thais and the son of Philip at Persepolis.

We wish to wean our readers from the love of such transactions as merely exhibit captivating pictures of licentious manners, and intrigues among distinguished characters. The lady who translated these volumes, we have reason to suppose might more profitably, both for herself and the public, have been employed in the execution of some original work; and we really believe, had it not been in compliance with the present appetite for what is called summer reading, would rather have chosen to shine in the task of recording virtuous actions, whether real or fictitious, than in rendering the annals of profligacy accessible to English readers.

At the conclusion of this work we meet with a Preface said to be written by Voltaire, and prefixed to a new edition of it lately published at Geneva. It is true that Voltaire has been lavish of his commendations on these Memoirs; but he is always ready to praise those whose literary reputation he does not envy, provided they have given no particular offence to him: neither would the dangerous tendency of the piece, however immoral, intercept his flattery to the author or authoress for whom he happened to entertain a partial kindness.

We would recommend to the translator a less frequent use of the word *inquisitor*, which occurs more than once in the translation of Voltaire's Preface. We do not indeed remember ever to have met with it before it in any writer, good, bad, or indifferent.

79. *The Nursery for Coquettes.* 12mo. 3s. Lowndes.

'The design of the following sheets (says the editor, or rather, the compiler) is to point out to the ladies the danger and folly of persevering in the present polite but fatal plan of conduct, so generally followed by the most beautiful of their sex.' Indeed, Mr. Editor or Compiler, we do not believe a word of all this. The true design of the work is to collect a few

few pence for your own benefit; and if you are so lucky as to accomplish your end, it will by no means happen through the consent of the Critical Reviewers, who look on you with the same contempt as they would regard some awkward bricklayer picking up the different fragments of a variety of Grecian statues, and striving to unite them in one, by the help of no better cement than the coarsest mortar. The Spectator, the Rambler, the Adventurer, and many other celebrated collections, have been plundered for the sake of this piece of patchwork, in which their spoils appear to as little advantage as would the celestial arms of Achilles if arranged among the clainsey accoutrements of the trained bands:—or to use a more apposite comparison,—as the respectable authors of these well known papers would look themselves, if they were discovered in the company of the wretched compiler of this pirated work. It is indeed confessed in the Preface that a selection of the most admired essays on the subject of coquetry had been made: but will the plea of the pickpocket who owns he has many stolen handkerchiefs about him, be admitted in alleviation of his sentence? yet hold, says the Preface,—‘this collection is likewise enriched with several original pieces, written by a gentleman who has obtained some celebrity in the annals of literature.’ Indeed! who could have thought it! However, when we recollect the extreme probability that this gentleman has taken the pains to blow the trumpet before his own raree show, our wonder ceases; and indeed it would be the height of ill manners in us, were we not to take his word as to the article of his own gentility. If our memory does not fail us, it is said of the late Mr. Edmund Curl, that his custom was to send out the best dressed of his authors to attend at ladies’ tea-tables, and thereby contribute more effectually towards defaming the character of *one Pope*, whom the compiler of *The Nunnery* may perhaps have heard accidentally mentioned in conversation. We suppose the publisher of this important volume equipped his drudge for a similar expedition, that he might (to use the words of his own Preface) entertain his readers ‘with several striking portraits of the most celebrated coquettes of the present period.’ But to finish our remarks.—In those parts of the work which are called new, the reader may find examples of the most vulgar language, such as the *faeces Populi* only can be supposed to utter: neither in the course of the collection will he discover any thing that the editor had a right to reprint, or arrange under the general title of *The Nunnery for Coquettes*.

30. *The Old Maid, or History of Miss Ravensworth. In a Series of Letters.* By Mrs. Skinn, late Miss Masterman, of York. 3 Vols. 7s. 6d. Bell.

If we had a desire to inflict a punishment upon those that hate us, we could not think of any more severe than to oblige them to go through the drudgery of reading the wretched writings which pass under the name of Novels, Adventures, and what is called a Series of Letters. We have been heartily sick of them a long time, and we cannot say that our nausea is the least removed by our present Review of the Old Maid. The plan of the History of Miss Ravensworth is as follows :

Miss Henrietta Seagrove having fallen under the displeasure of her parents, in entertaining an affection for one captain Crosby, was sent into the country to a family of their acquaintance, whose name was Ravensworth, in order to break off any engagement she might have entered into with her lover, the captain. But the sequel shews, that this step contributed to bring every thing about to the completion of her wishes. This family consisted of old Mr. Ravensworth and his wife, an antiquated daughter, Patty, and a pert grand daughter, Emily ; who, by the bye, is so inconsistent a character, that we need not scruple to say, such a one never did exist in real life.—During the season of Miss Seagrove's confinement, (if such it may be called) various are the adventures ; and beyond all probability strange—the accidents which occur in that interval. Emily is chosen by Miss Seagrove as her confidant, to assist her in carrying on the affair with Crosby ; and Miss Charlotte Danby is the common friend to both the lovers.—Just at this time young Mr. Ravensworth, a relation of the old gentleman's, and designed for a husband to Emily, arrived from his travels.—He taking London in his way to his relations, met in a coffeehouse with captain Crosby, of whom he had some little knowledge, when he was abroad—after the usual salutations, Crosby soon recollected that his friend Ravensworth was going to the very family, where his beloved Henny was. Crosby soon made a friend of him ; and an opportunity in a short time presented itself for the lovers meeting together.—This was at a ball given by colonel Hornsby ; where Ravensworth introduced Crosby under a fictitious name.—After this, adventures thicken apace.—Emily was obliged to leave her friend Henny, to attend Mrs. Clayton in her lying in ; after her recovery she accompanies Mrs. Clayton to a masquerade, which diversion proved afterwards the settlement of Emily in the marriage state.—We are

next

next presented with two flagitious characters, a Lord Wilton, and Sir Robert Boyle; the former of whom being disappointed in his attempt upon Emily, seduces his tenant's daughter, at whose house Emily was placed, when she was forcibly taken away by his lordship.

Some subordinate characters also make their appearance; and, when they have figured a little in their several departments, our authoress begins to dispose of the several characters in the best manner, that is to say, in the following manner.—Miss Seagrove is married to captain Crosby, Miss Danby to the young Ravensworth, and Miss Emily, to our utmost astonishment, at last consents to give her hand to Mr. Edward Blanche.—As for the heroine of the piece, Miss Patty Ravensworth, we shall here leave her in the situation where our authoress has placed her.

We find in the address of Mrs. Skinn to the reader, that she intends favouring the public with a history of her own life; but as we feel a most melancholy presage, that her future work will prove as insipid as the present, we humbly beg of her to drop the design.

31. *The Young Gentleman and Lady's Tutor, &c. in Three Parts.*
By Matthew Towle, *Dancing-Master at Oxford.* 12mo. 3s.
Fletcher.

And are you serious then, Mr. Publisher, in your request that we would review the work of a dancing-master?—To what base purposes may not the noble science of Criticism be prostituted!—Well, Sir, since you think the air of an university capable of performing such miracles, and threaten to stop our pay into the bargain, we must comply, and have at him.

Such was the substance of a short conversation that passed between us and our imperious talkmaster; and, gentle reader, you perceive, that even our *Remonstrances* are sometimes offered in vain!

We presume, that a dancing-master, like the son of Peleus, is only vulnerable in the heel; and may, therefore, safely brave such darts as are merely levelled at his head. Mr. Towle, however, shall not fare the worse, because our pride has suffered from a recent mortification.

Our author, who, in consequence of his profession, we should have supposed to be interested only in adding graces to the outward form, has carried his observations much further, and presents us with a preliminary discourse on such moral and social duties as adorn a part of greater consequence. Though we make no doubt but he is more adroit in handling his kit than his pen, yet shall he escape without any censure of ours, lest the world should say, that the consummate ignorance of

future dancing-masters was owing chiefly to the discouragement which Mr. Matthew Towle met with in this literary attempt.

The second part of his book contains the following *Rules for behaving genteel on all occasions.*

‘Of behaviour to God; Parents; Company; Brothers; Sisters; Superiors; Equals; Inferiors; Teachers; Servants; in Company Abroad; at Meals; at Cards, &c. Walking alone; with Company, &c.

We shall select, however, one passage (which we think the only exceptionable one in the whole book) from the XIVth chapter, which treats of Behaviour in walking alone.

‘If you are walking along any place, and there happens to be a stile, should any one be on the other side, you should stop and let them get over first.’

We are much afraid we might be apt to transgress this rule on some occasions; for should we in any of our summer rambles, be so unlucky as to meet a long succession of people returning from a market, a church, or a fair, it is not impossible that our patience would be quite exhausted before this direction for good behaviour would give us leave to proceed on our way; and, what is worse, our mutton might shake dangerously on the spit, thro’ such a scrupulous observance of the laws of true politeness. In Mr. Towle’s next edition, we hope he will hit on some expedient to prevent so obvious an inconvenience.

The third part of this work exhibits ‘Rules for Behaviour in the Dancing-School; with directions for dancing a minuet, walking, standing, giving, receiving, bowing, and to make a courtesy, &c. To which is added, a set of figures of young gentlemen and ladies adapted to the above rules. Also habits proper for gentlemen and ladies when dancing; with rules and cautions: and figures setting forth the true use of the fan.’

The sum of all our remarks amounts to this. We would heartily recommend the performance of our worthy dancing-master to the notice of his scholars. He seems to have considered what few of his brother artists ever think worth the least attention, viz. that all the fleeting graces of the body become of little value, unless associated with the more lasting ornaments of the mind. As a proof of our sincerity on this occasion, and of our confidence in his skill, as soon as we have made our fortunes by writing for the Critical Review, we will not fail immediately to commit our persons to the tuition of Mr. Towle, who will quickly eradicate our scholastic awkwardness, enable us to traverse the rooms of Alinack, or Cornelys; with all the elegance of a modern faunter, and teach us to conclude a minuet with as much ease as we now conclude a sentence.

32. *The Atheist. A Poem. By the Author of the Vestry, N. Elliot, Shoemaker, in St. Ebb's-Lane, Oxford. 2s. Fletcher.*

33. *An Ode to Charity. By the same Hand. 6d. Jackson.*

Though we cannot rank the performances of this practitioner in leather and poetry, with those of Pope and Dryden, so neither can we degrade them to a level with those of the author of the Court of Cupid, which we reviewed a few months ago.—If the poems before us do not merit any extraordinary degree of praise, in respect of fertile invention or harmonious versification, yet they may be permitted to escape censure, on account of the morality which they contain, and the spirit of philanthropy in which they appear to have been written. We cannot help exclaiming, O happy Oxford, whose very dancing masters and shoemakers are men of letters !

34. *Ancient Scottish Poems; published from the MS. of George Bannatyne. 12mo. 4s. Cadell.*

The Reviewers return their sincerest thanks to the editor of these poems for having procured them a holiday. As it is his boast that he has preserved their language, versification, and spelling, in the same state as they were in the year 1568, they are safe as if they were obscured by Arabic or Welch, from the censure of criticks who will never presume to deliver their opinions concerning performances exhibited in languages which they do not understand, and are too old, or too much better employed, to learn. In a word, this collection is only calculated for the meridian of Aberdeen.

35. *The Adventures of a Jesuit; interspersed with several remarkable Characters and Scenes in real Life. 2 Vols. 12mo. 5s. Riley.*

If ever the Critical Reviewers had occasion to exercise that virtue of necessity called patience, in a more than ordinary degree, it has been in the perusal of this worn-out story, *The Adventures of a Jesuit*. The two volumes consist of no less than 520 pages, in which will be found every indecency and every absurdity that can disgrace composition.—As to the hero of the piece, who is called Gaspar de Vega, he is conducted thro' as many improbable situations as any the most fabled sons of romance. There are a croud of other characters, quite of a piece with the hero himself, all of whom are fitter to be confined in Bridewell than introduced in a story.

36. *A Letter to Sir Richard Aston, Knt. one of the Judges of his Majesty's Court of King's Bench, and late Chief Justice of the Common Pleas in Ireland; by Robert Morris, of Lincoln's Inn, Esq. Barrister at Law, and late Secretary to the Supporters of the Bill of Rights.* 1s. 6d. Peach.

The appearance of a Welsh patriot on the theatre of politics, should be celebrated in a strain or two of more than common harmony. Our language cannot supply any suitable to the occasion, let us therefore borrow the notes of praise from his own.

STROPHE.

Pob Dyn, pob telyn, pob tant—pob Organ,
 Pob Eurgerdd o foliant;
 Yn addfwyn pob awenyddfant
 Irwy'n Goror i Siror y Sant.

ANTISTROPHE.

Clowch y Clych yn entrych nen,
 Ar Canans mawr ei cynnen,
 Clowch fain! clowch accain ecco
 Clod i wen feinwen a fo.

LLUELLIN.

Had the author of this pamphlet been possessed of the horn which his countryman Talieffin blew, when he assembled the hardy Welshmen to oppose the legions of Edward the first, we have no reason to believe but that he would have sounded as loud a blast as his predecessor, on the present occasion. The horrid clangor would have pervaded every rural solitude, and roused every distant parish to arms. The wife of each officer of state, left behind in the country, would have pressed her ministerial infant closer to her bosom, and trembled for its father, against whom the patriots of the age were drawn up in array. Tremble, ye corrupt, ye hireling wretches, who dare to befriend your king! The late secretary to the Supporters of the Bill of Rights has no longer *anything else to do*, and advances to write you out of your places! The author of *the Apology for Lord B*——— has taken up the pen! Truth, in whose cause it was first drawn, shall consecrate the stream which flows from it, and satire shall attend with her penknife to preserve it from becoming blunt!

JUNIUS, "*the God of Mr. Robert Morris's idolatry*" (pardon, gentle Shakespeare, that we interpose such a name between thy words!) began his late celebrated Epistle to Lord Mansfield by declaring he had no new matter to advance on the subject he had chosen; but that it should be his humble office to collect the scattered sweets, till their united virtue tortured the sense. Mr. Morris, who is not sufficiently ingenuous to make a similar confession, has however adopted (we cannot say with equal skill) the same contrivance. He follows, like some industrious gleaner, at the heels of his precursor; but alas! the flowers had been all selected, and no more than the weeds remained behind. A quantity of these however he has accumulated, and, clapping
 a match

a match under them, hopes to smoke our judges, like bees, out of their hives, and fire our ministers, like foxes* from the helm.

To analyse this pamphlet, must be considered as an unnecessary task, because the daily papers have sufficiently divulged the source of altercation between the author and the judge to whom it is addressed, and all the arguments employed in it are borrowed from the same originals. All that has been urged in defence of the rights of juries, all that has been objected to the disadvantage of our present legislators, is here assembled and spun out through sixty-eight pages. The indignation of Mr. Morris, in consequence of this supposititious and private injury, is thrown in to ferment the political tippie, which, however vapid it may prove to the taste, seems to have been brewed for the sole motive of contributing to the present national intoxication.

It is certain, that no policy can be more weak than that which would teach the people contempt of their judges and their kings. When we throw off all respect to our superiors, our inferiors will soon retort the same usage on ourselves. He who refuses to obey those who are placed above him to dispense justice, must not wonder if his servants pay no obedience to him as their master. Judges, in the mean time, are but men, and, like other human beings, are liable to error. A mistake in opinion, an unguarded expression, which all are willing to overlook in their equals, is represented with every addition that malignity can suggest, when such an imperfection is discovered in one whose situation is more elevated than their own. Private resentment is blind to the general good, and to punish the man, hesitates not a moment to bring the station which he fills, into disgrace. In haste to do themselves a little justice, our modern patriots care not what injury they inflict on the community; and in their hurry to root up a weed, pay no regard to the neighbouring flowers, which at the same time they inconsiderately destroy.—The Reviewers could be willing to find some more commodious excuse for all the mischiefs done under the pretence of supporting our liberties, did they not believe that, like wanton sportsmen trampling down whole fields of corn, the chief pleasure of these pretended reformers is to shew their power to introduce confusion with impunity; nor is the propriety of the comparison the less, because it considers them in the light of those who pursue something on which they place no real value.—Half of our present incendiaries, like their predecessor Erostratus, are only prompted by a desire of empty fame, to set the boasted temple of English freedom on a blaze. The ostensible reason why this pamphlet was produced, is the vindication of a person who was scarce ever heard of, till he placed himself on a ridiculous eminence, from which he has since descended, and seems at present willing enough to hazard the liberty of which he talks so loudly, for the sake of becoming conspicuous again. We hope the judge will disappoint him.

* See Shakespeare's King Lear.

We have hitherto spoken of this pamphlet as the work of him whose name is prefixed to it. It is now time we should declare, that though it is neither written with such elegance as can afford entertainment, or such subtilty as can mislead the unguarded reader, it is yet, in our opinion, the production of some pen superior to his whose letter of resignation shook the public with such repeated peals of laughter. We cannot suppose that the uncommon pains so recently employed to convince Mr. Robert Morris of his inability as an author, have been entirely thrown away. We cannot believe but that the very news papers must have taught him diffidence. We cannot think that he who so lately proved himself unequal to the task of conducting a skiff with propriety, would hastily encourage the hope of appearing to better advantage as commander of a hostile vessel; or, in other words, we do not conceive it probable, that the scribbler of a despicable letter, which was so long the butt of public raillery, would on a sudden venture to erect himself into a political writer, address himself to a judge, and summon the general attention to a performance avowedly published at the instigation of private resentment. No:—had Mr. Morris been angry enough to draw his pen in his closet, he would never have ventured a second production of it abroad:—Yet must his title to call this letter his own, be allowed, because we suppose he paid very liberally for its compilation.

To conclude our remarks: Mr. Morris ought to dread instead of courting the event which his own vanity represents to him as possible to happen. ‘Should (to use his own words) the good opinion of his countrymen ever seat him in the house of commons,’ we will venture to prophecy that the arbitrary mandate of a minister will not be issued to turn him out. Secure in his own insignificance, party will never stoop so low as to select him for its victim. He cannot carry the writer of this pamphlet to prompt him in the house, or speak, as he has written, by proxy; for though he may be pregnant with all the venom of a spider, he is not able, like that insect, to spin any web out of his own bowels.

37. *A Burlesque Translation of Homer. 2 Vols. 12mo. Third Edition.* Gs. Hooper.

On the appearance of the first volume of this humorous performance, we took the liberty of reproving the author for bordering upon indecency.—He acted on this occasion more like a man of candor and reflection, than an author; and in the next edition altered it much for the better.—In this third impression, he has made such alterations and improvements, as to place himself upon an equality with Cowper, both in spirit and versification: but he is still so far from being chaste, that we think the fourth edition may suffer many alterations, without injuring the work in the most distant degree.

38. *A Sermon on the Death of the Rev. Mr. George Whitefield. Preached at the Chapel in Tottenham-Court Road, and at the Tabernacle near Moorfields, on Sunday, November 18, 1710. By John Wesley, M. A. 6d. Oliver.*

This discourse is divided into three heads. The first contains some particulars of Mr. Whitefield's life; the second a sketch of his character; and the third, some practical observations.

We shall give our readers a short account of the earlier part of his life, agreeable to the narrative now before us, though not in the same expressions.

Mr. Whitefield was born at Gloucester, in 1714. When he was about twelve years of age, he was sent to a grammar-school in that city; and about six years afterwards, to Pembroke College, Oxford. Here he became acquainted with the Methodists, entered cordially into their party, and joined with them in fasting on Wednesdays and Fridays, and in visiting the sick and the prisoners. About this time he was exercised with the severest trials. His reputation was lost, and some of his dearest friends forsook him. Many nights he lay sleepless upon his bed, and many days prostrate upon the ground. In this situation he continued several months; and his health being impaired, it was thought necessary that he should go into the country for his recovery. He accordingly went to Gloucester, where he made a number of converts, formed a little society, read twice or thrice a week to some poor people in the town, and prayed every day with the prisoners in the county gaol. In 1736, he was ordained deacon, and took his bachelor's degree at Oxford. Soon afterwards he was invited to London, to serve the cure of a friend going into the country. He continued there two months, lodging in the Tower, reading prayers in the chapel twice a week, catechizing and preaching once, besides daily visiting the soldiers in the barracks and the infirmary. He also read prayers every evening at Wapping chapel, and preached at Ludgate prison every Tuesday. Not long afterwards he supplied the cure of Dummer, in Hampshire, with the same extraordinary assiduity. But having received an invitation from some of his friends in Georgia, he returned to Gloucester to make preparations for his voyage. Before his departure to America, he preached at several places to amazing multitudes of people. In December 1737, he went on board, and arrived in Georgia in May following. About the end of the same year he returned to England, and was ordained priest at Christ-Church, Oxford. He now began to be so popular, that the largest churches could no longer contain his followers. On Sunday, April 29, 1738, he preached the first time in Moorfields, and on Kennington Common. —

Here we leave him, as the generality of our readers are sufficiently acquainted with most of his transactions, during the subsequent part of his life. We will, however give one short specimen of Mr. Wesley's narrative; on which every one may make what observation he pleases.

' In April 1740 he made another tour through Pennsylvania, the Jerseys, and New-york. Incredible multitudes flocked to hear, among whom were abundance of Negroes. In all places the greater part of the hearers were affected to an amazing degree. Many were deeply convinced of their lost state; many truly converted to God. In some places thousands cried out aloud; many as in the agonies of death; most were drowned in tears; some turned pale as death; others were wringing their hands; others lying on the ground; others sinking into the arms of their friends; almost all lifting up their eyes, and calling for mercy.

' He returned to Savannah June 5. The next evening, during the public service, the whole congregation, young and old, were dissolved in tears; after service, several of the parishioners, and all his family, particularly the little children, returned home crying along the street, and some could not help praying aloud. The groans and cries of the children continued all night, and great part of the next day.'

Our author having continued his account of Mr. Whitfield to the day of his death, which happened Sept. 30, 1770, proceeds to take a view of his character. We do not in the least dispute the truth of what he says of his zeal, his activity, his tenderheartedness, his charitableness, his gratitude, his friendliness, his frankness, his openness, his modesty, his intrepidity, his patience, his steadiness, his integrity, his eloquence, &c. But as it has been insinuated by wicked and censorious people, who have not been better informed, that this popular preacher, out of his frequent collections, amassed a very considerable sum; and consequently, that interest (with a little vain glory) might influence his zeal and activity, it was incumbent on his friend Mr. Wesley to obviate such malevolent reports, and to confute gainsayers, by proving, that the pastor of the chapel in Tottenham-Court-Road, was as *disinterested* as his brother of the Tabernacle near Moorfields, who in one of his *Appeals* has made this heroic declaration: "As to gold and silver, I count it dung and dross; I trample it under my feet; I esteem it just as the mire in the streets. It must indeed pass through my hands, but it shall only pass through; it shall not rest there; none of the *accursed thing* shall be found in my tent when the Lord calleth me hence."

In the latter part of this discourse the author mentions the principal doctrines which Mr. Whitefield constantly preached; and then sums them up in these two articles; *The new birth, and justification by faith*

To this discourse he has subjoined an Hymn, in which, we are told, that Mr. Whitefield is now 'lodged in the breast of his Redeemer.'

39. *A Token of Respect to the Memory of the Rev. George Whitefield, A. M. Being the Substance of a Sermon preached on his Death, at the Right Hon. the Countess of Huntingdon's Chapel at Bath. the 18th of Nov. 1770. By the Rev. Mr. Venn, 6d. Dilly.*

This discourse is entitled, *A Token of Respect to the Memory*

mory of the Rev. George Whitefield, *A. M.*—By the way, others stile him, *A. B.*—This passage in the eighth chapter of *Isaiah*, *Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel; from the Lord of Hosts, who dwelleth in Mount Zion*, is the text which Mr. Venn has chosen on this occasion. The words (no matter for the propriety of the application) naturally introduce some observations very favourable to the cause of Methodism. The author first endeavours to point out the singularity which makes the children of Christ signs and wonders in the world, and afterwards lays before his congregation a view of some of the most remarkable particulars which distinguished the late Mr. Whitefield, among the signs and wonders which God hath raised up.

40. *Grace and Truth, or a Summary of Gospel Doctrine, considered in a Funeral Discourse preached on the Death of the Rev. Mr. George Whitefield, A. B.* By R. Elliot, *A. B.* 6d. Dilly.

Mr. Elliot's text is, *The righteous perisheth, and no man layeth it to heart, &c.* *Isaiah*, lvii. 1, 2. The first part of his discourse is a sort of comment on the words of the prophet; the second is a short account of the doctrines taught and maintained by Mr. Whitefield; and the last is an address to his audience.

The great doctrines which this writer says Mr. Whitefield taught and insisted on, were, 1. Original sin. 2. The new birth, 3. Justification by faith in Christ. 4. The final perseverance of the saints. 5. Eternal unconditional election.

It were to be wished, for the honour of reason and revelation, that some of these doctrines might henceforth sleep in peace with their late defender.

41. *A Minister dead; yet Speaking. Being the Substance of two Discourses preached November 11. 1770. Occasioned by the Death of the Rev. Geo. Whitefield, A. M.* By the Rev. Mr. D. Edwards. 8vo. 6d. Dilly.

Mr. Edwards explains and illustrates these words of St. Paul, *Heb.* xi. 4. *By it he being dead, yet speaketh*; shewing what we are to learn from the examples of Abel, and Mr. Whitefield. Near the conclusion of his discourse, he observes, that 'when faithful labourers are called home, it is a sign that there is a storm coming; that judgments are drawing nigh the land.' Thus, continues he, 'when Elisha was dead, the first news we hear, that the Moabites invaded the land of Israel. Methusehah died a year before the deluge came; Austin died but a little while before the sacking of Hyppo; Pareus a little before *Hdel burge* was destroyed; Mr. Luther died but a little time before the dreadful wars broke out in Germany; Mr. Whitefield was a second Luther, but he is called home.'—We are therefore to conclude, that some extraordinary calamity is hanging over our heads; but what it is, Mother Edwards has not informed us.

42. *The Authentic Memoirs of the Countess de Barré, the French King's Mistress; carefully collated from a Manuscript in the Possession of the Duchess of Villergy.* By Sir Francis N——. 3s. Rolon.

We do not hesitate a moment to pronounce this Work, to be a shameless, indecent, and stupid falsification. With equal confidence we declare, that no such person as Sir Francis N—— is the translator; and that no such original manuscript is to be found in the possession of Madame de Villergy, or any other French lady of distinction.

Instead of giving any circumstantial account or analysis of inflammatory novels, which (like this) we may suspect to be the work of MONSIEUR ——— DE ———; we shall immediately on the appearance of them, publish a friendly warning to the parents of the young of both sexes, that they may exert their vigilance to keep them from the sight of all those, for whose purity of manners they are in the least concerned. This profligate foreigner is an *avocat* of the French parliament; and has quitted a kingdom to which he dares not return. We, at first, imputed his stay here, to such feelings as determine many more of his countrymen to prefer a gibbet to a wheel; but, as we are not sure that this hero makes any nocturnal excursions towards Hounslow, or Finchley, or plies in rainy evenings at the doors of the Theatres, perhaps he may be in no danger of corporal punishment. More mischievous, however, than the character described by a celebrated imitator of *Don Quixote*, he is not only willing to go to hell * himself, but to tempt as many of his readers as he can to follow him; so that his success in mixing up love-potions for the young and unguarded, is what ensures his residence to England. We may add to this, that he seems determined at all events to shew his gratitude to the nation which protects him, by debauching the minds of as many as he can seduce to read his novels. Of his want of common decency, he has afforded very recent proofs. He undertook the defence of adultery in the cause of his R. H. the D. of C. and in his Preface to a novel, published a few months ago, has impudently declared, that the favourable reception which he meets from his fair readers, is in proportion to the degree of immorality displayed in his writings. In short, this advocate for vice is not unconscious that the sale of his books in great measure depends on his daring to write as no one ever dared, with impunity, to write before.

It is to be hoped, that on this occasion both female honour, and parental caution, will catch the alarm. That no novels henceforward will be received into families, till their respective publishers have declared, under the sanction of an affidavit, that they are not the productions of this abandoned Frenchman. We have allowed literary merit to some of his pieces; but, henceforward, unless he changes the tenor of his writings, will treat him with no more mercy than the ancient laws of Mantua would have extended to one who vended poisons. While hireling politicians accumulate fuel, to inflame the daring spirits of one sex; this less pardonable hireling holds out a torch, that threatens an extensive conflagration to all the modest graces of the other. — To FATHERS, MOTHERS, and GUARDIANS, we have now addressed ourselves, and hope our admonitions will not be thrown away.

* *Græculus esuriens, ad cælum iussuris, ibit.*

Juv. Sat. III.

Each science well a fasting Monsieur knows;

And bid him go to Hell, to Hell he goes.

Dr. Johnson's Imitation.

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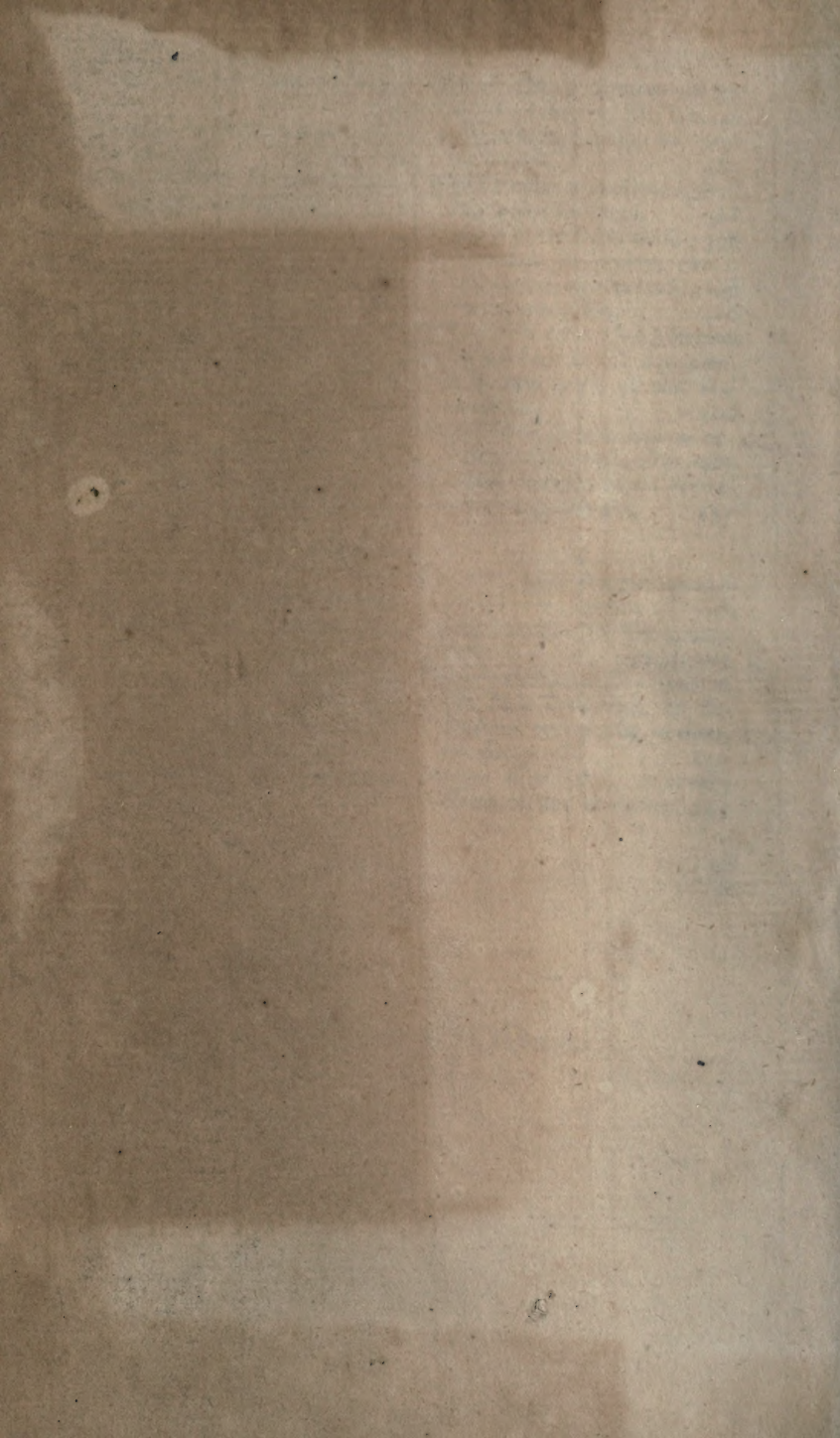
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